

A
CHRISTIAN
AND HEAVENLY
TREATISE.

CONTAINING
PHYSICKE FOR
THE SOVLE: VERY NE-
CESSARY FOR ALL THAT
would inioy true foundnesse of
minde, and peace of
Conscience.

Newly corrected and enlarged by the Author,
M. L. ASKEWETHY, now Bishop
of CATHNES.

*Loe this we haue searched, so it is: heare it, and know thou
it for thy good, Iob. 5. 27.*

AT LONDON.
Printed by FELIX KYNOSTON, for Iohn Budge,
and are to be sold at his shop in *Pauls-Church-yard*,
at the signe of the greene Dragon. 1612.

A
CHRISTIAN
AND HEAVENLY
TREATISE

CONTRIVANCE
PHYSICK FOR
THE SOUL: VERY NE-
CESSARY FOR ALL THAT

would enjoy the foundation of
wisdom and peace of
Conscience.

Newly corrected and enlarged by the Author,
M. I. ASKEW, now Bishop
of CATHART.

For the more perfect searching for the heart, and thus more
after the good, Job. 27.

AT LONDON,
Printed by Felix Kynaston, for John Rogers,
and are to be sold at his shop in Lamb-Church-yard,
at the signe of the Greene Dragon, 1622.



TO THE READER.



Hou hast here the *Soules Physicke*: The spirituall *Sickneses* are amply described. The *Faculties* (as parts immediately affected) are shortly touched.

The *Causes* are distinctly set downe, as for many fountaines, from which diseases spring. The *Signes* and *Symptomes* are particularly specified, as so many branches, leaues, blossomes, and bitter grapes that grow vp and arise from any radicall sicknesse, and impurity. The *Prognosticks* shew the difficulties of the cure, with the danger, and all the evils that are likely to ensue. The *Remedies* are not gathered from amongst animals, vegetables, or minerals, (a whole world of those are not able to ease the soule for one moment) but out of the cleere streames of reason, and most pure and perfect Fountaine of Diuine Scripture. The body and soule haue their fittest physicke out of their owne proper elements: that from beneath, this from aboue.

I haue taken paines to pen, to correct and enlarge this Treatise. What I haue found pertinent in any ancient, or recent, with my owne. I haue inserted. Let it please thee take some paines to peruse it, for that thy necessary use, for thy maladies, both inherent, and imminent; thee to bee

The generall Method.

1. Description of the sicknesse.

2. The faculty affected.

3. The causes.

4. Signes and Symptomes.

5. Prognosticks.

6. Remedies.

Diligence of the Author.

Necessity of the Treatise.

John Res. 29 Aug 39 Marman = 1622 ed

TO THE READER.

1. Reason.

presented, the other to be cured. The diseases of the body are no wayes so dangerous and deadly, as those of the soule. *Lazarus* painfull sores, preiudiced onely his temporall life: but *Dives* his intemperancy preiudged him of eternall life. No bodily diseale can hinder thy glorious resurrection: but if thou die in a spirituall diseale, it cuts off all hope of future glory, and precipitates vnto that second death. The body may bee vigorous, the *Balsame* of life (*Natures Arch-Physician*) may dispatch many maladies without any physicke: but the soule (not hauing by nature one drop of the *Balsame* of grace) can neuer thorowly quit it selfe of any sicknesse.

2. Reason.

3. Reason.

4. Reason.

5. Reason.

6. Reason.

This Treatise serueth for all indifferently. For who are not borne with the seminary of all euill? and who haue not iust cause to complain of their minds manifold maladies, disquieting their harts and consciences, and bringing on endlesse perdition? And what can be better, then *A sound mind in a whole body*? We are afraid of the least ague; we are sensible of the least tooth-ach, and inquisitive to preuent any latent diseale amongst our noble parts: and shall we neglect those so great, and so dangerous diseases of our most noble part? The Swallow knoweth her Celidon, the Hart his dittany, the Dog his grasse, the Ibis her Clifter, the Pigeon her lawrell, the Storke her origanum; and shall we be ignorant of the specificke remedies of our soules? We are content to take physicke, of the bitterest Calocynthis, most turbulent Antimony, sharpest vitriol, filthiest excrements, worms, beasts,

A

flies,

TO THE READER.

flies, mice, and such like filthy and naughty wares (so horrible to nature & to sense) and can we not imbrace the most appropriate remedies for our best part; made of those best simples of sanctified reason, and of diuine graces?

The honorable, the strong, the wise, the beautiful and wholsome, may find here what heaps of filthy maladies lie hid in their soule, vnder the carued & painted tombes of their bodies. The diseased in body are herein taught, first to seeke health for their soule, that they may the more speedily get health for their body: for God layeth diseases on the body, to restraîne, or to punish the diseases of the soule, or to force vs to seek spirituall remedies for the same. We must not be like King *Asa*, who in his corporall sicknesse sought not his spirituall health in God, but sought to the Physiciā. If in the sicknes of the body, the health of the soule be first sought: God shal either free thee, or else so cōfort thee, that with patience thou maist beare it: & in his own time, thou shalt find the great good of it, to thy euermlasting good. The Physiciā of the soule will find this Treatise most fit for his people, whē he shall vse to looke vpon them with a compassionate hart; as vpon so many diseased patients, like vnto those sicke folke, *blind, halt, and withered, waiting for the mouing of the water, at the poole of Bethesda;* and by the preaching of the Word, hauing his doctrines, applications, exhortations, and consolations, stored with variety of heavenly Antidotes, and specificke remedies, to draw their mindes to *soundnesse* and health: Much time,

Persons to
whom it is
most necessary.
Sicke in soule
Diseased in
body.

Gen. 30. 3, 4.

17.

1. Cor. 11.

Psal. 32.

1. Chro. 16. 13.

Rom. 8.

Pastors, and
their people.

Ioh. 5. 3.

TO THE READER.

Physicians,
and their
Patients.

A particular
admonition to
the Reader.

many volumes, and most preachings, are spent on *Contemplative* and *Polemicall Theologie*, (the mysteries of common places, and controuerted heads) but too little vpon *Practicall Diuinity*, to cure the languishing soule; which of all, is most necessary.

The Physician of the body shall oft times find his Patients passionate mind, peruert and distemper the humors and spirits of his body; and vnder a crazie body a more diseased soule. A heart full of comfort to the one, is better then a box full of drugs to the other.

If thou better thy selfe by this Treatise, it is the thing I seeke: but if thou behold it with a disdainful eye, and a carelesse mind of thy soules health: thou art an obiect of pittie. If thou meet my paines, with malicious censuring; doe first as much as thy selfe, as thou findest here. It is easier to carpe, then to earue; to prattle, then to paint; to blame, then to build. What thou doest obiect, out of a diseased mind (in blindness, or in passion) against the Treatise, or the Author; in that case I decline the iudgement of a diseased minde: or, as the supplicant woman appealed from drunken King *Philip*, to sober King *Philip*: So doe I appeale from my brainicke censurer, to my wholesome censurer. But what out of a sound minde thou canst finde here blame-worthy, I assure my selfe, that in wisdom and loue thou wilt admonish, excuse, or amend it.

Thine in the Lord,

Mr. Io. ABRENETHY.



AD REVERENDVM ANTI-
STITEM IOANNEM ABBENETHIVM S.S.

Theol. Doctorem, Cathenesiæ Episcopum, &c.

*virum multijugâ eruditionis supellectile instructissi-
mum, præsertim verò veriusque medicine con-
sulitissimum: cum suum de pleuchiatris
librum nouâ locupletatum cu-
râ denuò ederet.*

Quod si Phœbæis quis sanant artibus artem
Corporeos miris laudibus affirmas:
Cumq; animam infestant morborû mille catenæ,
Plurâque quàm corpus, tum graviora mala.
Quantus bonus est iure tuum, dignissime Præsul,
Qui morbis anima pharmaca suppeditas
Quantum animo corpus, Christo Latonia proles,
Et fluxæ æternis inferiora bonis:
Tantum operi huic cedant Podalitis atque Machaon,
Galenique ingens, Hippocratisque schola.
Corporis an Physicos methodum primus medicorum,
Tam dextre poteris applicuisse sacris?
Immo Pæonias non ipse Epidaurius artes.
Doctius exercet te, meliusq; tenet.
Macte, tibi proprium est medicinâ excellere utraq;
Vt mens in sano corpore sana fiet.
Vna salus nobis, medicus, medicinâq; Christus,
Illum tuque doces, illéque es dominus.

Ioannes Strangius, S.S.

Theol. D. &c.

Lectori, operi & Authori.

Quid natura queat, quid possit Gratia morbis
Conferre, hac animi, corpori illa, tencus.
Amburum hic mystes, methodum quam Gratia morbis
Corporis aptavit, aptat & ille anima.
Quid sit, pars, causa, prognosis, signa, medela,
Qua toties isto sunt repetita libro,
Hoc monstrare queunt: methodum si Gratia, donet
Gratia materiam, quale putemus opus?
Nobile opus, quocunque ibis, tibi spondeo vitam:
Vives & vitam contribues alijs.
Macte, summi Præsul te agnoscis Gratia mystem,
Laudabis mystem & Panacea sumum.
Spondeo: sic sileo: mens sana in corpore sano,
Summa libri, voti est & tibi summa nisi.

Patricius Sandens, Acade-
miz Jacobi Regis, quæ est
Edinburgi, primarius.

Ad Authorem Epigramma.

Macte animo & virtute pari, dignissime præsul,
Ordinis & patriæ stella inbârque tua.
Non plus laudis habes lacerti qui membra coegit
Hippolyti ad proprias quaque redire locos.
Nec qui umbram Euridices ætulo renocavit ab orco;
Ille potens tantum threiciæque sonis.
Gratia te mystem medicum natura creavit,
Instravitque suis vitæque Diva bonis.
Illi fretus agis morbos, symptomata pellis:
Es deploratis es panacea malis.
Dum Mysten & Medicum spectro, doctissime fili,
Hippocratis, pharum vertor in Harpocratem.

HENRICVS DANTISCANVS,
Andreapol.

Aliud ad eundem.

Divinis nate auspicijs & Apolline dextro,
Palma Machaonij dulce decusque thori.
Ancipites, deploratos, morboque soluta
Difficiles, mira dexteritate premis.
Hinc tanquam Phœbo nymphæque oerionida natum,
Aurea sublimi vertice signa feris.
Iamque opus emittis durante perennius ære,
Molibus & maius Memphi superba tuis,
Natura pregnantis, opus diadꝰque famissas,
Penæque subtili dedata pingis æcu.
Iure igitur duplici cingendus tempora lauro:
Sine manu curas, cœpius ore duces.

G. Lynd. Andresp. pol.

In Authoris nomen Anagramma:

IOANNES ABRENETHIUS.

Anagramma dicitur.

Sanior sanè, vt benè.

Explanatio, & Authori.

Sanior, vt mens sit, Sanè mysteria pandis:
Sanior hinc mythes, sanctior es Medicus,
Promis Vtisant, sic & Benè pharmaca condas:
Hoc tua scripta sonant: hoc anagramma refert.

Aliter, & Lectori proficere.

I sanè sanior, vt benè (subaudi vinas)

Explanatio, allud. Iohan 5. 14.

Sanior I sanè, vt non pecces, sed benè vinas,
Sic animi felix, gratius eris què Deo.

The

The Authors name.

JOHN ABRENETHY.

Anagrammatized,

Honey in breath:

Thus explained, and to the Author.

THe Honey sweet from grace vnto thee came :
Health for the Soule, and pleasant to the heart :
Powr'd in thy *Breath*, it stulleth from the same,
Others to helpe, and comfort to impart.
That all may get, what is aboue all money,
Their Soules health, if they will eate this Honey.

Concinit

HENR. DANTISC.

EN, quoties stilat rostra affusa labellis,
Gratia Mellisfluis dulcor usque sanis,
Ascriptas animas morti, deuot aque Diti,
Pectora de stygijs eripis vltor aquis.

To

To the sicke Soule.

MAns *Only One*, and *chiefest One*; thou art
The *Breath* of life, Gods *Lampe* of loue and light,
A ghostly *Ghest*, and *All* in to each part,
Thine house of clay cannot impair thy hight,
Mans *honour* shalt thou be, and his best *Treasure*,
His *Glory* great, and *Dignity* past measure.

Though thou doe lie blind, mad, repleat with ill,
Hard as a stone, fear'd deepe, and wounded sore,
Senselesse, corrupt, gangren'd, and plagued still,
And foldest, frett'st, and faint'st it rand (which is more)
Despair'st of life, and loath'st it all remedy,
And look'st for naught, but endlesse misery:

Yet come and see: thy *helpe* from heaven springs:
Compass thou art, with *Saluor* of saving grace:
The *Sunne* doth shine, with health into his wings:
The golden *Oyle* distilles, thee to solace.

Deare *Soule*, why art thou thus, so farre distressed?
Here, to thy *fores*, fit physicke is distressed.

To the Author.

OF knowne effects, grounds too precisely sought,
Young Naturalists oft Atheists old doe proue.
And some who naught, saue who first moues, can moue,
Scorne mediate means, as wonders still were wrought:
But temping both, thou dost this difference euen
Diuine Physician, physicall Diuine;
Who soules and bodies help't, dost heere designe
From earth by reason, and by faith from heauen,
With mysteries, which few can reach aright:
How heauen and earth are match't, and worke in man;
Who wise and holy ends, and causes scan.
Loe true Philosophy, perfections height,
For this is all, which we would wish to gaine:
In bodies sound, that mindes may sound remaine.

WILLIAM ALEXANDER.

Come, thou sad soule that now gron'st, quite bereau'd
Of ghostly comfort, sicke with sinne to death,
Come, come and see; heere's Physicke fetch't from heauen
By a North-Britan, diuine *Abrenuath*.
Take it in time then, and be sure to finde
The best of blessings; health of body and minde.

I. P. Oxon.

To the Author unknowne.

Hail *Scot Plutarch* vnder frosty Pole;
Welcome thy *Spirits Diuine* vnto our coast:
Thy Sea of Eloquence in amours whole
Systemes of worlds, and Angels of thee boast:
My gilden verse embellish every page
Should, if it could, containe my riming rage.

G. D., Cantab.

THE GENERALL CON-
tents of the whole Booke.

- Chap. 1. *Of spirituall sicknesses in generall.*
Chap. 2. *The first Blindnesse of minde.*
Chap. 3. *The other Blindnesse of minde.*
Chap. 4. *Madnesse of minde.*
Chap. 5. *The Enill heart of incredulity.*
Chap. 6. *Hardnesse of heart.*
Chap. 7. *The Spirit of slumber.*
Chap. 8. *A Cauterized conscience.*
Chap. 9. *A wounded Spirit.*
Chap. 10. *Dedolent impenitency.*
Chap. 11. *Pestilent selfe-loue.*
Chap. 12. *Putrid hypocrisie.*
Chap. 13. *The falling sickness.*
Chap. 14. *The Gangrene of heresie.*
Chap. 15. *The plague of discontentment.*
Chap. 16. *The grieffe of impatiency.*
Chap. 17. *The excesse of intemperancy.*
Chap. 18. *The Frenzie of passions.*
Chap. 19. *The Fury of anger.*
Chap. 20. *The Passion of hatred.*
Chap. 21. *The Consumption of enuie.*
Chap. 22. *A trembling heart.*
Chap. 23. *The beauienesse of sorrow.*
Chap. 24. *Violent desperation.*
Chap. 25. *Insatiable auarice.*
Chap. 26. *The tympany of pride.*

Chap.

The Contents.

- Chap. 27. *The passion of Ioy.*
Chap. 28. *The passion of Gluttony.*
Chap. 29. *The passion of Drunkennesse.*
Chap. 30. *Burning Lust.*
Chap. 31. *The Leprosie of Ingratitude.*
Chap. 32. *The poysonous Tongue.*
Chap. 33. *The Deafenesse of the Eare.*
Chap. 34. *The euill Eye.*

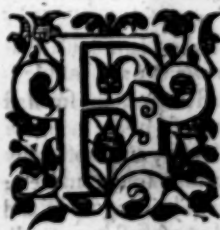
THE



THE MEDICINE OF THE MINDE,

CHAP. I. Of spirituall sicknesses in generall.

*Math. 9. 12. The whole need not the Physician,
but they that are sicke.*



Or as much as the body is but
the soules earthly tabernacle:
and *a sound heart is the life of*
the body: Our chiefest care
should bee, that a healthfull
minde be in a healthfull body:
That as, by the soundnesse of
the one, we enjoy the sweet-
nesse of this our life: so by the
soundnesse of the other, we may haue the happy fruition
both of this life *here;* and of that endlesse life *hereaf-*
ter. All Philosophers almost, haue aimed at this *healthful*
minde, (darkly, and confusedly) and thought, there was
no happinesse without it: And that a happy life could no
otherwise be attained, vnlesse that first, the minde were
made whole: and thereafter kept in a perpetuall posses-
sion of health. But *Diuines,* by *Scripture,* (that healing,
and wholesome doctrine) doe leuell at this marke more

B

cleerely:

Iob 4. 19.
2. Cor. 5. 1.
Prou. 14. 30.

The health of
the soule, is a
great happi-
nesse.

*Pt sit mens sana
in corpore sano.
Lucret.
Iuuenal. Sa. 10.
Senec. de vita
beata.*

Tit. 1. 9. & 11.

St. Iacobi
1a. Yij. m.
voura.

Rom. 7. 24.

Luk. 10. 40.

Ioh. 9. 6, 37, 38.

Ioh. 5. 5, 14.
and 7. 23.

clearly: shewing both the fores, and the salve; and that there is no life, without this health. The diseases where-with this health is pestered, and vndone, are many: both dangerous and deadly. For as out of that first diuine *Malediction*, all impurities are disseminate through the body, (the seminaries of all ensuing diseases and death:) So out of that same fountaine, doe spring all the radicall impurities of that *body of death*, causing in the soule, all manner of spirituall diseases: and carrying all, vnto that *Second death*. The soule, is most seruilely employed, in repelling, and repairing the incident ruines of this moulded muddy cottage, wherein it dwelleth: It should haue a farre greater endeavour, to regard it selfe, for the right obtaining, both of soundnesse, and of safety. The most part are cumbred, and troubled about many things, with care and cure for the body. But few, with *Mary*, doe chuse that good part (euen the soules health) which shall not be taken away. When Christ cured the diseased bodies, he cured also the sicke soules: When he opened the eyes of the body, he opened also y^e eyes of the soule. Whē he healed the lame body, he healed also y^e lame soule, that the diseased might be *euery whit whole*. We are sensible enough of the least sicknesses of the flesh, &c of the smallest pin, poynting into the remotest part of y^e body: but as for spirituall diseases, they are both many, and most easily contracted: hardly eschewed: hardlier found, and felt; and most hardly helped, and healed. Their cognition, and curation, are both to be respected. And first in generall, they would be touched in their *Nature, causes, signes, and Symptomes, Prognosticks, Curation, and remedies.*

Mille mali species, mille salutis erunt.

That

That there are diseases in the soule, it is euident by these testimonies.

A *Nimi morbi sunt cupiditates immensa, &c.* The diseases of the soule are immoderate lusts. *Agris corporibus simillima est agritudo animi.* The disease of the minde is most like to diseased bodies. *Morbi perniciores pluresque sunt animi quam corporis.* The sicknesses of the soule, are both worse, and more then these of the body.

Non est quædam istis quædam maior, vnto diseased soules, there is no fitter medicine then sickness. Hac condicione natus sumus, animalia obnoxia non paucioribus animi quam corporis morbis. We are borne vnder this estate, to bee liuing creatures, subiect to not fewer sicknesses of the minde, then of the body.

Batium hoc est melius à quædam vnto. It is better the body be sicke, then the soule.

Qui agrotant animo quo grauius agrotant, hoc magis abhorrent à quiete & à medico. They that are sicke in soule, the sorer they are sicke, so much the more they abhorre, both rest, and the Physician.

Sunt verò alia magisteria quibus multimodis ac varijs morbi animarum magna quadam & ineffabili ratione curantur. There are other speciall remedies, whereby the manifold and diuers diseases of the soule by a great and vnspcakable way are cured.

Si ad agrotationem corporis, accedat agritudo animi, duplicatur infirmitas. If with the sickness of the body, there be ioyned the disease of the minde, the infirmity is doubled.

Animi morbi (si irritati) magis ac magis incrudescunt. The diseases of the soule (if thou moue them) they waxe more fierce.

Quod si videre vis quales sunt animi morbi, cogita mihi auarus glorie cupidus, &c. If thou wouldst see what are the sicknesses of the soule, considerý auaricious, ambitious, &c.

Testimonies of
Cic. de finib. 1.
& 7. 23.
Ibid.
Idem 3. Tuscu.

Isoc. de pace.
Senec. de ira.
l. 2. c. 9.

Menander.

Plutarch.

August. de vera
religione.

Hier. sup. Isai.

Chrysost.

Origines.

Ier. 8. 22.

Is there no balme at Gilead? is there no Physician there? why then is not the health of the daughter of my people recovered?

Ezek. 34. 4.

The weakes haue ye not strengthened, the sicke haue ye not healed, neither haue ye bound up the broken. They that are whole, need not the Physician, but they that are sicke.

1. Thes. 4. 5.

Rom. 7. 5.

Iud. 9. 24.

The passion of euilnesse, Rom. 1. 26, 27. The passion of disease of concupiscence. The passions of sinnes, are no other thing, but sicknesses.

Vsc.

Those diseases in the soule (because of their nature and subiect) may iustly be called *Spirituall*, or *Mentall*: whereof the Scriptures make mention, as of *Blindnesse of minde*, *Hardnesse of heart*, *Madnesse*, the *Spirit of slumber*, a *Canterized Conscience*, *Gangrene of heresie*, and such like. Whereby may be seene, what sickly soules we carry within our crazy bodies.

What a Spirituall sickness is.

Description.

Definition.

THe sickness of the soule, is a disposition against nature, resident in the soule: grieuously, manifestly, and immediately hurting the functions and actions thereof: and offending *God*, vnto the eternall perdition of the whole person.

A disposition.

Dispositio,

Affectus.

Erysia,

Rom. 7. 5.

Pach,

Pachia,

Iam. 1. 14.

Dispositio, i.

Affectus, inde

manans.

Ephes. 4. 18, 19.

It is a disposition, caused by a certaine mutation and motion: wherein, there are to bee considered, First, A force of the efficient cause, making this immutation. Secondly, The action it selfe of the passion and affection, disposing and affecting the soule: working thereupon, and preparing it, to make it capable of the sickness. Thirdly, The affection becommeth inherent, exceeding, forcing the soule, molesting and stopping the powers, and functions thereof: and is at the last, the very imprinted

red character of the affection. *Can the Blacke-moore change his skinn, or the Leopard his spots? then may ye also doe good, that are accustomed to doe euill.*

Euery sinne maketh an immutation in the soule: but euery sinne is not a mentall sickness, but onely that sinne which stoppeth the soules functions.

That *sinning sinne*, (called *Originall*) is not properly to be called a spirituall disease: but is rather a worse thing: to wit, that first *Root*, and most *impure seminary*, from which spring all those wofull diseases: and it is that pernicious *parent*, of such a damnable *off-spring*: and differs from those diseases, as the cause doth from the effect.

The infirmities of the regenerate, the claudications and haltings of the Saints, are not diseases, but in a part: *Hee that is washed, needeth not saue to wash his feete, but is cleane euery whit.* Because these infirmities exceede not, nor become intolerable; they come not to an inherent and stedfast putrefaction: they imprint not their traces, they reigne not: but incontinent, as they are bred, or spring vp: they are repelled, or expelled; neither become they settled affections, or dispositions.

And whereas a spirituall disease, is called a *disposition against nature*. By nature, is vnderstood, not this our bastard, corrupt, acquired, and inflicted ill *second nature*: but that our *first nature*, before the *Fall*: euen that very excellent sanctity, representing *Gods Image*, in all the faculties, functions, and actions of the soule.

Whereas it is called *against nature*, it is because, 1. It exceeds the limits of that our first nature: 2. It doth violence to the soule: 3. It interruptes, and immediately and euidently troubleth the powers, functions, and actions thereof.

This disposition is said to be resident in the soule, sticking fast thereto; and as it were settled therein. In the substance

Ier. 13. 23.

Originall sin
no sickness.

Rom. 5. 14.

Infirmities are
no sicknesses.

Ier. 20. 10.

Psal. 38. 17.

Ioh. 13. 10.

Rom. 7. 13, 24.

Gen. 1. 23.

1. Pet. 1. 11.

Ephes. 4. 24.

Colos. 3. 10.

Against nature

Rom. 7. 23.

1. Cor. 2. 14.

Rom. 8. 7.

1. Cor. 3. 5.

Ephes. 4. 17.

Their sicknesses are resident
not in the soules
substance, but
in the faculties.

Rom. 5. 14, & 7.
13.

Ephes. 4. 18,
&c.

They hurt the
functions grie-
uouſly, eui-
dently, imme-
diately, & *per ſe*.

They offend
God, becauſe
they are wil-
lingly acqui-
red, and God
the internall
Physician is
contemned.

1st 1st 1st,
Arist. Ethic.
4. 3. c. 5.

ſtance of the ſoule; there is neither ſickneſſe, impurity, nor mortality. But in the parts of the ſoule (or rather faculties thereof) are properly diſeaſes: as in the minde, *Blindneſſe*; in the heart, *Hardneſſe*; in the affections, *Intemperancie*, &c. As for the contents of the ſoule, to wit, that *Originall and native concupiſcence*; it is that vniuerſall cauſe of all diſeaſes: In the functions of reaſoning, iudgement, knowledge, opinion, conſultation, election, appetite, deſire, &c. are properly the *Symptomes*.

Whereas ſickneſſes are immediately reſident in the faculties: It followeth, that not euery light affection, or momentanie, paſſing, tempting, withdrawing, intifiſing, deceiuing, conceiuing, deſiring, compelled, or ſudden; can be called a diſeaſe of the ſoule: vnleſſe it remaine, be reſident, and ſticke faſt thereto. Albeit, otherwiſe it be a lighter ſort of diſpoſition.

It is ſaid to *hurt and interrupt the functions and actions*: peruerting, deprauing, and making them altogether repugnant to the puritie of reaſon, ſanctity of Gods image, and equitie of his will: and ſuffering no action at all (or at leaſt, but very corruptly) to be performed. And this it muſt doe, grievouſly, euidently, and immediately, *per ſe*, (and not (as the cauſes doe) *per accidens*.) For *Cauſes* beget ſickneſſes; *Sickneſſes* againe, beget and bring forth the *Symptomes*, as fruites.

Offending of God, &c. The ſickenneſſes of the bodie are vniuerſall, and may moue others to commiſeration: but none to reuenge, becauſe they offend none, nor bring the patiēt vnder the reuerence of any lawes. But the ſoule of man is willingly, and maliciously ſicke: and of the owne accord, maketh it ſelfe vnſuſe for the ſeruice of the right owner and maſter: at the leaſt, yeeldeth and conſenteth thereto: and had rather be ſicke beſide *Pharao's* fleſh-pots in bondage: then to be made whole with heavenly *Manna*, in a more free ſeruice. And for pleaſure of the fleſhes ſenſualitie, delighteth more, to be ſlaviſhly ſicke, then (for the owne good, and honor of God) to be whole.

The

The diseased in body, contemneth not the Physician, he seeketh to him, calleth for him, discovereth to him his sores, obeyeth his counsell, and is thankfull to him for his health. But the sicke mind, as it delighteth in the own distresse: so it careth not for that *Great Physician of the soule*: neither for his *blood*, our most *soueraigne medicine*. Israel would not *acknowledge that God did cure them*. Neither would Ierusalem be gathered vnder *Christs wings*, that he might foment them with his heate, heale them, and saue them with his *Pelican blood*: By this willingness therefore to be sicke, and contempt of that great *medicine*, *God is offended*: The *Physician* turned into a *Judge*, and his sauing hand into iudgement: The soule dieth both the first, and the second death: The first is spiritual, whereby it is deprived of the presence of *Gods Spirit* (the soule of the soule;) dead vnto *God*, aliue vnto *Satan*. The second is eternall, and to be accomplished after death, but neuer ended.

Hereby we may see, how deepe sinne lieth within vs: how we alwayes carrie fire in our bosome: and endlesse death in our hearts.

The differences of mentall diseases: and description thereof.

O Riginall impuritie, and spiritual sicknesses, are both prohibited by the Law: and are finnes and transgressions of the Law.

That *Original*, is sinne: and the cause of all sinne: but these are finnes, and the effects of sinne. These are the branches and bitter fruits; the other is that most venomous roote, from which they spring: which in this life, can neuer be fully, and finally extirped.

These sicknesses doe differ from actual finnes, as specials from the generall. For all actual finnes are not diseases: vnlesse they reigne, and obedience be giuen there-

Mat. 9. 12.

Hos. 11. 3.

Mat. 23. 27.

Why are spiritual diseases so perillous.

Vse.

Amos.

1. Ioh. 3. 4.

Rom. 5. 14.

Mentall diseases differ from original sinne, and many actual finnes.

Rom. 6. 12. & 13.

Some Idiopatheticke.
Some Sympatheticke.

Mark 7. 33. 34.

No spirituall
disease is it a-
lone, neither
simple nor
solitar.
*It's simplex in
temperies.*

Spirituall diseases are euer
accompanied
with their own
causes, and
with the fel-
lowship of o-
ther sicknesses.
Act 28. 27.
And they are
imPLICATE.

Or connected.

to, and the faculties be offered vp to serue the same.

The diseases of the soule differ among themselves. Some are *Idiopatheticke*, of a proper passion arising immediately in the soule, and residing therein: as blindnesse of minde, hardnesse of heart, &c. Some *Sympatheticke*, of a more improper passion: and they either arise from the body, & are imparted to the soule, as that sort of a wounded spirit, which ariseth vpon melancholy: or else they arise from the soule, and are diffused to some speciall organs of the body, as the poysonous Tongue, the deafe Eare, and euill Eye: and in some respect may be called *Symptometicke*.

Again, it is oft scene, that in the body there will bee one alone single disease, without the company of another: but in the soule there are euer more then one: yea, many and diuers at one time. In the body there may bee one simple and solitary disease, voyd of the presence of the efficient: and without any great *Symptome*. But in the minde, euery sickness is accompanied and nourished by the owne *continent cause*, and hath some hard *Symptomes* following thereupon: like vnto that *Nephriticke* passion in the reines, that hath both at once, *obstruction* for the *cause*, and *dolour* for the *Symptome*.

No disease of the soule can be it alone, but is euer accompanied with others. For either they are *implicate*, still resting in their owne affected parts, but yet conspiring to the annoyance of some common function: as *blindnesse* in the minde, and *hardnesse* in the heart concur to stop repentance. Which malady was long among the *Tewes*: For *their hearts waxed fat, and hard, their eares were dull of hearing, and with their eyes they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne, that God might heale them.*

Or else they are *Connected*, fastened, and coupled together: and one of them is euer the *continent cause* of the other: being *so-neere* in nature, such doore-neigh-
bours

bours in, their so neere-affectèd parts, and of such acquaintance and communication: that the *Posterior* (in nature, order, or time) cannot be cured: except the first be first helped. So *blindness* of minde, and the *deaf heart* of incredulity, were connected together in the *Apostle*, when he was a blasphemer, who did it ignorantly through unbelief. *Blindness* and *hardness* were coupled together in the *Jews*. *Hardness* and *impenitency* were fastned together in the *Gentiles*.

Or else they are *Consequents* and *Successives*, when the first goeth away, and the other doth succeed in the place thereof, by a certaine interchange and commutation. The former is not the continuant, and conunct cause (although it may be an antecedent cause) of the other: before the second come in, the first must goe away. As *Indur* desperation succeeded to his spirit of *Slumber*. This wept quite away, and left anguish of conscience behinde it, so hold him awaking, with endless cormorant. And in many, *Impatience* succeedeth to *Intemperance*: after that the pleasure of the one, is turned to the griefe of the other.

Or else they are *Disjuncts*, or dis-jointed, resident in separate parts and faculties: and are dis-trusted for one: and have little or no conspiring, to the hurting of any common function: and are like the *blindness* in the eye, and *rage* in the foot, that have little, or nothing adoe together; but that they are in one body. As the *Gangrene* of *berse*, and *Intemperance*, may be both at once in one soule.

Sometimes a number of diseases incident in one part, and coupled altogether, will grow up into one, and become a *Compound* sickness. As *incredulity*, *fissile*, *discontentment*, and *anger*, make up the griefe of *impatience* under the *Crosse*.

The sicknesses of the soule, were in the regenerate, they are in the viregenerate. In infants and children they are to be, *alike*: and are presently in their seminary *paranoid*. Again, they are not alike in all persons: not alike in degree, in any one person, at all times. They have their

owne

1. Tim. 1. 13.

2. Cor. 3. 4.

Ephes. 4. 18.

Rom. 2. 5.

Or successive.

2. Sam. 13. 15.

19.

Or disjunct.

2. Pet. 2. 14.

Rev. 2. 14.

Jud. 8. 14.

1. Cor. 12. 14.

1. Cor. 12. 14.

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1. Cor. 12. 14.

Vse.

owne beginnings, augmentations, exaltations, remissions, intermissions, returnings and declinations.

Thus we see, how that with such a strange confederacy of maladies, we are inuironed: and how strong they are in their concurrences, inuasions, and incursions, and how great our care should bee, to bee cured and freed from those troupes of more then mortall diseases.

The causes of spirituall diseases.

The causes are
either exter-
nall.
Obiects.
1. Ioh. 2. 16.
Satan.

Reuel. 12. 4.
God.

Or internall.
Internals are
either antec-
edent, or con-
current.
Antecedents
are either Idi-
opathicke, or
Sympathetick.

Concurrent or
coniuunct
causes.

Rom. 6. 16, 17.

THe causes are diuers: some *Externall, euident, and primitiue*. As all those external obiects in the world, prouoking vnto sinne: *the lust of the flesh, the lust of the eyes, and the pride of life*. The diuell in his malice worketh vpon the corrupt affections, by seducing and poysoning the heart. When he is neere, he can seduce like a Serpent, and bite as a Viper: when he is further off, hee can with the *Torpedo*, by any mediate touch, inflie his *narcoticke* venome. And (if he were neuer so farre off) hee is that *Dragon, whose saile drew the third part of the staires out of heauen*. God herewith in his iustice is a deficient cause, deserting whom he will, and rendring them ouer to Satans hands, and to their owne wits and wils.

Some are *Internall*: and of those, some are *antecedents*, and some *Concurrent*. As for *antecedents*: some of them are *Idiopatheticke*, and worke immediately vpon the soule: As for example: our natiue corruption, a most *Vniuersall, internall, antecedent cause* to all maladies. Some againe are *Sympatheticke*, as melancholy in the body, by a *Sympathy* with the soule, worke vpon the minde, corrupts the imagination, deceiue the heart, affrighteth the conscience, peruerteth and perturbeth the affections.

As for causes *Concurrent* and *Coniuunct*, they are such as are most neere adiacent vnto the sicknesse it selfe. As that particular and speciall, *Giving of our selues as seruants to obey sin vnto death*. This is an acquired and imbraced corruption,

ruption, and impurity coniunct with the sicknesse: when as (in every particular disease) the soule yeeldeth to the yoke, giueth place to corruption; suffereth wit, reason, and grace to be distempered. As the bad humours doe ouer-rule the good, in a feauer: the firmamentall native heate, yeeldeth to the vnnaturall and elementary heate: So heere the heavenly sparke giueth place to the diabolical flames: The flesh ouercommeth the Spirit: as that gall of bitterness, and bond of iniquity causeth *incredulity*: the vanity of the minde causeth *blindnesse* and *hardnesse*. Here, one disease is the particular continent cause of another. As hardnes, causeth impenitency. Madnesse of opinion, selfe-loue, and discontentment, cause the *Gangrena of heresie*.

Hereby we may see, that sicknesses are the causes of sicknesses: and that because, 1. The precedent sicknesses lose the grace of the holy Spirit, and make a preparation for the second. 2. God punisheth the contempt of himselfe, in a former sickness, by inflicting a new one; and by giuing ouer the diseased, to himselfe, and to Satan, to be more infected. 3. From one sickness, there is both a short, and an easie passage to another, like it selfe: *Peccatum peccato trahitur*. So prodigality, is a cause of couetousnesse: Ebriety, a cause of lust. 4. One sickness cannot be contracted without many mo. *Avarice is the root of all euils*. He that offendeth in one, is guilty of all. *Be not drunken with wine, in the which is excessse*. 5. Oft times for the accomplishment of the Symptome of one sickness, another must be contracted. As *Iudas* and *Ahab* in their couetousnes, & *Dauid* in his lust, willingly became malicious. The first against *Christ*: the 2. against *Naboth*: the 3. against *Uriah*.

Hereby also we are admonished, euer to looke to the causes of our euils; to be watchfull, wise and circumspect: so far as can be, to auoyd all the occasions of our deadly maladies: that wee giue place to none: that we neglect not the present remedy of any one: lest many mo fall vpon vs, chained with other.

Psallus.
A. 13. 10.
Ephes. 4. 17.
Rom. 1. 21.
Rom. 3.

How one disease is the cause of another.

Rom. 1. 16.

Ephes. 2. 3.
3. The 3.

1. Tim. 6. 10.
Iac. 3. 10.
Ephes. 5. 18.

Ioh. 13. 6.
Math. 26. 14,
15, 16.

Vic.

Signes

Signes and Symptomes.

Signes are collected, either from causes, effects, parts effected, or from any consequent.

Symptomes are more speciall signes. A bodily Symptome differeth from a spirituall Symptome.

What a Symptome is.
Superfluous.

Mat. 7. 16, 20.

Mala culpa.

Symptomes pathognomick and proper.

Symptomes assident and common.
Assident.

BY *Signes*, is vnderstood whatsoever thing may declare, or make manifest the inward hid malady: either to ones selfe, or to others: whether the signe be taken from the *evident cause*; or from the *effect* and *consequents* of the present disease: or from the *part* and *faculty* affected.

By *Symptomes*, are vnderstood those accidents that may befall and concur with the sicknesse. All *Symptomes* are *Signes*, but all *Signes* are not *Symptomes*. In the body, nothing can be both a *sicknesse* and a *Symptome*; as nothing can be both a *cause* of a sicknesse, and a *Symptome*. A *Symptome* may be the cause of a *Symptome*: as a *sicknesse* may be the cause of a *sicknesse*. And a *Symptome*, is neither a sicknesse, nor a cause of a sicknesse. But it is farre otherwise in the soule, because it is spirituall. The sicknessees thereof so subtile, their concurrence, concomitation, implication, connexion and succession so great and wonderfull: And the *mystery* of iniquity so great, that we must not take the *Symptomes* so strictly as in Physicke: but more largely, and according to the etymologie of the word: for all those things that are accident, contingent, incident, superuenient, or concurrent with such a disease: that characterizeth, and describeth the same more liuely, in the vilenesse thereof. *By their works ye shall knowe them, and an euill tree bringeth forth euill fruit.* They are (for the most part) the particular fruits of the more generall maladies, and annoyances of the functions, and right actions.

Some of those are *Pathognomickes*, and euer concomitant with the disease, as the shadow is with the body: they begin, they continue, and end with the sicknesse, and are inseparable. Some againe are but *Assident*, sometimes onely beginning with the disease, sometimes superuenient: they are not alwayes present, neither are they proper,

proper, and inseparable: but common to many sicknesses. As to lie and deceive, is a proper *symptome* of *hypocrisie*: but it is a common *symptome*, to a *cauterized conscience*. *Impenitency*, is a proper *symptome* of *induration*: but it is common to *blindnesse of the minde*.

By the consideration of the *signes*, and *symptomes* of every sickness: we may see the particular sins, that arise from one generall root: we may learne to know our maladies, in their owne liuely face: thereby to lament them, and speedily to seeke conuenient helpe for them.

Prognosticks.

Prognosticks are such signes, as declare the euent of the disease; or what evils and miseries are like to ensue thereupon: whether it is curable or incurable, or doubtfull. They are gathered, partly from the deplorable essence of the disease: Or from the causes, if they bee great, malignant, deeply impressed, and strong: Or from the want, contempt, and reiecting of the right remedy. Or from the most deadly, and dangerous symptomes. As for example: The persecution of the godly, proceeding from the malice of the wicked, is a manifest token (as a prognosticke) of the righteous Iudgement of God. Again, God shall send them strong delusions, that they should beleue lies: that all they might be damned, that beleene not the truth: but had pleasure in unrighteousnesse. And, thou after thine hardnesse, and heart that cannot repent; heape it vnto thy selfe wrath, against the day of wrath, and of the declaration of the iust Iudgement of God. And, if ye would bray a foole in a mortar, hee will not amend. And many mo, as shall be set downe in euery particular disease.

Whereby we are taught, to see the danger we lie into; and the iust deserued miseries that are due to vs, for our voluntary sicknesses, and contempt of such excellent remedies:

1. Tim. 4.3.

Iſa. 6. 9, 10.
Rom. 2. 4, 5.

Vſe.

Prognosticks
and their vſe.
*Mala pœna.*The grounds
from which
they are col-
lected.2. Theſ. 1. 5, 8.
1. Pet. 4. 17.
2. Theſ. 2. 11,
12.

Rom. 1. 9.

Pro. 27. 22.

Vſe.

medies: that thereby we may be forced to abhorre and auoyd our owne maladies: and of nothing, to be more carefull, then of present remedies.

That the diseases of the soule are curable.

*Cic. Tusc. 3.
Senec. de fra.
l. 2. c. 13. Sanabi-
libus egrotamus
malis.
Psal. 41. 4.
2. Chron. 30. 20*

*Pro. 14. 30.
Pro. 17. 22.*

*Ier. 6. 14.
See Ier. 8. 23.
and 17. 14.*

Ier. 33. 6, 8.

Luk. 4. 18.

*Veniens ad nos
desuper Medi-
cus noster, &c.
Greg. l. 2. 4.*

Vse.

WEE must not thinke, there is no medicine for soules. *Morall Philosophy* doth affoord euident testimony in the contrary: And that wee are diseased with curable sicknesses, *Disinuity* most plainly declareth and effectuates the same. *David* saith, *Heale my soule.*

And the Lord heard Hezekiah, and cured the people. To wit, by the power of his *Spirit*, he sanctified the. *A whole heart is the life of the flesh*, *Pro. 14. 30.* And, *A ioyfull heart causeth good health, but a sorrowfull minde drieth the bones.*

They haue healed also the hurt of the daughter of my people with sweet words: saying, Peace, peace, when there is no peace.

Behold, I will giue it health and amendment; for I will cure them, and wil reueale vnto them the abundance of peace, and truth, and I will cleanse them from all their iniquities, whereby they haue sinned against me: yea, I will pardon all their iniquities whereby they haue sinned against me: and whereby they haue rebelled against me. *Christ* was sent to heale the broken-hearted, and for recovering of sight to the blind, and to set at liberty them that are brused. Our Mediciner, comming to vs from aboue: and finding vs oppressed with so great diseases: hee applied to vs something semblable and most like, and something contrary: being a man, he came to men: but vnto sinners, a iust one: he agreed with vs, in the verity of nature: but disagreed, in extremity of iustice.

We may comfort our selues in this: that our infirmities, and sicknesses, are curable: and we may the more be iustly blamed, either for neglecting, contemning or despairing of the remedy.

How

*How the sicke soule is to be cured,
and remedied.*

THe perfect curing of the diseased body, craueth both the outward, and inward *Physician*. The inward *Physician* vulgarly is called, *Nature*: but more properly, our natuall liquor of life, and inbred balme of firmamentall Spirit. This in all men, is the best and greatest *Physician*: without the which no medicine can auaille, no malady can be cured. This is hee, that doth digest, concoct, maturar, deopilat, purge, corroborat, expell, mitigat, restore, auert, and dispatch all sort of bodily griefes: vnlesse iniury be done to it, by some impediment: or if it get not due and conuenient seruice, and employment of naturall meanes. The outward *Physician* with all his Art, Method, Simples, Compounds, Antidotes, Cathartikes, Minoratiues, Diaphoretikes, Corroboratiues, Anodynes: is but a seruant: and all his doings, but seruice vnto the inward *Physician* of the body.

Euen so, the soule cannot be cured, without two *Physicians*: the *internall*, and *externall*. The *internall* is God in his vnity and Trinity, who ordinarily by the outward meanes, giueth to his owne, the Spirit of a healthfull minde: By the which (as by an inward *Balsame* of grace) he helpeth all the diseases of the soule, and bringeth it to a sound temper. He cureth *Induration of heart*, by taking away the stony heart: and giuing the fleshie. And healeth impenitency, by giuing to the contrary-minded, *repentance*.

Christ is the great *Physician* of our soules. The great *Physician* came from heauen, because the sicke did lie, euery where through the whole world. In *Christ*, is that fountaine opened for sinne, and for vncleannesse, euen a *Fountaine of liuing water*. And by himselfe hath made a *purgation of our sinnes*. And that, by his blood that cleanseth vs from all sin. In him we haue both, the bread of life, and

Two *Physicians* for the body.

Internall.
Interna Mumi
Balsamum in-
ternum.

Externall.

Two *Physicians* for the soule.
The *internall* is God.

Πατήρ Θεός
Υἱός 2. Tim.

1. 7.

Psal. 41. 4.

and 103. 3.

and 147. 3.

2. Tim. 2. 25.

Christ.

Venit de calo

magnus Medi-

cus, &c. Aug.

Zach. 13. 1.

Ioel 3. 18.

Kaducius.

Heb. 1. 3.

1. Ioh. 1. 7.

Ioh. 6. 48. and

7. 38. and 4. 10

Reu. 22. 2.

The holy Spirit.

Heb. 10. 12.

Ephel. 5. 16.

The externall Physicians.

Philosophers.

Theologues.

Iob 33. 23.

An example and testimony hereof wherin remarke.

2. Tim. 1. 24.
25.I
The patients.

His sicknesses.

Causes.

Signes.

Prognosticks.

2
Internall Physician.3
The externall Physician

and his

1. Gifts.

2. Calling.

3. Wisedome.

and the water of life: both for meate, and for medicine. He is that tree of Life, which bare twelue manner of frutes, and giueth fruit euery moneth: and the leaues of the tree serued to heale the Nations with.

The holy Spirit also concurrerth by sanctification and ablution. And such were some of you: but ye are washed, but ye are sanctified, but ye are iustified, in the name of the Lord Iesus, and by the Spirit of our God, 1. Pet. 1. 22. 1. Cor. 6. 11.

The externall Physician, is euery one that hath the skill, and the calling thereto: whether it be a mans selfe, by his owne consideration, meditation, and right application of seuerall remedies, to his owne heart. Or whether it be any other, fit for the purpose. In old time, Philosophers did supply this place: but now amongst Christians, the fittest man is a true Theologue, a Messenger, or an Interpreter, one of a thousand, to declare vnto man his righteousness. But the seruant of the Lord must not strine, but must be gentle toward all men, apt to teach, instructing the euill men patiently, ver. 25. Instructing them with meeknesse, that are contrary minded; proouing if God at any time will giue them repentance, that they may know the truth, ver. 26. And that they may come to amendment, (or to a sound minde) out of the snare of the diuell, which are taken of him at his will. In the which words doth plainly appeare: I. The Patients, whose sicknesses are Blindnesse, Incredulity, and Impenitency. (Ex consequens, ver. 25.) The cause of their sickness is the Diuell, of whom they are taken as prisoners. The signes are, they are euill, ver. 24. Contrary minded, ver. 25. They doe the Diuels will, ver. 26. The euill prognosticke is, they are in the Diuels snare, ver. 26. II. The internall Physician is God, who cureth them whom he will, and at any time, he will, v. 25. III. The externall Physician is the seruant of the Lord, ver. 24. His qualities are, his gifts; Apt to teach. His calling, the seruant of the Lord. His wisdome is, he must not strine, but be gentle toward all men, suffering the euill, ver. 24.

vers. 24. The ground and forme of his curation is, out of the *Divine Physicall Aphorismes* of holy *Scripture* (to the which natures light must be serviceable.) Wherein he hath his positive warrants, methods, rules, and recipes set downe to him. The which is also *Profitable to teach, to convince, to correct, and to instruct in righteousness, Teaching and instructing them with meeknes*, 2. Tim. 2. 25. The time he must take to his cure: he must still continue in his labour, proving if *God at any time will give them repentance*, vers. 25. His chiefe indication he takes from their ignorance, and *contrary minde*, vers. 25. His first intention is, that they may with a repenning heart *Acknowledge the truth*, vers. 25. His last and greatest intention is, that they may obtaine *soundnesse and health of minde*, and be freed of the *Diuels snare*, vers. 26. The externall *Physician*, with all his Physicke, is but a servant, with his service, to the great *Physician*: All, are but meanes to the maine curation: The internall may cure extraordinarily without the externall; but the externals helpe is nothing without the internals. *Paul plants, Apollo watereth, but God must give the increase.*

Simples that come out of the terrestriall ground, are fit medicines for the body. But words and sentences which doe proceed from the grounds of grace or reason, are the onely best remedies for the soule. Corporall Simples come from the grosse earth, and alter the humours of the body. Spirituall Simples come from a spirituall fountaine, diuine or humane, and alter and cure the motions of the heart. *Heauinesse in the heart of a man doth bring it downe: but a good word reioyceth it.*

There are both *vniversal* and *particular* remedies to be vsed in the soules sicknesse. The *Vniversals* are but few: the *particulars* to euery speciall malady are many. The *particulars* doe seruice to the *Vniversals*. And when the *particulars* faile, the *Vniversals* must supply. The *Vniversals* are such, as serue almost to cure all diseases. As first, true faith in God, and application of Christs

C

blood:

4. Ground and forme.

1. Tim. 1. 10.
Ioh. 15. 13.

and 17. 17.
2. Tim. 3. 16.

5. His time.

6. Indication.

7. His first intention.

8. His last intention.

The externall Physician and Physicke is seruiceable to the great Physician.
1. Cor. 3. 6.

Prou. 12. 3.

The remedies are either vniversal or particular.

Faith.

Feare.

blood: without the which, we cannot please him: and whatsoeuer thing we doe, it is sinne. Secondly, the *fear* of God, because of his searching of the heart, his iustice and anger: his power and greatnesse: his Iudgement day, and threatened misery against sinne. Thirdly, the *loue* of God, (wherewith we loue him) because he loued vs first. His benefits are great, his grace is wonderfull, his promises are true: and our Redemption is so precious. Fourthly, *Deuotion*, and daily acquaintance with God, in powring out the heart before him. Fifthly, the consideration of the *Symptomaticke* and *Prognosticke* euils, that doe concur in each disease. Sixthly, the eschewing of all causes of sicknesses, whether they be externall, or internall: so farre as is possible.

Long.

Deuotion.
Consideration
of euils.Euitation of
all causes.Philosophy.
History.

The light of nature, the counsels of Philosophers, euident reasons, pleasant Histories, and manifest examples, are not to be reiected: but prudently vsed, as they are subordinate to the *greatest truth*: and, may any waies make the minde of man flexible, and capable of his remedy.

Corporall
Physicke.

If the soule be affected by the bodies sympathy (as oft times it falleth so forth) the corporall *Physician* is requisite, to release and relieue the body of the owne impurities, that infect the minde.

CHAP.

CHAP. II.

1. Blindnesse of minde.

Reu. 3. 17. *Thou knowest not that thou art blinde.*

Description.

THe mindes speculative beames, emanant and direct to nature, (once so great, so sure, and so cleere; that they did know all the creatures completely, truly, and distinctly: without exception, error, or confusion) become in that first ruine, and ever since, extremely dimmed: yet by search, study, instruction, science and experience are much repaired. But the immanent beames reflected on our selues, whereby we should behold, contemplate and study our selues (which is both great Philosophy, and a beginning of Theologie) are farre more darkened. And most of all, those ascending beames, that should penetrate vnto God, to mans finall safety, are not onely wonderfully weakened, that they cannot attaine to their highest zenith: and strangely stopped, by the interposition of so many clouds: but also in the very Christalline humour of the minde so suffocate, that now man is become darknesse in abstract. *And if the light that is in the eye be darknesse, how great is that darknesse?*

These two sorts of blindnesse, are two sorts of most dangerous and deadly ignorances: most hardly to bee helped. The one of our selues, and first to bee handled: the other of God, next following.

C 2

There

The mindes
beames,
Emanant to
the creatures.

Immanent in
our selues.

Ascending
vnto God.

Mat. 6. 23.

Ignorance of
our selues and
of God.

Ignorance of
our selues
negatiue.

*Ignorantia pu-
ra negatiua:
uel Nescientia.*

Ignorance
priuatiue.

*Ignorantia sim-
plicis priua-
tiua.*

Ignorance cor-
ruptiue.

*Ignorantia ma-
le & peruerse
dispositiua.*

There are three sorts of the ignorance of our selues.
Ignorance negatiue: As the ignorance of things need-
lesse, superfluous, impertinent, impossible, vnprofitable,
vnnecessary or forbidden: which we are no wayes ob-
liged to know. As we need not know how many of the
smallest branches of veynes, nerues, or arteries, are dis-
seminate through the body: Or how oft we haue brea-
thed, eaten, or drunken. We need not remarke our little
and meere indifferent actions; words, and cogitations:
which are of no importance; neither good, nor euill.
This sort of ignorance of our selues, is no vice, no sinne,
not euill, and is tolerable.

Ignorance priuatiue, & simplicis. An ignorance of a
meere and simple priuation; and it is a want of that
knowledge that we are borne to haue, or that should be
inherent. As rest is a naked and simple priuation of mo-
tion. Thus we know not our noble parts, nor the vse of
them: Wee know not the complexion, humours, and
principles of our body. We know not how the elements
are turned into our aliament; and how our eliment is
turned into our substance. And of many mo excellent
things in our body and soule, are we ignorant: whereof
Adam had knowledge, which we in him haue lost. This
sort of ignorance of our selues is miserable, yet it is no
sinne, but a part of our misery, and punishment of sinne:
which we should labour to get repaired in some mea-
sure, to our great good, and Gods glory.

Ignorance corruptiue. An ignorance of an euill and
froward disposition: as when one hath a habite of false
principles, and false opinions. This is not a simple and
naked priuation, like the former; but a priuation poten-
tiall, including a power and disposition to euill: like
vnto rottennesse in an apple, which is not onely a priua-
tion of the nature heate thereof, but also a disposition
to corruption. It is not a simple priuation, (as blind-
nesse is) but it retaineth something of that which is
deprived (as sicknesse is.) For priuation is negatiue,

in

in the native subiect: but corruption addeth a positive contrary, founding that negative.

This blindnesse of the minde, is not only a simple priuation of the knowledge of our selues; but also a wilfull want of that meditation vpon our selues: and of that vocation to employ our thoughts on our selues, to become skilfull and vnpartiall iudges of our selues. Whereby we are most vnwilling to call to minde, to consider, to remarke, yea to feele, and continually to study our selues. And when as we are most blind, yet we will not acknowledge our blindnesse. This is an ignorance of our selues, both *miserable and abominable*. It is a most fearefull plague. The Lord smiteth many with madnesse, and with blindnesse, and with a stonying of hearts.

Description
of our blind-
nesse.

Reu. 3. 17.

Deut. 28. 28.

Part affected.

THe faculty of the minde, is heere the part affected: and in it, both reason, vnderstanding, and iudgement are eclipsed: being both vnable, and vnwilling to returne their owne beames by a kinde of reflection: whereby a man might behold and contemplate himselfe.

The minde.

Causes.

AS amongst the causes of the blindnesse of the eye, some are more outward, and vpon the most outward tunicle: Some are more inward, as those that are in the *serne*: And in the *Christalline humour*, some are most inward of all, as those that are in the *nerues opticks*, in the *visory spirits*, and in the *braine* it selfe. Euen so the causes of that spirituall blindnesse of our selues; some are outward, some inward.

Causes diuers.

Cornea,
Papilla.

That dangerous and deceiuing poyson, that inchanteth the spirit, feedeth and entertaineth a man, with his

Flattery.
Sibi quisque
adulator est:
Thales.

owne commendation: that solacious forcerer, flattery, the blind-folder of mindes: as sweetly embraced, as smoothly deliuered. If it be a little withstood, it so pleaseth, that it is neuer thoroughly shut out: so that oft excluded, at last againe it is receiued: It so pleaseth, honoureth, and commendeth, that the minde. reioyceth at the owne praise. It alwayes yeeldeth to one victory, to obtaine a greater. It is able to cause *Dionysius* beleue his spittle to be sweeter then hony. There is nothing more dangerous: there is nothing that corrupteth and blindeth the minds of men more easily, then flattery.

Want of instruction and admonition.

2. Sam. 12.

1. Cor. 14. 24. 35

Prosperity abused.

Prou. 1. 32.
Reuel 18. 7.

Psal 30. 6.
Ill examples.
Cicer. 3. de orat.

Qui sibi comparatione, bonus videtur, perinde est, ac si quis ad claudos respiciens, suam miratur velocitatem.
Sen.

Some want the meanes of instruction, and cannot get them: some haue them, and will not. vse them. There is nothing so vnfauiory to many, as admonition. Neither doth the affected minde admit a graue admonition. How long was *Dauid* ignorant of himselfe, vntill he was skillfully instructed, and admonished by the Prophet *Nathan*? The vnbeleuer, or vnlearned, is still ignorant of the secrets of his owne heart, vntill he be rebuked and iudged: and then he falleth downe.

Peace and prosperity in themselves are good; but to the base and beastly minde, euill: they blinde the owner, and make him vnhappy. Standing waters sooneest rot: resting iron sooneest rusteth: and resting mindes are sooneest blinded. The bodies well-fare, is the soules blinder: *As ease slayeth the foolish, and the prosperity of fooles destroyeth them*: so it blindeth them. The mindes of the best are in danger heretof: As *Dauid* confesseth of himselfe, *In my prosperity, I said, I shall neuer be moued.*

We are too fighy of examples, and swift to imitate: These two moue most, similitude and example. Comparisons blinde vs: when we iudge others to be too euill, we thinke our selues to be too good. He that through comparison of worse then himselfe; appeareth to himselfe good, is euen as if one, looking to the crooked, should wonder at his owne swiftnesse. It is a common saying of those that are blinded in euill: *If I be ill, I haue many fellows:*

lowes: I am better then this man: I am not so ill as that man. Hee dare auouch his imagined goodnesse before God; saying, with that arrogant Pharise, O God, I thank thee, that I am not as other men.

The minde wanders away from it selfe, and loseth it selfe in many externall things: whereas one were sufficient and first to be done: and so falleth in that wandering vice: Many goe to admire and know the height of mountaines, the raging surges of the sea, the loftinesse of hills, and most profound falles of floods, the compasse of the Ocean, the reeling motions of the starres: And are too idle toward themselves: *they learne to goe about from house to house: yea they are not onely idle, but also prattlers and busie-bodies, speaking things which are not comely.* These are those busie-bodies: busie abroad to know all things: too idle at home to know themselves. It may be said to them, as *Demonax* (being asked if the world had a soule, or if it was round:) answered, You are curious of the world, and carelesse of your owne vncleannesse: making two words meet other.

Rending and diuiding cares, that separate the minde from it selfe, and from *God*: distrusting and distracting cares of this world; and of this life: choking and oppressing the heart, and tyrannizing ouer the minde: they claime all the thoughts, they permit none to *God*, nor to our selues. The minde is scattered amongst many things, it doth seeke where it may rest, and cannot finde it. In the visible things that we see, our heart out from it selfe is scattered here and there; and forgetteth whatsoever (of it selfe, and within it selfe) is to be done: and that, while as it is externally busied with cares too great, too long, or too soone.

God in his anger (as a most iust punisher, forsaking the sinner) inflicteth this blindnesse as a punishment: and causeth the eyes to be shut that they see not.

Satan, that prince of darknesse, and *God* of this world, blindeth y^e mind, that it can neither see it selfe, nor *Christ*.

C 4

That

Followes.

Luk. 18. 11, 12.

Curiosity.

Παλιπλογοῦμεν.

ἀνατριστεύομεν.

1. Pet. 4. 15.

ἀργόφρονες παροτρύν.

1. Tim. 3. 13, 15.

2. Thes. 3. 11.

1. Pet. 4. 15.

Vos de mundo solliciti estis, & vestram ipsarum immoderatam non curatis.

Cares.

Math. 13. 22.

Luk. 21. 34.

Greg. in Mor.

God.

Deut. 28. 28.

Rom. 1. 28.

Isa. 6. 10.

Satan.

2. Cor. 4. 4.

Corruption.

Of minde.

Memory.

*Arist.**Cicer. in part.**orat.**1er. 44. 9.**Iam. 1. 33. 24.*

Conscience.

*Gen. 43. 31.**1. Tim. 4. 2.*

Heart and affections.

*Luk. 19. 14.**Apo. Iquas.**Rom. 2. 15.**2. Cor. 10. 14.**Esa. 57. 30.**2. Pet. 2. 12.**Iud. 10.*

That radicall first inbred venome, (even the law of our members) but more acquired by the daily and customeable contagion of sinne; and most of all, hourly spewed in, by that tyrannizing Dragon; so perversely affecteth, and infecteth the minde, (being so deprived of light, and with darkenesse so depraved) that it cannot reflect the owne beames vpon it selfe. So farre are wee not onely inclined, but declined; that our mindes can approue vs in the worst, and reprove vs in the best actions.

The Memory, (that inward Scribe) that should retaine, record, reuolue, and furnish the minde with matter of discourse, is so perverted; that on nothing lesse will it spend it selfe, then on our selues. Whereby we forget our owne wickednesse. And if we haue considered our selues a little, we forget immediately what manner of men we were.

The conscience being either benumbed, or feared; not accusing for sinne, nor giuing forth censure, against a mans selfe: He cannot truly know himselfe, nor rightly iudge himselfe.

The heart and affections, with a violent *Ataxie*, make their seditious mutiny, and slauiish insurrection, against the more noble faculty of the soule: like an insolent people against their *Soueraigne*. The mind, memory, conscience, will and affections, doe not concurre with their reasonings, to inable a man to know himselfe. (The minde, not shewing him the law: The memory, not shewing him the fact: The conscience, not shewing him his censure: The affection and will, not stirring all forward, and not crying, All this is more then true; and woe to vs, we are like a raging sea.) Thus men blinded, become; As naturall bruis beasts, led with sensuality, and made so to be taken and destroyed. And whatsoever things they know naturally as beasts, which are without reason, in those things they corrupt themselves.

Signes

Signes and Symptomes.

HE that knoweth not himselfe, is not truly wise: he makes himselfe a foole vpon his owne charges. He either knoweth not God; or if he professeth to know him, in his workes he denieth him. He is importunately arrogant. He preferueth no modestie; nor containeth himselfe in his owne ranke. He enterpriseth many things that passe his forces. He neuer distrusteth himselfe, thinking he vnderstandeth well enough, when he vnderstandeth nothing at all.

He forgetteth himselfe, and loseth himselfe about outward things. He looketh alwayes before him, he disperseth his wits vpon vanities, and neuer gathereth them home to himselfe. He can put his house in order, but not his life, nor his soule; like *Achisophel*. Hee remembreth not his passed passions, his peruerse opinions. He neuer searcheth himselfe, except it be grossely: espying onely grosse and open faults. He dealeth with himselfe, superficially, partially, sparingly: either excusing, or neuer saying, *What haue I done?* He neuer considereth his naturall constitution, and inclination. He knoweth not his owne infirmities and wants. He cannot mortifie nor moderate his passions, and careth not to amend them.

He considereth not the euils he runneth into: and that haue threatned him. His euils he feeleth not, nor feareth not: and seeketh no remedies to his miseries. He prepareth not himselfe for future changes and assaults. He many times falleth to the ground, and tumbleth head-long in the same fault. He leadeth not a regular life: all his actions are either ill or friuolous. He is a circumstancial weather-cocke, and his goodnesse is through fortunes occasion: and not by a veracious disposition: Hee is a selfe-pleaser, saying to himselfe; *I am rich and increased with goods, and haue need of nothing*: while as he hath iust nothing. He considereth not the beame that is in his own eye.

And

He is foolish.
Mat. 23. 17, 19.
Luk. 12. 20.
Tic. 1. 16.

Arrogant.

Vaine.

2. Sam. 7. 23.
He forgetteth himselfe.

Iere. 8. 6.

He foreseeth
no danger.
Ezec. 16. 43.

His life is euill.
Iam. 1. 23, 24.

Reuel. 3. 17.
Mat. 7. 3.

Gal. 6.3.

And thinketh himselfe to be something, when he is nothing: deceiuing himselfe in his imagination.

Case dangerous.

Gen. 6.5.

Luk. 8.14.

Reuel. 18.7.

Ensiuing sins.

Io. 9.41.

1. Cor. 11.32.

1. The. 5.4.

Case lesse dangerous.

Distresse grievous.

*Anselm. in suis
medis.*

*Nemo in se
tentat descende-
re, nemo. Pers.*

Prognostickes.

IF this blindnesse be inueterate, the helpe thereof is the more hopelesse: and if one be not freed of it, before he be dissolued; he shall be hurt of the *second death*. If it be still accompanied with distracting cares, abused wealth, lacke of instruction, euill examples, curiositie of braine, and daily flattery, it is the more desperate.

It degenerateth (if in time it be not helped) into *impenitencie, hypocrisie, security, and hardnesse of heart*. It is a harbinger to the *prince of darkenesse*: and his delight is to lie in a darke cabbinet, where he hatcheth the *Cockatrice* egges, and seminarie of many finnes. It depriueth a man of *Gods* fauour, and procureth his iudgements: tending euer in the end to desperation, and destruction. Vpon the which, the *day of the Lord commeth like a theefe in the night*.

But if the man that is thus blindfolded, take gently and grauely with a reproofe: if he haue the word and seruants of *God* in some reuerence and regard: if he be not opinionatiue, or a selfe-louer: if he carry himselfe ciuilly, and loueth morall vertues: if he delight in better company then himselfe, and is not a despiser of others: if he listen to the Word, when the occasion is offered: there is some hope of that man. But, O too heauie distresse (said one!) If I looke into my selfe, I suffer not my selfe: If I looke not into my selfe, I know not my selfe: If I looke into my selfe, my face affrighteth me: If I consider not my selfe, my damnation deceineth me: If I see my selfe, it is horreur intolerable: If I see not my selfe, it is death intolerable. And it is a rare thing to find a man that seeth himselfe rightly.

Curations

Curations and remedies.

TO make the blinded minde able and willing, with the owne reflected beames to see and know it selfe: is a thing, as difficult and rare, as to misdeeme and deceiue our selues is easie. *The heart is deceitfull and wicked about all things: who can know it? No man saith, What haue I done?* Man is a little world, said the *Philosophers*. Man is the greatest miracle, said *Augustine* (as he is Gods creature) But, as man, he is the *Devils* workmanship; and a mans tongue, is a world of wickednesse, *Silignus, quid totus?* To know our selues therefore is a great worke, and had neede of a thousand eyes. It is hard to know our selues, yet blessed.

Eschew all the externall causes of this blindnesse, and consider deeply the great and many evils that follow thereupon, as specially may be seen, amongst the foresaid symptoms, and prognostickes.

Remember to haue thy eyes reflected vpon thy selfe; it is both Gods counsell and command: *to iudge your selues.* The Ethnickes acknowledged it as an oracle from heauen: *To know our selues.* By humble prayer: buy a portion of that *eye-salue*, from that true *light*: that the eyes of thy minde may be thereby anoiued, that thou maiest see. The Ethnickes laboured much in this, by the light of nature. Thou art bound to goe beyond them, by the light of grace.

Begin, and acquaint thy selfe, with thy selfe. By vse and custome learne to take a view of thy selfe, that at length thou mayest attaine to some perfect habit in seeing, and knowing thy selfe thorowly. The child by frequent vse and custome, proceedeth, from creeping, vnto walking: from babbling, vnto speaking: and from blotting, vnto perfect writing. Many things are learned by vse and Art, that nature affordeth not: as appeareth in *Tumblers* that play walking vpon a cord. So much the more therefore thou, that hast the light of nature, and farre

Difficile curation.

Ier. 17. 9.
and 8. 6.

Eze. 16. 1, 43.

Avoid the causes, and feare the euill.

To know our selues is commanded.

1. Cor. 11.

31, 32.

1. Th. 5. 19.

It must be praised for.

Make a custome of it.

farre more, the light of grace (if thou wilt seeke it) must take paines vpon thy selfe, to be exercised in reflecting thine eyes vpon thy selfe: to know thine iniquitie, Ier. 3. 13.

Iob. 39. 37.
Doe it exactly.
Pro. 20. 27.
Zeph. 2. 1, 2.

The manner of this exercise must bee, by thy owne minde (*The Lords lanterne*) to search thy selfe: as it is said by *Zeph. 2. 1. Search your selues, euen search you, O nation not worthy to be beloued.* The Hebrew word signifieth, First, to gather *your wits* together, that was before disperfed, out-with your selfe, vpon vanity: Secondly, to *faine your selues*, to purge away your spirituall chaffe: Thirdly, to *search narrowly*, as for a lost Iewell, or hid mine.

Not grossely.

Thou must not search grossely, espying onely grosse errors, and palpable vices. Thou must not count little finnes, no finnes: and grosse finnes, little finnes; Esteeme not secret finnes, no finnes: and open finnes, little finnes. Thou must not examine *superficially*, excusingly, hypocritically: finding almost nothing to be wrong, by reason of so many deuised distinctions, mitigations, qualifications, colours, questions, necessities, inconueniences, tolerations, ignorances: conuerting mountaines into moares. But thou must search *narrowly*, euen thy least errors, secret finnes, priuie corruptions: neere to our nature, delightfull to our heart: as so many traitours to God and vs. It is harder to finde them out, then to root them out: as *Caesar* said of the *Scythians*. Thou must try *substantially*, searching every corner; iudging great sins infinite: little finnes, great ones; and no sinne small. And for every sinne, say, *It is of the Lords mercy, that we are not consumed*: Spying all finnes, sparing no finnes, spending all times herein, neuer ending; the more ye find, suspect the more, that there is some more behind.

Nor superficially.

But narrowly.

Substantially.
Iob 22. 5.
Lament. 3. 22.

2. Cor. 13.
1. Cor. 11.

The Apostle saith, *Examine your selfe: againe I say, Examine your selfe.* He doubleth the word, *examine*, as *Zephaniah* doth the word, *search*, so that when we haue done with one examination, we must doe it againe, and euer

euert againe: And plunbe deepe into thy owne heart. Gather thy selfe vnto thy selfe; and thus vp thy selfe, within thy selfe; examine, search, know thy selfe. Let the studie of thy selfe, be true, long, daily, serious, attentive: prying narrowly into thy selfe: try often, and at all houres, pressing and pinching thy selfe to the quicke.

Many great personages, as a rule and a bridle to themselves, haue ordained one, euert to buzze into their eares, that *They were men*. Rowze vp thy selfe. Dwell with thy selfe. Chilon, vsed to say, Obserue thy selfe, or be wary of thy selfe. There is none so great an enemy, as man, to himselfe. This is that consideration we bought to haue of our selues. As *Semea* reporteth of *Seaxius*, how euery night before he slept, he asked at his owne heart, What euill this day hast thou amended? what vice hast thou resisted? in what part art thou bettered? What is more pleasant then this confuetude, to examine our selues, for the whole passed day? how sweete a sleepe doth follow vpon the recognition of our selues, how quiet, how comfortable, how free?

Try not thy selfe, by thy selfe: nor measure thy selfe with thy selfe: compare not thy selfe, with thy selfe, nor with others: for thus thou wilt neuer come to thy owne measure and line. Trust not the world (that bewitching *Syren*) neither the deuill (that subtile serpent) but looke into that perfect law of libertie: for the commandment of the Lord is pure, and giveth light vnto the eyes. And it is a lantern to the feet. For the Word of the Lord is lively, and mightie in operation, and shall pierce any inward sword, and entereth thorow, euen vnto the diuelling inner corner of the soule, and the spirit, and of the ioynt, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

By this word, take a view of thy selfe, and thou shalt finde, First, that thou hast sinned in *Adams* loynes: Secondly, that in thee are all finnes: if not in practice, yet in *Seedes*: a mans heart is a sea of sinne. *Caines* murder:

Pharaoes

*Nosce teipsum,
&c.*

*Horat. 1. Ser. 3.
Pers.
Inuagal. 12.
Laer. 1. 1. 4.
Senec. 1. 3. de ira.*

*Search thy
selfe by the
law.*

*1 Cor. 10. 12, 13
iud. 7. 19.*

*Is. 1. 25.
Psal. 19. 8.
Psal. 119. 105.
Heb. 4. 12.*

Rom. 7. 5, 14.

Iob 22. 5.

Is. 2. 10.

Qui habet omnem
vitium, habet
omnia.
Sen. dial. ben. c. 1.

Psal. 51. 4.

Search thy
selfe particu-
larly.

Hor. 1. Sermon. 3.
Nec te que seris
extra.

Quid, quis, quia-
lus. Bern. d. Conf.
Chry. in tract. de
Iud. 1. 13.

Visi sunt, ubi eris,
ubi ess, ubi non
eris.

Consideration
threefold.

Naturall.

1. Theol. 5. 23.

Pharises crueltie, Sodomes lust, Achisophels peticie, Sa-
nacheribis blasphemie, Iudas treason, Indians apostacie
should all haue beene thy finnes, were not Gods restrain-
ing grace. Thirdly, that thou art a child of wrath by
nature, and vnder a fearefull curse, and bondage vnder
Satan: and vnder misery of the body and soule, in the
first and second death. And fourthly, thou shalt find thy
guiltinesse to be infinite: that suppose thou hadst kept
the whole law, and yet failest in one point, thou art *guilty*
of all. He that hath a heart, that dareth offend God in one,
hath a heart, that dareth offend God in all: He is infinite,
so is thy guiltinesse great: One offence (as it is offensive
to God) surmounteth in guiltinesse, all offences done to
man. As king David acknowledged in himselfe; saying,
*Against thee, against thee only haue I sinned, and done euill
in thy sight.*

Thinke it better to know thy owne infirmities, then
to know the whole world, and all the wonders thereof.
The proper subiect of the knowledge of our selues, is
within vs. Many haue deuised many specials of this exer-
cise. As, to *Consider*, who thou art by nature, who in
thy person, what a one in thy life. And againe; A man
must consider himselfe, what he is in himselfe; (a worme.)
What within himselfe? (a treasure of euill.) What vnder-
neath? (fewell to hell.) What aboute (an enemy to God.)
Who against thee? (the Lord of hostes.) What before?
(a miserable sinner.) What hereafter? (one to die in
sinne.) Againe, A man must consider where he was? (ly-
ing in sinne.) Where shall hee be? (vnder Gods iudge-
ments.) Where he is? (in a miserable life.) Where he is
not? (excluded out of heauen.)

But the more speciall consideration of our selues, is
either *Naturall*, *Morall*, or *Spirituall*.

The *Naturall* consideration of our selues, concer-
neth the naturall frame, and constitution of our persons:
in body, spirit, and soule; as the wonderfull workmanship
of God.

Consider

Consider therefore, that of the earth, was thy parents meat; of meat, was their blood: of blood, was their seed: of their seed, was *Thy body made*. And so from the first, to the last: of the earth thou art made. *The first is of the earth, earthly*: Thou art but made vp of an heape of earth; or made vp like a piece of mud-wall: Our body is corruptible and mortall. *Man's breath departeth; and he returneth to his earth*. Say with *David*, *I was made in a secret place, and fashioned beneath in the earth*. Sinne hath defaced the body, and therby it is become, the garment of ignorance, the garment of wickednesse, the bond of corruption, a living death, a sensible carrion, a portable sepulcher, a domesticke theefe: it flattereth, because it hateth: it hateth, because it enuileth: while it liueth, it depriveth thee of life.

The soule is a reall; and spirituall substance; of *Gods* owne making, placed in the body, and confined there: that man partaking both of *God*, and the world, might beare the image of both: and being a *minde-body*, and a *body-minde*, might become a *horizon* twixt the body-lesse angels; and the minde-lesse bodies here below.

This soule filleth the body all in all, and all into each part diffused; indiuisible, vncorruptible, vntroubled, not interrupted. One in substance, yet by diuers powers, on diuers objects, and in diuers effects, diuersified, like the onely one *Sonne*, manifold in operation.

The body confineth her; but the bodies beauty, strength, or health, will neuer refine her: neither can aliment, nor eliment, helpe her. In a sicke, blinde, or maimed body, she may be whole, sightie, perfect: and in the most weake body, most actiue: she no wayes dependeth on the body, but the body on her.

She is like a carefull house-wife, in guiding all well at home in the body; attracting, retaining, decocting, distributing, expelling, &c. She moueth the body, without & within, whither she pleaseth. She quickneth the senses,

Of the body.

2nd Cor.
1. Cor. 15. 47.
2nd Cor.
1. Cor. 15. 53.
Psal. 146. 4.
Psal. 139. 15.
And with Iob
10. 10, 11, 12.
Herm. in Parm.

Of the soule.

Her place.

Her substance
one,
Her faculties
diuers.

Diuerse from
the body.

Her powers.

Her vegetatiue
power.
Motiue power
both locall and
vital.

Sensitive
power.

Common sense
and imagina-
tion.
Fancie.
Dreames.
Sensitive me-
mory.
Wit.

Reason.
Vnderstanding
Opinion.
Iudgement.

Wisedome.

Will, heart, af-
fections.
Intellectuall
memory.
Conscience.

An exhortati-
on to the soule.

by whose windowes, she vieweth all things without; and bringeth them home to her selfe with all their severall formes, as she pleaseth best.

She gathereth them in one masse and heape. She beholdeth them; discerneth them, compoundeth, compareth, and esteemeth them: And heerein also is not idle, when we sleepe. She doth conserve them in their order, till she neede them to her vse.

Her eye (the bodies light, and fewell of natures lawes) reuiseth, and remarketh these formes in their highest sublimity: And from thence abstracteth them, perceiveth them, discourseth vpon them, compareth them, resolueth effects into causes; collecteth vniuersall natures of many specials. It marketh the inside of things, the substance, the tree, the roote, and core: as by senses she marked the outside, the circumstance, the barke, the branch, and the found.

When she discourseth, this her light and eye; is called *reason*. When she standeth fixed in conclusions, it is *vnderstanding*. When she standeth lightly in conclusions, it is *opinion*. When she groundeth her trueth on principles, it is *iudgement*. And finally, iudging bewixt good and euill: trueth, and falshood (wherein it faileth not, nor seeketh the senses skill) by many steps of *miss faire*: the Soule ascendeth to her high degree of *wisedome*.

By her hand, and most delicate fingers: as she findeth euery thing, fit or vnfit for her vse: she taketh, reiecteth, practiseth. In her store-house, she containeth all Arts, and generall reasons. She concurrerh with *God*, in excusing, accusing, pacifying, and affrighting; according to the mindes light, in all her actions.

Thus, *O diuine soule*, within thy cabinet, ten thousand formes may sit at once, and each so keepe his true proportion; as men, beasts, trees; towries, seas, land, heaven, earth. Fire conuerteth coales into fire. The body conuerteth meat into blood. Thou conuertest bodies into spirits. From grosser matters, subliming the quintessenced formes:

formes : transforming them into thy nature, to carrie them light on thy celestiall wings. Thy quickning power feedeth the senses; the senses feede thy wit. Thy quickning power would onely *be* : the senses would *be*, and *be well* : but wit would *be*, and *be well*, and *endlesly well*. O Soule, goe to thy highest sublimitie; and farthest horizon of thy sight : and let that *Alpha and Omega* dwell within thy dimensionall lines. With thy senses see his workes; with thy wit know himselfe; and with thy will, make choise of him; still behold his trinitie, in the trinitie of thy powers : *vegetable, sensitiue, and rationall*.

The Spirit, is a third part of mans person : that as the body is of the earth, the Spirit is of the firmament. This Spirit is *extraduce*, nourished by the subtilst spirits of aliment, and worlds elements. It is the immediat life of the body. It hath obtained many names, amongst the learned : It is called *vinculum*, because these two extremes, the elementary earthly body, and the diuine heavenly soule (could not bee coupled) but by a firmamentall Spirit : partaking of both, to ioyne both together. As *Christ* is man, and *God* : partaking of both, to ioyne *God* and man together. It is called *Vehiculum*, because it carrieth so readily all the Soules faculties, thorow all the parts of the body, to all the organs : for the speedy discharge of all the functions, and actions thereof. As in a moment, the skill of a player on an instrument, is quickly conueyed, from the wit of his braine, to the farthest ioynts of his finger. It hath many offices and effects in the body : It is bred with the body : sympathizeth with the body : died with the body : yet doth differ from the body, in substance and in power.

So in thy selfe marke an *Elementary body* : A firmamentall spirit : and a *diuine soule* ; a shadow of the blessed *Trinitie*. This being the difference : In vs there are three essences in one person : but with *God* there are three Persons, in one essence.

The morall consideration of our selues, is obtained

D

by

Reu. 1. 8.

The Spirit.

Luke 1. 47.

1. Thol. 5. 23.

Gen. 2. 7.

*Spiritus fide-
rens.
Corpus inuisibile.
Magnes micro-
cosm.
Vestimentum
anima.
Anima mundi
scintilla mag-
netica.
Vinculum &
Vehiculum ani-
ma.*

Shadow of the
Trinitie.Morall confi-
deration.

by the examination of our selues: according to the four cardinall vertues: *Iustice, Fortitude, Prudence and Temperance*. Whereof the volumes of morall Philosophy are filled. According to the which, if we shall try and sift our selues; we shall finde many things fault-worthy, in regard that like wandering starres, wee haue forsaken (except at starts) the eclipticke line of the golden meane, and haue wandered amongst all the extremities of vices.

The greatest and best part of our actions, are but occasioned eruptions, and impulsions. Irresolution beginneth them: instabilitie followeth them. Our actions are contrary; we are not euer like our selues, we runne from our selues, and rob our selues of our selues. Appetite and occasions, with change of time, carrie vs as the winde.

Good things in our hands, are made worse through our weakenesse: we are weake in vertue, veritie, extremity, and suddennesse of newes. Our thoughts are vaine, and breede vaine designes, and vainer desires, and bring out vaine beliefes, and more foolish hopes. Cares trouble vs with things, that serue more when we are dead, then when we are liuing; we take not so much care, what we are in our selues, as what we are in the publike knowledge of men.

We are more troubled with little, and light occasions, then for greater affaires; we are molested with phantasies, dreames, shadowes, fooleries, choller, sorrow, ioy, lies, impostures, tales: yea with nothing: As *Greece* and *Asia* was set on fire for an apple. We let the greatest euils arise vpon the smallest grounds. And the circumstance or accident, moueth more then the substance.

We place our contentment in most frivolous toys: without the which we may liue. We feede on opinions and dreames. Beasts content not themselves with nothing; but with that which is present, palpable, and in verity. We runne, we rush, we raue, and build castles in the

Inconstancie.
Quod petijt, spernit, repetit quod nuper emisit.
Fluat, & vltia dissonant or dine toto.

Weakenesse.

Vanitie.

Cares.

Troubles.

False contentment.

the aire. We liue, we flee, we die, and a mote at the last, is the hire of our dayes worke. *Vniuersa vanitas omnis homo viuens.* And as God hath all good in essence, and all ill in vnderstanding only. So we quite contrary: we haue all our good in our fantasie, and all ill in essence.

We cannot choose, what we should: what wee haue chosen and obtained, doth not content vs. Present things are loathed, we bleat after things absent, vnknowne, and to come.

Wee cannot enioy our good things, and delight in our pleasures, without some mixture of euill and griefe.

We let our highest pleasure, haue oft a deiection of heart. As sorrow also is neuer pure: and in sorrowing there is some pleasure.

The spirituall consideration of our selues goeth beyond the former two. It searcheth most deeply: It rangeth those that are of best natures, ciuilest carriage, and fairest profession; and those that are endued with supernaturall decrease of sinfulness, and with some kinds and measure of inward graces. It pierceth to the lowest bottom of the best regenerate heart: and doth spie spots in the face of innocencie: that for all, that is done well already: yet *Christ* hath somewhat against them. And findeth blemishes amongst the truest streames of grace. We are commanded to make this consideration of our selues, except we be reprobates. *Prooue your selues, whether ye are in the faith: examine your selues; know ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?*

This is wrought, not onely by the Word: but also by the most secret search of the holy Spirit, who pondereth the spirits: and reuealeth both the things of God to vs, and reuealeth our owne most secret spots, vnto our selues.

Here is required great humiliation, often meditation, strict examination, with frequent ejaculation, and lifting

Psal. 9.

Desires.

Pleasures.
*Medio de fonte
leporum, surgit
amari aliquid.*
Sorrow.
*Est quidam flere
voluptas.*

Spirituall consideration of our selues, goeth deeper.

Reuel. 2. 4, 14.

1. Cor. 13. 5.

Wrought by the Spirit.
Pro. 16. 2.

1. Cor. 2. 10.

Defects in
petic.

Esay 8. 18.

Esay 59. 15.

Ezek. 8. 12.

Luk. 10. 42.

Psal. 37. 4.

Iob 13. 15.

A& 16. 25.

Rom. 7.

Conclusion.
Man how
naught.

vp of thy heart in prayer: still demurring on thy vile selfe: till thou finde, That thy profession without, and conceit of light and life within, is farre more then the power of grace in thy heart, and practice in the life. Feare and shame (*To be a wonder in Israel, or a spoile*) smothereth downe thy profession. Growth of godlinesse, is thought to be too much; and a bleeding conscience, a kinde of madnesse. What relenting? what yeelding to the torrent of time? to the current sinnes of custome? to the worlds vexations? and to the sway of thy owne priuie corruptions. Thou hast perhaps stopped the streame of odious, and open sinnes: but hast not killed thy secret passions, nor mortified sinne in the roote: Some one bosome sinne, in the darke chamber of thy *imagerie* must be thy little idole: vnto the which all thy light, and life must be subordinate and seruiceable: That *one necessary thing* thou keepest vnder reuerfion. Thy motions are morning dewes, whose entertainment is cold, and aboard short: enioyed with wearisomnesse. Thy race to that high prize, how short? how faint? how slow hath it beene? And how little profiting, and proceeding by the Word, crosses, mercies, wakenings? The light of grace is not so sweete to thee, as that thou canst preferre it before all pleasures, and subordinate all delights to it. Thou art not exercised in extremities, to runne and cleaue to God: thou canst not say for thy life, *Though he slay me, yet will I trust in him, and I will reprove my wayes in his sight*. Thou canst not in prosperity sorrow for sinne, nor canst thou in aduersitie, with *Paul* and *Silas*, sing and reioyce in stockes. Thou art not blithe when thou art humbled. In the wicked, one sinne bringeth on another: but when in thee did one slip preuent another? *O miserable man, &c?*

And finally what art thou, O man, but a spoile of times? the play-game of fortune, the image of inconstancie, the spectacle of infirmitie, the ballance of misery, a dreame, a phantasie, ashes, a vapour, a flower; the

the winde, a bubble, a shadow: Nothing so miserable, nothing so arrogant. Shall *Democritus* laugh at man? or shall *Heracitus* weepe? Shall *Diogenes* scorne at man? or shall *Timon* hate him? No, rather let *Pindarus* name, A man is the dreame of a shadow.

O man, what shouldst thou do wearing thy self, to know sea and land, starres and all? and wilt thou not know thy selfe? It is one of the best parts of wisdome to know thy selfe. *Demonax* demanded, when he began to *Philosophize*: answered, When I began to know my selfe.

It will beat down thy pride. *Philippus Macedon*, to stay and hold downe his pride, appointed one each day, to awake him with these words, Arise, O King, and remember thou art a man.

It is great wisdome, and great Philosophy, to know our selues. It leadeth vs to the true knowledge of our nature. *Basilius* saith, Be mindfull of nature, and thou shalt neuer bee proud. Marke thy selfe, and thou shalt be mindefull of nature.

It leadeth vs to the true knowledge of God. The perfect knowledge of thy selfe shall sufficiently, as it were by the hand, leade thee to the knowledge of God.

It preuenteth Gods iudgements. *Search your selues, euen search your selues, O nation not worthy to be loued, before the decree come forth. If we would iudge our selues, we should not be iudged.* If thou desire to become good, first beleue that thou art ill.

It is the beginning and foundation of grace and repentance. Let vs *search and try our wayes, and turne againe to the Lord.*

It is the blessed gift of God to praise for; he giueth vs that counsell, *our reines also teach vs in the night.* It casteth out, and keepeth out sinne. It fitteth a man fitly for the Communion. It assureth a man that he is no reprobate: and maketh him thankfull to God for the same. It preserveth him from many tentations, Gal. 6. 1. It helpeth others that fall, *Ibid.*

*Salus hominis
indignetur.*

The benefit of
the knowledge
of our selues.

It makes vs
humble.

And wise.
To know na-
ture.

And God.
*Exemplarq. Dei
homo est in ima-
gine parua.*
It preuenteth
iudgements.
Zeph. 3. 1, 2.
1. Cor. 11. 31.
Ep. Et. Enchir.

Lament. 3. 40.

More benefits.
Psal. 147.
Psal. 4. 4.
1. Cor. 11.
2. Cor. 13. 5.
1. Tim. 1. 15, 16,
17.
Rom 7. 14, 15.
Lat. 201. 202. 203.



CHAP. III.

The other blindnesse of minde, or
ignorance of God.

Isaiah 42. 19. & 56. 10. *Who is blinde but my
Seruant?*

Description.

How far God is
to be knowne.



Our knowledge cannot comprehend God, as he is: yet we ought to comprehend him, as he hath reuealed himselfe to vs: partly in his workes, partly in his Word. Adam could haue knowne him this way perfectly. But we cannot doe it, so great and so grosse is our miserable blindnesse, and ignorance of God, and of his will, and wayes in Christ to our saluation.

Holy igno-
rance.

Rom. 11.

Deut. 29. 29.

Rom. 13. 3.

Asps in popes vna.

2. Cor. 13. 4.

Peruerse igno-
rance.

The ignorance of God, in so farre as he hath obscured, and hid himselfe from vs, is no sinne. *As, Who knoweth the minde of the Lord?* Who knoweth the moment of Christs second coming? This ignorance, is of the secrets of God; and is, A holy ignorance. Secret things belong to God; and, reuealed things to vs. It is of things that are aboue, that which is *meete to vnderstand*. As was Pauls, his words which cannot be spokē. We must know all that we need, and all that we may; and should thinke our selues happie, if God make vs of his Court, though not of his counsell.

But the ignorance of God (in so farre as he hath most cleerely, and carefully, reuealed himselfe, in his workes and Word) is not a simple *nescience*, and a generall want

of

of knowledge: Not a simple *privation*, or want of that knowledge in particular, that we should haue had. But it is an *ignorance*, with a *peruerse disposition*, whereby the minde is not onely blinded, against *God* and godlinesse, but also plainly repugneth against the same; There are left since the fall some notions of *God*, of good, of euill, of life, of right, of wrong, truth and falshood: but they are generally corrupted, maimed, covered with drosse: like carued stones in the heape of a ruinate Palace, serving to make vs inexcusable.

This peruersely disposed ignorance of *God* (wherein we are all borne, and wherewith wee are corrupted) be- times takes to it selfe increase, strength and degrees, the farther it spreads, like fire: And becommeth a compound blindnesse, made vp of the native and acquired; and still increasing till it passe bounds.

According to the degrees of this ignorance, so are the specials thereof. One kinde, is in a part *excusable*: the rest are more *inexcusable*. *Excusable* ignorance, is that which is wiselesse, but not willfull: wherein the will is deceived, and erreth onely according to the mindes blindnesse. Thus *Paul* saith; *God had mercy on me, because I did it ignorantly*. And, *If any be imperfect in the faith, they should be borne with*. *If ye be otherwise minded, God will reuele the same to you*. And *the time of this ignorance, God regarded not*. Meaning of the *Gentiles*. And *If ye were blinde, ye should not haue sinned*. But marke: that this simple ignorance is not altogether excusable: sith it is our dutie, to know that, whereof we are ignorant: but it excuseth in a part in respect of wilfull ignorance, or of sinnes against knowledge. The seruant that knoweth his masters will, shall be beaten with many stripes, but *he that knoweth it not, shall be beaten with few*.

Inexcusable ignorance, is malicious and willing. *They say vnto God, Depart from vs: for we desire not the knowledge of thy wayes Who is the Almighty, that we should serue him? whereby This they willingly know not*. They regard

It is native and acquired.

It groweth.

Ignorance excusable.

1. Tim. 1. 13.

Phil. 3. 15.

Acts 17. 30.

1c. 9. 41.

Excusat non a toto, sed a parte.

Luk. 12. 47.

Ignorance inexcusable, and malicious.

Iob. 11. 14.

1. Pet. 3. 5.

Ro. 128. PC 14. 1

1c. 12. 4.

Gen. 6. 5.

Eph 4. 17.
Rom. 1. 21.
Psal 14. 1.
Mala 3. 14.
Eph 4. 18.
Rom. 1. 28.
Esay 19. 14.
Esay 29. 9.
2. Thel. 2. 11.
1. Cor. 1. 21, 26.
and 2. 8, 14.

The minde.

Καὶ οὕτως ἐκείναι.
Εκείνη δὲ ψαῖσι.
Arist. in Metap.
Principia per se
nota & immota.
In communis, sed
non in particu-
lari.
A. 14. 14.
A. 17. 24.

Rom. 1. 28.

not to know God: Many are willingly ignorant, that they may the more freely sinne. Vanitie of mind, makes willfull blindnesse grow; vntill the foolish heart become full of darknesse, and at last become finally a reprobate minde, and that spirituall ebrietic, the efficacie of delusion, to beleue lies.

The ignorance of God, his godhead, his power, &c. is lesse in vs by nature: then the ignorance of Christ, and of grace in him: which by the greatest light of nature is counted altogether but foolishnesse.

Parts affected.

THe minde is here chiefly affected, more or lesse: and the rest of the faculties, by consent. The minde by nature's light, hath some principles and common notions, whereby God may be knowne. But the minde is narrow and weake: Like the eye of an Owle, before the Sunnes beames: And it can only know him in generall, but not in particular.

As that *there is a God, God is to be worshipped, &c.* are principles common, obscure, and imperfect. The men of *Lystra* knew that there was a *God*, by their common light: But they erred in the particular, because they would haue sacrificed to *Paul* and *Barnabas*. The blinded minde, by reason, may attaine to this naturall sight of God; but by much adoe, and by many helpes and remedies; by few obtained, and a long time before it can be had. When it is gotten; it is with the mixture of many errors: And withholding of the truth in unrighteousnesse: That without the supernaturall remedies of grace, to strengthen it and perfect it; it must still abide in darknesse.

Causes.

Causes.

WHere there is no vision, the people decay. How shall they beleene in him, of whom they haue not heard? Ignorants must remaine blinded, except the Lord send one, to open their eyes, that they may turne from darknesse to light. It is true, that man by the little remanent light of nature (beholding Gods hand in his workes) may somewhat know the Deity, Power, and Wisdome thereof. But no light of nature, (were it neuer so well polished) can know God in Christ, the Saviour of the world.

God iustly denyeth to many, the outward calling, and the outward meanes. God is knowne in Iury, and hee hath not done so to any Nation. And God suffered the Gentiles in former times, to walke in their owne wayes. Sometimes he grants the outward meanes of the Word and Sacraments, but yet quite with-holdeth the operation of his Spirit; refusing to them the piercing of the eare, the opening of the heart. By meanes hee offereth grace to many, but doth not conferre it. Conuincing them, because it pleaseth him: his will is iust. He may doe with his owne what pleaseth him. *Go and say to his people, Ye shall beare indeed, but shall not vnderstand; ye shall plainly see, and not perceiue.* The sonnes of Eli obeyed not the voyce of their father, because the Lord would slay them. God hath giuen them the spirit of slumber; God hath mingled amongst them the spirit of errour, or giddinesse. God shall send them strong delusions. God in his wrath, not onely with-holding the light of his grace; but also most iustly detracting the light of nature: he blind-folds the eye of the vngodly, and hardeneth their hearts; *That they see not with their eyes, and vnderstand with their hearts, that hee might conuert and heale them.* And as it pleased not the Gentiles to keepe God in their knowledge, so God gaue them ouer to a reprobate minde, that they might commit things not conuenient.

Want of the Word; and meanes.

Prou. 29. 18.

Rom. 10. 14.

Act. 26. 18.

Rom. 1.

1. Cor. 3. 14.

God in iustice. Psal. 76.

Act. 14. 16.

Denying

meanes.

With-holding grace.

Psal. 40. 6.

Act. 16. 14.

Isa. 6. 9.

Rom. 11.

Isa. 29. 9.

2. Thes. 2. 21.

Detracting the light of nature.

Ioh. 12. 4.

God gaue them ouer.

Rom. 1. 28.

The

Luk. 8. 12.
Satan in malice.

Original sin.

Rom. 6. 6.
Col. 3. 11.

Vanity of minde.

1. Cor. 3. 5.

1. Cor. 3. 14.
Rom. 1. 21.
Rom. 8. 7.
1. Cor. 1. 21, 23
Rom. 1. 21.
Ephes. 4. 17.

Induration.

Ephes. 4. 18.
Isa. 6. 10.

Lusts.

Carelesnesse.

The diuill takes the Word out of the heart. As the god of this world, he blindeth the mindes of the Infidels, that the light of the glorious Gospell, which is the Image of God, should not shine vnto them.

Original sinne and corruption (that common root, and impure seminary: That sinning sinne, and cause of all spiritwall diseases: euen that body of sinne, and death) like a pestilent infection, hath spread it selfe thorow the whole soule: and chiefly thorow the minde, to blind it.

The minds naturall impotency, fleshly wisdom, and foolish vanity, confirmeth the native blindnesse, and maketh it to grow, and causeth an acquired blindnes to follow, that the eye may be more then starke blinde, and almost incurable. *We are not able of our selves, as of our selves, to thinke any good, but our ability is of the Lord. And the natural man is not capable of the things of the Spirit. The world by wisdom knew not God, in the wisdom of God. The wisdom of the flesh is enmity against God, for it is not subiect to the Law, neither can be. They become vaine in their thoughts. And the Gentiles walked in the vanitie of their mindes, hauing their vnderstanding darkened.*

Hardnesse of heart also procureth the malicious and wilfull blindnesse, and a further degree of acquired ignorance in those, that haue their vnderstanding darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts.

Many become blinde, when fuliginous vapours doe arise from the lower parts of the body, and blinde the eyes. So lusts of the flesh, and their fumes and euaporating delights, ouercome the minde, that it cannot see. And if it haue already any sparke of light, it darkeneth it: as it is said of simple women laden with sinnes, and led with diuers lusts, euer learning, and neuer comming to the knowledge of the truth.

A dull and slacke shamefast carelesnesse, makes many

to continue and grow in their ignorance. Many things that should be knowne, are vnknowne; either by negligence to know, or sluggishnesse to learne, or shamefastnesse to inquire: such ignorance hath no excuse.

Worldlinesse, and carefull trouble about many things, hinder many from the knowledge of God, and keepe them vnder ignorance and blindnesse.

Signes and Symptomes.

HE that is thus blinded, and ignorant of the true God, hath either impiously no God, or superstitiously too many gods. His heart is haughty, and the vsuall word of all his cogitations is, *There is not a God*. Or if he acknowledge that there is a God, yet he denieth his providence, and presence: and faith with his owne minde, *God hath forgot*, he hideth his face, he will not looke out, he will neuer search. He hath toward God, no loue, no feare, no trust; because he knoweth him not. He either (like an Atheist) neuer worships God; or else (like the *Athenians*) doth it ignorantly. As for godlinesse, he either denieth it, derideth it, or for gaine doth counterfeite it. No man getteth a pallsie hand, through a blinded eye. But the blinded minde, hath a pallsie heart, and is senselesse of sinne and wrath, &c. of the deafe strokes of a reuenging conscience. His conscience ever sleepeeth: or if it stirre, he hath fleshly songs enow, to sing it asleepe againe. From the preludes of sinnes, he commeth to a custome thereof: that at last he cannot repent, nor change his Morian skinne, nor cleanse his Leopard spots. He is wise to doe ill, and ignorant to doe good.

Sensuality is his foueraigne: reason is his slave: religion is his drudge. If he proteste, he knoweth God; his workes will denie him. He hath no Christian vertues: As *godlinesse, temperance, patience*. He is a selfe-louer, because

Born in Sin.

Luk. 10. 41.
Ecclesiasticus,
38. 35, &c.

He is an
Atheist.
Gal. 4. 8.

Psal. 10. 4.
and 14. 1.
Isa. 5. 12.

Psal. 10. 11.
and 93. 6.
Ignoro Deo.

Secure.

Ephes. 4. 18, 19.
Impenitent.

Ier. 3. 23.
Ier. 4. 22.

Sensuall.
Tit. 2. 16.

2. Pet. 1. 6.

Presumptuous

Mal. 3. 14.
Gen. 4. 13.
Impatient.
Incredulous.
Psal. 10. 6.
Apoc. 18. 7.
1. Cor. 1. 18, 23.
and 3. 14.
Ier. 17. 5.
Ier. 5. 4.

Ensuuing evils
and finnes.

Heb. 9. 7.
1. Thes. 4. 5.
Ier. 4. 23.
and 9. 3.
1. Cor. 15. 34.
Ephes. 4. 18.
1. Pet. 1. 14.
Ioh. 16. 3.

Rom. 1. 28.
2. Tim. 3. 36.

Math. 15. 14.

Gods plagues.

Esa. 5. 13.
Hos. 4. 1, 6.
Esa. 27. 3, 14.
2. Thes. 1. 8.
Ier. 10. 25.
Ioh. 7. 49.

cause he seeth no better thing to loue then himselfe.

In his prosperity he thanketh Fortune: in his misfortune he curseth all; himselfe, and destiny: hee is impatient, or desperate. He thinketh of death and hell, either senselessly like a beast; or desperately like a diuell. He thinketh that he hath skill enough to make his owne fortune. He saith in his heart, *I shall not bee moued, I sit as a Queene*. He counteth the Gospell of the Kingdome but foolishnesse. He maketh flesh his arme: and his heart departeth from God. He is poore of grace, and foolish in his doings: because he knoweth not the way of God.

Prognostickes.

Blindnesse of minde, and ignorance of God, doe precipitate men into many dangerous finnes. And therefore finnes are called, *Ignorances*, and *lusts of ignorance*. *Ignorantia Dei consummatio omnis peccati*. Yea, it wil make a man (as a foole) proceed from worse to worse. From it springeth security and induration. The ignorant of God, euer fashioneth himselfe to the lusts of his ignorance. He will not spare to be a persecuter; yea, he will count good of sinne, because hee knoweth not the Father, nor Christ. If he continue stubbornely in this case, God will giue him ouer to a reprobate sense: Wherein the naturall light of reason shall be extinguished; or to a desperate minde. Hee is in the diuels snare, to doe his will; and doth become madde in sinne. He cannot but fall into the ditch: and if the blinde leade him, they will both fall into the ditch.

This disease commonly bringeth on temporal plagues, and destruction. It putteth a controuersie betwixt God and man. It withholdeth Gods mercy, and draweth on his fierce wrath. *When the Lord Iesus shall shew himselfe from heauen, with his mighty Angels, in flaming fire, rendering vengeance vnto them that doe not know God, and which*

which obey not unto the Gospell of our Lord Iesus Christ, which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power. The Gospell is hid to them that are lost. And, execrable are they that know not God, nor his Law.

1. Cor. 4.3.
Ioh. 7.49.

Curation and remedies.

HE that is ignorant, is of an vnfound minde; and the chiefe intention must bee to open his blinded eyes. But because some are ignorant both of God, and of Christ, and of the way of saluation in him: Some againe know there is a God, but are ignorant of Christ and saluation. The first sort are *Atheists*: the second sort are *Turkes, Iewes, Pagans*, and a great part of those that will be called *Christians*.

Chiefe intention.
2. Tim. 3.26.

Two sorts of ignorants.

With the first sort proceed by the booke of Nature; with the other also by the booke of Scripture. With the former proceed by principles, knowne to the naturall light of humane reason. And by a kinde of naturall Theologie; wherein, the *Booke* is the world; the *Schoole* is the light of nature; the *Scholar* is man, as he is a man. But with the other proceed with principles knowne to the *light of faith*, aboue (but not against) the *lights of reason*, by a kinde of *supernaturall Theologie*: wherein the *Booke* is the *Scriptures*: the *Schoole*, is the *light of grace*: the *Disciple*, is a Christian man.

How to proceed with Atheists.

Naturall Theologie.

How to proceed with denyers of Christ.

Supernaturall Theologie. Light of nature is imperfect. Principles remaine.

To 2. Cor. 2.14.
Rom. 1.19.

Of the light of nature, some principles remaine. In themselves most corrupt: and amongst themselves most confounded. This naturall light can bring nothing to perfection concerning mans felicity. Neuertheless, that which may bee knowne of God, he hath shewed it vnto them: that he may be knowne by this naturall Theologie and light; as also by the sight of the creatures. But hee cannot bee knowne by this light and sight, as a father reconciled to man in Christ; which is onely got by

It is a Pedagogue to leade to the light of grace.

The knowledge of God is three-fold.
The naturall is two-fold.
The inbred.

The acquired.

Rom. 1. 19. 20.
*Præsentium
refert qualibet
verba Deum.*
Psal. 19. 1.

Iob 12. 7, 8, 9,
and 10.

Niceph. l. 1. c. 43
Dionys. l. de
myst. Theol. c. 2.
¶ 7.

Via eminentia.

Via negationis.

by the supernaturall light, sight, and diuine Theologie. By the Naturall we are led, as by a Pedagogue, to know God, his Godhead, Goodnesse, Wisedome, Power, Providence, some articles of our Faith, and ten Commandments: and so fitly prepared to bee taught by the supernaturall Theologie.

Thou must vnderstand, that the knowledge of God is either meere *Naturall, Scripturall, or Spirituall.*

Againe, the naturall is either *inbred, or acquired.*

The inbred is ingraften naturally in the mindes of all men: whereby, by principles naturally knowne, they may vnderstand, that there is a God.

The acquired knowledge of God, is gathered out of his workes and creatures, as so many *Characters*, and footsteps of the *Deity*, imprinted euery where, in euery thing; and vnderstood by the things that are made.

Consider God, not by sight, but by his workes: The heauens sound out the glory of God, the greatnesse and brightnesse whereof, insinuates to vs, the power and glory of the Worke-master: yea, all the creatures resemble the Maiesty of the Creator. *Aske now the beasts, they shall teach thee; and the fowles of the heauen, and they shall tell thee; or speake to the earth, and it shall shew thee; or the fishes of the sea, and they shall declare vnto thee. Who is ignorant of all these, but that the hand of the Lord hath made these? In whose hand is the soule of every liuing, and the breath of all mankind.* The creatures are the booke of Nature, as said *Antonius Eremita*, who, found fault with, for want of bookes, answered the Philosopher: My booke, O Philosopher, is *The nature* of things created.

Three wayes doth our minde collect the knowledge of God out of the light of nature, and from the creatures. 1. By way of *excellency*: when wee ascribe to God (by a certaine similitude) whatsoever is excellent in the creatures. As when we count God the most wise, the most iust, the most merciful, &c. 2. By way of *denying*: when we remoue that from God which is defectiue, or imperfect.

imperfect in the creatures: as when we esteeme God to be immortall, immutable, &c. 3. By way of *Causing*, or *ascribing to the cause*: when we acknowledge God to be the caule of all his creatures, and out of their greatnesse doe collect his power: out of their gifts, his goodnesse: and out of their order, his wisdome, Rom. 1. 19.

So that by thy inward light of nature, and by the outward consideration of the creatures, thou mayest easily come to an acquired knowledge of God, by these particulars following.

Behold the Firmament, the Spheres, the Planets, the Starres; their greatnesse, their brightnesse, their swiftnesse, their order, their courses, their sure motions, and forcible effects.

Behold the Sea, so bounded with the sand by *that perpetuall Decree, that is cannot passe is*; and *though the waves thereof rage, yet can they not preuaile*; though they *rove, yet can they not passe ouer it*?

Behold the Earth, so firme, so round, so fruitfull, so great; yet resting on an vn sensible poynnt, and hanging in the ayre. So that speake to the earth, and it shall answer thee, *There is a God.*

Behold thy selfe, a little world, and in thy *body* the members, the harmony, sympathy, functions and vses. And in thy soule, the faculties, their functions. Thou must say, *In God we liue, we moue, and haue our being.*

Behold in thy minde, the inbred principles and seminaries of all sciences and Arts; differences of honesty and dishonesty: from which all lawes, constitutions of re-publiques; their propagation, defences, and conseruation doe spring.

Behold the iust punishment that commonly followeth euill doers, according to the circumstance of time, place, person, instrument and manner.

Behold the sting of conscience, euen in those that are free of danger, and of lawes. As in *Alexander*, after the slaughter of *Cleitus*. In *Nero*, after the killing of his mother.

Uia causationis.

By the inbred is the acquired light.

By the consideration of the Firmament.

Psalm 74. 16.

and 136. 5.

and 148. 8.

Amos 9. 6.

Sea.

Ier. 5. 21, 22.

Earth.

Iob 12. 8.

Thy body.

Thy soule.

Act. 17. 28.

Sparkles of light.

Punishments

of the wicked.

Iudg. 1. 7.

Stings of con-

science.

argues, & immu-

nes à para.

Harmony of
the world.

ther. And in *Judas*, after the betraying of Christ.

Behold the order, progresse, and end of all causes: the whole harmony of the Vniuerse; where there are so many contraries: and such a harmony amongst them: *Omnia in se uno, omnia ad unum.*

Predictions.

Behold the prediction of things future; the strange signes and wonders that haue faile out, with their euent: proclaiming a higher power.

This appeareth
by the simili-
tude of a ship.

If thou behold a well-apparelled ship in the sea, coming to her hauen port, and faire before the winde: wilt thou not soone conclude, there is a Gouvernour within it, that guides it? Euen so likewise maist thou say, beholding this faire Vniuerse, with all his ornaments, and continuall motions, that there is an inward and supreme Mouer of it.

A Clocke.

If thou looke into a clocke, one wheele is moued by the next wheele; that again is moued by another wheele: and that, yet by another, till hee come to the poize. And then thou must conclude, that a Crafts-man formed it, and made all to moue; and he himselfe vmoued.

Thy selfe.

If thou consider thy selfe, how thy veines from the liuer serue for nourishment. Thy nerves from the braine, serue for mouing. Thy arteries from the heart, serue for thy life: wherein perceiue a spirit, and by that, a pulse, which for thy life thou canst not stay. Marke the wonders of thy braine, of thy heart, and of other noble parts, how wonderfully thou art made.

Psal. 139. 14.
A tree.

Doth not the tree that thy eye seeth, leade thy minde to the root, vnder the earth vnseene? Doth not a Riuer leade thy thoughts to the head, and first springs thereof? And should not the *Creatures* leade thy minde to the *Creator*?

An Indian
cottage.

If thou enter into *India*, and in some new-found part there, spie a Cottage; wilt thou not say, Heere are the footsteps of men? And who seeth not the footsteps of God thorow all the world? *How excellent is his name thorow all the world!*

Psal. 8. 1.

It

It is a faire and seemely thing, when a man, with his *inward sight* of the minde, and by the *outward sight* of the world, is drawne to God. But it is a preposterous way, by the diuels hand to be led forward. As that president in *Cicilia*, an Atheist, when he asked of his *Idoll*, an answer to his sealed vp question; belceued there was a God, because there was a diuell.

Goe thorow the corners of the world, search out all ages; behold all kingdoms; yea, the very denes and caues of the most barbarous, where-euer man was. This vniuersall consent was found amongst them, that there is a God. This is written & read in all the climates; this is ingraued and inured in man. New-found Lands and people, though they be without King, and Law, and house, and clothes; yet are neuer found without some knowledge of the God-head. It is so naturall to man to know the author of life, and cause of nature: All antiquity applauds to this: The *Indian Brachmanes*: the *Persean magi*: *Pythagoras* and *Plato*: and all the most ancient Poets, *Orpheus*, *Homerus*, *Hesiodus*, *Pherecydes*, *Theognis*, &c. begin euer at *Iupiter*.

That ancient Egyptian *Trismegistus* calleth God, The Father of the world, the Creator, the Beginning, the Glory, the Nature, the End, the Necessity, the Act of all powers, the Power of all acts, the onely Holy, the onely Inbred, the onely Eternall, and Lord of Eternity, Eternity it selfe, the onely Author of the World: That onely and vniuersall *Innominat*, and aboue euery name. To conclude, He is onely to be praised, onely to bee called vpon, and onely to bee pleased by sacrifices. *Pythagoras* saith, God is one, all in all; the life of the *Vniuers*. *Plato* saith, When I write in earnest, I begin my Epistle, at the one God, when otherwise, I begin at many gods. He calleth God, *ἑὸν*. And all other things, *ἑὸν πατὴρ*, also *ἑὸν γένος*, *ἐκ τοῦ ἑοῦ γεννητὸν*, as one most truly of himselfe, and of no other.

Whereas the *Pagans* had many gods; the learned

E

did

It is a wrong way to know God by the diuell.

Platareb. in tract. de defect. oracul.
Consent of all.

The testimony of antiquity.

Of Trismegistus.
In puzmand. c. 2.
3. 4. 5. 6. 9. 10.
11. 13.
Item in Asclepi.
c. 1. 6. 9. 11.

In Asclepi. lap.
c. 1. 6. & 7.
Of Pythagoras,
Citat. à Cicero.
Platarch. Clem.
Cyrillo.
Of Plato.
Plato in epist. 13
ad Dionysium.
One God acknowledged.

revelations est
admirat.

The Gentiles
had not this
knowledge
from the
Iewes.

God is seene
and blessed in
his workes.

Psal. 103. 12.

The schoole of
nature hath
three sorts of
scholers.
Epicures.
Philosophers.
Christians.

Cic.

Nature teach-
eth onely, that
God is: but
not what he is.

Act. 17. 23.
to 29.

did not in heart acknowledge them: but onely to please the people, and the King. To haue many gods, is to haue no God: for the gods of the *Gentiles*, they were either nobles, being dead: or diuels, taking on them falsely the name of Gods: or else they were statues.

Whereas it may bee said, that the *Gentiles* had the knowledge of God from the *Hebrewes*: The answer is: The *Iewes* spread not abroad their *mysteries* of Religion amongst the Infidels. 1. The *Ethnickes* mocked at the Iewish Religion.

Wherefore say with *Hermes*; Lord, shall I contemplate thee in things above, or in things below? Thou hast created all things, and this vniuersall nature is nothing else but thy Image. But rather say with *Dauid*: *Blesse ye the Lord, all ye his workes, and let my soule blesse the Lord.*

The schoole of the creatures containeth three sorts of scholers. 1. Carnall Epicures, wallowing sensually amongst the creatures: feeding themselves like beasts, and are filled with *vanity*. 2. Curious heads, busied in the darke and troublesome questions: and are filled with *variety*. 3. Spirituall Christians, vsing the creatures, as if they vsed them not, and are filled with *verity*. Be thou of this third sort, that doth both see God, and inioy him best in the creatures: and can more sensibly perceiue, then the Oratour could declaime, saying: The benefits that we vse, the light that we inioy, and the spirit that we breathe, we see they are giuen and imparted to vs of God.

This naturall knowledge of God teacheth only in generall, that there is a God. But who is he, and how hee should bee worshipped: it expoundeth not. Yet this kinde of knowledge is granted to men, to draw them to a further and a better search of God. As *Paul* saith, *As I passed by and beheld your deuotions, I found an Altar where-
in was written, Vnto the vnkowne God, whom ye then ig-
norantly worship, him shew I vnto you: God that made the
world, and all things that are therein, &c. That they should
seek*

seeke the Lord, if so be they might haue groped after him, and found him, &c. for we are also his generation.

So the creatures shew vs there is a God: and a God to be sought for, and a God to be found to saluation: not in his creatures. But 1. in his Church by externall vocation. *In Iury Land God is well knowne. Many people shall come to seeke the Lord in Ierusalem, &c. And shall take hold of the skirts of him that is a Iew, and say, Wee will goe with you: for we haue heard that God is with you.* So God did euer set his Church as a cleere burning and shining lampe in some eminent and perspicuous kingdome, or Monarchy. 2. In his word, by illumination and reuelation of that mysterie now manifested. 3. In his Christ the liuely character of God, and ingraued forme of his person, by participation.

Againe, this naturall knowledge is granted to men: that whosoever neglecteth and contemneth this manuduction and Pedagogic of the world, and will not be moued to seeke God, might be made inexcusable: Because they did not seeke him, *And with-held their light in vrighteousnesse, and did not glorifie him as God.*

Man by his onely light of nature, could neuer dreame of the Scripturall knowledge of God, wherof no liniment could be found amongst all the creatures: for howsoever thorow the whole world, God is proclaimed vnto vs, *as God in his creatures*; yet he is not onely reuealed that way, but far more cleerly in the Scriptures, and declared to be a *God in his Christ, to mans saluation*. So that both Gods Workes, and his Word, are two bookes, whereby hee is made manifest to man. This is the prerogative of the Scriptures; that whatsoever thing wee know of God in the creatures, wee know that same of him in the Scriptures: and this also, that wee haue him cleerely reuealed, and offered to vs as a *Father in Christ*. *No man knoweth the Sonne, but the Father, whether can any know the Father, but the Sonne, and he to whom the Sonne will reueale him.* This Scripturall knowledge

Yet to bee sought, and to be found. Not in his creatures: but in his Church. Psalm. 76. Zach. 8. 23, 23.

In his Word, Rom. 1. 4. In his Christ. Heb. 1. 3.

Light of nature leadeth to God, or leaueth inexcusable. Rom. 1. 18, 21.

Scripturall knowledge of God. Psal. 19. 1, 2.

Nature onely reuealeth God. Scripture both reuealeth him, and offereth him to vs in Christ. Mat. 11. 27. 1. Tim. 3. 6. 1. Cor. 2. 6.

Ioh. 1. 39.
Aq. 8. 31.
Rom. 10. 14.
Act. 16. 18.
Rom. 3. 10.
Scripturall
knowledge is
common to
the wicked.

Ephef. 5. 8.
1. Pet. 1. 9.

Spirituell
knowledge
of God.
Ephef. 1. 17.
Colof. 1. 9.
Iob 34. 34.

1. Ioh. 3. 17.

1. Thef. 4. 9.
Ioh. 6. 45.

Col. 1. 13.
Pfaln. 4.
1. Cor. 3. 13.
Phil. 1.

Pfal. 34. 9. 99.

is obtained by *searching the Scriptures*: and by the helpe of a *guide or Preacher*. To open the blinded eyes: by a forme of knowledge, common to any of the wicked. And whereas there is no more in him, except onely *Naturall* and *Scripturall knowledge*: Hee may become a shining Lampe, but not a burning cole. He may enlighten others, but not inflame himselfe: Hee may discover to others their inward slumber, deadnesse, darkeynesse, and hardnesse. And hee himselfe abiding within, and in the deepe of his soule: *Darknesse* in abstract, or darknesse it selfe: and is one that seeth not a farre off. This knowledge is but very generall; and is onely but a *Pedagogie* and manuduction to a more holy and heavenly knowledge following.

The spirituall knowledge of God, is that Spirit of reuelation, and wisdom, and spirituall vnderstanding: whereby, albeit man seeth no more then is in the Scriptures, yet he seeth those same things more, and better, then by the Scriptures. His enlightened eyes doe see supernaturall truth, more deeply then the simple letter of the Scripture can direct him. This is wrought by the secret illumination of the *Spirit*. And by that *Anoynting* which he hath receiued, and dwelleth in him, it teacheth him of all things, and it is true, and not lying. He is made truly taught of God, and is truly acquainted with the mysteries of saluation: and knoweth also the dimensions thereof: as the breadth, length, depth, and height. He hath a glorious and comfortable transforming sight of Gods face. His light makes him both a shining Lampe, and a burning cole: He is both at once enlightened and inflamed. He determines iudiciously and sincerely in all matters of conscience: Hee doth all things with a gracious conuenance of singlenesse and sincerity of heart, in all circumstances to Gods glory, to his owne good, and to the good of others. In perplexities he hath the brauest resolutions. In afflictions hee maketh the rightest vse out of the greatest euils, drawing

drawing out the greatest good. And in the exercises of grace, he knoweth the fittest season, and useth the greatest care and endeavour. *He is wise in that which is good, and simple as concerning evil.*

If therefore, thou that wert *once darknesse*, and borne blinde, with a double (yea manifold) vaile *covering thy minde*, wouldest haue thy *darknesse lightened*, and thy selfe made a *childe of the light*: (Not neglecting the naturall meanes, nor spirituall search and meditation) Striue in prayer, and in all manner of supplication; That God may giue thee a *minde to know him, who is true*. Beg and buy at the hands of that *Amen*, (that *faithfull and true witnesse, the beginning of the creatures of God*) a portion of that *eye-salue*, and anoynt thine eyes therewith: that thou maist see, and get that *Spiritual light* (the true cognizance of a chosen childe.) Vncessantly pray: *That the God of our Lord Iesus Christ, the Father of glory, might giue vnto you the Spirit of wisdom, and reuelation through the knowledge of him: That the eyes of your vnderstanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints, and what is the exceeding greatnesse of his power toward vs, which becometh according to the working of his mighty power. As also ye may bee able to comprehend with all Saints, what is the breadth, and length, and depth, and height: And to know the loue of Christ, which passeth knowledge, that ye may bee filled with all fulnesse of God. Seeke it as silver, and search for it as hid treasures: then shalt thou finde it, Prou. 2. 3, 4. And rather then thou want it, sell all that thou hast, and buy the field where that treasure lyeth hid, and that Pearle of great price, Math. 13. 44.*

Rom. 16. 19.

Prayer.

Ephes. 5. 8.

2. Cor. 3. 13.

Psal. 118. 28.

1. Thes. 5. 6.

1. Ioh. 5. 20.

Rou. 3. 14, 18.

Eph. 1. 17, 18, 19

Eph. 3. 18, 19.



CHAP. IV.

Madnesse of minde.

2. Tim. 3. 9. *Their madnesse shall bee euident vnto all men.*

Eccles. 9. 3.

2. Pet. 2. 16. *The beast forbade the Prophets madnesse.*

Description.

THe minde is like a vessell that can neuer be empty: if it bee not filled with the heavenly knowledge of our selues, and of God, (the two fountaines of true wisdom and felicity:) It is replete with strange madde imaginations and conceits: from which there doe flow the inundations of all wickednesse and vice. For there is no ill that can bee either thought, or wrought, but must needs bee ascribed to this disease of madnesse, and folly. As these highest troups of impieties of the *Gentiles* against God and nature, did spring from a *Mad* and foolish heart: and of this, that men are vnwise. The *Galatians* fall did flow from their foolishnesse. *The dumbe beast forbade the Prophets madnesse.* And all the wickednesse of men in these *last dayes*, and *perillous times*, beginne at their madnesse, and are nothing else but the symptomes thereof.

This is not like that madnesse that proceeds of the bodies distemper, and cured by naturall *Physike*: Nor like the rage of those that are *Tarantat*, and are cured by

Rom. 1. 21, &c.
Tit. 3. 3.
Gal. 3. 1.
2. Pet. 2. 16.
2. Tim. 3. 1.
and 9.

by Musike. Not like unto that *Corybanticke* furie of the Vestall Priests, as if they were in an extasie. Neither is it like the madnesse of those *Demoniacke*, whom Christ cured, *Mark. 5. 2.*

But it is that acquired, impure, and immediate calamity of the minde, *whereby, through the forgery and imaginations of mans owne heart, which are onely euill; and that continually,* he runneth head-strongly in error, to his endlesse ruine. If they that run into fires, waters, deepes, and dangers, to the hazard of their body, bee esteemed furious: much more are they to be esteemed madde, that wilfully precipitate themselves into endlesse dangers, by their idle and foolish conceits.

The first and immediate worke of this madnesse of minde, is an imagined opinion, proceeding of the minde, illuded by the imagination; which the diseased thinkes to be both true and good: when as it is in it selfe both false and euill, and the vanity of the minde.

Opinion, as it is euer infirme, and vacertaine in the owne nature; so in regard of the object, it is true or false: and in respect of the effect, and end, it is good, or euill, wise, or foolish. Although *opinion* were neuer so false, if it tend to no euill, it is the lesse foolish, and lesse to be regarded. A man to count his blacke wife faire, makes him louing: to count himselfe worse then he is, maketh him humble: to account all things for the best, procureth peace to himselfe: his opinion may bee false, but not very foolish. Such opinions and imaginations are not to be cured. But if opinion be both false, and tend to ill effects and ends; to the offence of himselfe, of others, or of God: and are the imaginations of *wicked enterprises*: then it is foolish, and to bee cured, if it bee possible.

Some are simply corrupted by themselves, or deceived by others, hauing soft mindes, like waxe, admitting any stampe: and are as a foolish Doue. Some againe are of a selfe-conceit, *wiser in their owne conceit, then se-*

Mark. 3. 2.

*Gen. 6. 5.
and 8. 21.
Math. 15. 19.*

Opinion vaine

*Gal. 5. 8.
Ephes. 4. 17.
1. Pet. 1. 28.*

Opinion is either true or false, good or euill.
True & good.
False & good.
False and euill.

Opinion false and euill, is madnesse, and it is either,
Prou. 6. 18.

Simple.
*2. Pet. 2. 10.
Hos. 7. 11.
Wilfull.
3. Pet. 2. 10.*

Prou. 3. 7.
Rom. 12. 16.
Prou. 16. 16.
Iob 31. 27.

Malicious.

Ecclef. 7. 33.

2. Per. 2. 16.
Act 16. 24.
Ier. 16. 16.

Percinacious.

Diuellish.
Act 13. 10.
Rom. 1. 30.

Pestilent.

Reu. 2. 15, 10.

men that can render a reason. The heart flattereth in secret, and the mouth doth kisse the hand. Having their mindes filled with a complacent and ouer-weening opinion; and excludeth all opportunity of better information. Like a vessell full of ill liquor, which admitteth no better. And some are so braine-sicke, that they goe plaine mad in their opinion: and not onely through an infeebling of the minde, (as the two former) but through an alienation, deprauation, and perturbation thereof; with fury, rage, and beast-like vnreasonablenesse, will thinke, reason, debate; conclude preposterously, falsely, and foolishly with themselues, (albeit neuer so great euils should ensue.) As was *Balaams madnesse*, falsely imputed to *Paul*. They who are thus diseased, are like *the raging waves of the sea, swelling out their owne shame*, Iud. 13.

Some are subiect to audacious *temerity*, in defending their imbraced imagined opinions: condemning and reiecting all as false, which they vnderstand not, or like not. Of this sort are Heretikes, Sophists, Pedants; thinking with themselues, they haue a speciall poynt of the spirit, and know more then the common sort: And so take vp an enraged folly, to reiect all opinions, and sayings, but their owne.

Some are subiect to a diuellish subtilty, like *Elymas* the Sorcerer: inuents of euill. Of this sort are *Arch-heretikes*, deuisers of new opinions, and foolish vngodly fashions. *Schismatickes*, of whose owne braine commeth new in-bred opinions: which they most pertinaciously keepe with themselues, as oracles.

Some are subiect to a pestilent humor, euer thirsting for a way, and a vent to their owne inuincible and obstinate opinion: infecting others, that they may erre with them. So married to their owne opinions, (as positive and affirmatiue dogmatists) that they would haue all the world ruled with their lawes: and tyrannically would haue all subiect to the scepter of their sayings:

Whose

Whose words doe first like a canker, deceiuing others: And finally bring in damnable heresies. This is that Doctrine of devils, Learning and deepnesse of Satan.

2. Tim. 2. 17.
Mat. 24. 24.
1. Tim. 4. 1.
Reu. 2. 24.

Part affected.

THe part affected is chiefly the imagination; the immediate seate of opinion: and consequently, the minde is slavishly subiect to phantasie, and deceived by the owne imagination. *If any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiveth himselfe in his imagination.*

Imagination.

Mind.
Gal. 6. 3.

Causes.

MAny are left to themselves, to follow the swindge of their owne corruption. God neither restraineth, nor reneweth them; yea on some, hee so reuengeth himselfe: that because they dishonoured him: *he delivereeth them up to a reprobate minde: so doe those things, that are not convenient.* And because they would not beleue: *God sendeth them strong delusions, that they might beleue lies.* As the god of this world blindes the minds of the infidels: So, *he worketh effectually in the children of disobedience,* enticing, helping, and furthering them to deteise their wickednesse, and to defend it.

God deserts.
Gal. 5. 8.

Rom. 1. 28.

2. Thes. 2. 11, 12.
2. Cor. 4. 4.
1. Sai. 44. 24.
Satan seduceth.
Ephes. 2. 2.

He prouoked *David* to his ambitious and presumptuous imaginations, to number the people, which afterward he confessed, saying; *I haue done very foolishly.* He filled the heart of *Ananias*, that he conceived his lying, and sacrilegious forgerie. He entred into *Judas*, and caused him to contriue treason against his Lord. The spirits of errour teach the doctrine of Devils, and Satans deepnesse.

1. Chro. 21. 1, 2.
Act. 5. 3.

1. Tim. 4. 1.
Reuel. 2. 24.

Want of instruction, or bad instruction.

Want of instruction, and bad instruction, cause a sworne,

Learning.

sworne, obstinate, and preiudicate imagination; where-
with the minde is made mad. If learning be ioyned
(which puffeth vp:) it bringeth with it temerity, pre-
sumption, and sometimes, armes to defend that anticipa-
ted opinion. *Learning* is a staffe that each one cannot
handle: being ill handled, it maketh weake and sicke
spirits more foolish: but polisheth the naturall, whole,
and good spirit. The weake spirit, is like a weake sto-
make for strong meate; and like a weake arme for a
strong staffe: and causeth *Pedantisme*, if learning meete
with it.

Pedantisme.

Ill examples.

Ier. 10. 3.

Pro. 17. 24.

Imitation of publike vse and custome, receiued super-
stition, and examples, make *the eyes of a foole to be in the
corners of the world*. The great beaten way doth easily
deceiue, it hath great shew of good, that is approoued
by all. We follow examples with emulation: because of
our popular facilitie and vulgar infirmity. The first im-
pression being once gotten, increasing and fastening on
the minde: by the multitude of beleeuers, witnesses,
yeeres and authorities, it suffereth it selfe, *As a cloud to be
carried about with the winde, or with a tempest*.

2. Pet. 2. 17.

Iude 12.

A distempered
braine.

Pro. 16. 16.

The braines distemper, moist, soft, and grosse, cau-
seth popular foolish simplicity, and brutishnesse. But if
the distemper be hot and drie, it causeth an audacious and
vicious foolishnesse: the one as fire, the other as water. If
therewith, it be tinctured with any euill quality, the ima-
ginations are the worse.

Passions.

2. Pet. 3. 9.

Ecclef. 7. 9.

Passionate and violent affection corrupteth the
iudgement, inforceth it to the thing desired, or de-
signed, and maketh a man mad, if hee be contra-
dicted. *Oppression maketh a wise man mad*. He misinter-
prets all things; makes all to serue his owne designs. He
maintaineth ill causes, followeth his lusts, and flattereth
ill persons. He partially ouer-lulleth his owne
minde: (already tainted, and preoccupied with par-
ticular preiudices) and lacketh indifferency of iudge-
ment. He maketh himselfe imaginative and opinionatiue:

ture esteeming both himselfe and others more, by the outward goods of fortune, then by the inward, of nature, vertue, or graces. Hee considereth all things more in their shew, then in their substance: and liketh them in their painted faces, and false ends.

When he setteth himselfe in himselfe: he conceites well of himselfe; and thinkes, no man comparable to himselfe. Caring to bring his owne credit, profit, and pleasure to his owne dore, and measuring others, by his owne foot. He conceiueth a high conceit of his owne selfe-conceit. He scorneth to goe the common, or euen road. He affects singularity or sensuality; and breedeth a mad opinion and fond imagination, wherein he greatly delighteth. *The way of a foole is right in his owne eyes. And foolishnesse is a ioy to him.*

^a The minde is naturally impure, so that euen ^b from the childhoode, ^c it doth nothing but imagine wickednesse. Imagination is strong; reason weake; the conscience is sleeping: the affections are so insolent: and the senses are such sollicitours: That the poore vaine minde is easily more and more corrupted, wrapped in error, and made mad in the owne folly. If this acquired corruption arise (as it doth oft in a child of the deuill) from vulgar corruption, to the gall of bitterness, and bond of iniquitie. It will make the madnesse the greater, and will produce the more furious thoughts, so that the mad minde will become full of all subtiltie and mischief.

Signes and Symptomes.

Strange are the signes and symptomes of this madnes and foolishnesse: according as are the kindes and degrees of impieties ioyned therewith. The wicked in their *Atheisme* thinke alwayes there is no God. The foole hath said in his heart, There is no God. He thinketh, How should God know? Can he iudge? God hideth away

Complacencie.

Rom. 12. 16.

1. Pet. 2. 10.

Pro. 12. 15. &
15. 31.

Corruption.

^a Tit. 1. 15.

1. Cor. 2. 14.

Rom. 8. 7.

^b Gen. 8. 21.

^c Mat. 15. 19.

Ier. 17. 9.

Eph. 4. 17.

Rom. 1. 21.

1. Cor. 3. 10.

2. Tim. 3. 8.

Act. 13. 10.

Act. 8. 23.

Act. 3. 30.

Atheisme.

Pf. 10. 4. Pf. 14. 1

Iob 12. 12, 13.

Pfal. 94. 7.

Esa. 19. 15.

Pfal. 10. 11. &

94. 8.

Paganisme.

Iudaisme.

Papisme.

2. Theſ. 2. 4.

Machaueliſme.

Iob 21. 14, 15.

Ier. 6. 16.

Epicuriſme.

Deut. 29. 19, 20.

Pſal. 10. 3.

Amos 6. 4.

2. Pet. 3. 4.

Pſal. 10. 6.

Pſal. 30. 6.

Luk. 12. 19.

Ier. 2. 35.

Reuel. 3. 17.

Ier. 8. 6.

Preſumption.

Luke 18. 12.

Iob. 16. 2.

Eſay 14. 13.

Zeph. 2. 15.

Reu. 18. 7.

Dan 3. 15.

away his face, and will neuer ſee, and the Lord ſhall not ſee: ſaying, Who ſeeth vs? who knoweth vs? God hath forgotten, he hideth his face, and he ſhall not ſee. He doeth neither good nor euill.

Paganisme holdeth a pluralitie of the *Deitie*. *Turciſme* holdeth an vnrity in the *Deitie*, but denieth the Trinitie. *Iudaisme* affirmeth both the *Deitie* and Trinitie, but ſecludes Chriſt. *Papiſme* acknowledgeth both *Deitie* and Trinitie, but in the meane time, exalts it ſelfe above all that is called God, or is worſhipped. *Machaueliſme* thinkes piety but policie. He ſaith, Depart from vs, we will not haue the knowledge of thy wayes: Who is the Almighty that we ſhould ſerue him? we will not walke in his wayes. It is a vaine thing to worſhip God, what profit ſhall I haue, if I pray vnto God?

The *Epicure* ſaith, I ſhall haue peace, though I walke in the ſtubbornneſſe of my heart. He bleſſeth himſelfe in ſinne. He putteth farre away the euill day, and approacheth to the ſeate of iniquitie. He walkes after his luſts: and ſayeth, Where is the promiſe of his comming? He ſayeth in his heart, I ſhall neuer be mooued, nor be in danger: We haue made a couenant with death, and with hell we are at agreement, though a ſcourge runne ouer, and paſſe thorow, it ſhall not come at vs: for we haue made falſhood our refuge, and vnder vanity are we hid. And in my proſperity I ſaid, I ſhall neuer be mooued. And I will ſay to my ſoule, Soule, thou haſt much goods laid vp for many yeeres: liue at eaſe, eate, drinke, and take thy paſtime. I am guiltleſſe, ſurely his wrath ſhall turne from me. I am rich and neede nothing. What haue I done?

The preſumptuous ſaith, I thanke thee that I am not as other men are, or as this *Publican*. Whoſoeuer killeth you, ſhall thinke that he doeth God good ſeruiſe. I will aſcend into heauen, and exalt my throne about the ſtars. I am, and there is none beſide me. I ſit as a Queene and am no widdow, and ſhall ſee no mourning. Who is that God,

God, that can deliuer you out of my hand? Who is the Lord, that I should heare his voice and let Israel goe? He exalts himselfe aboue all that is called God or worshipped?

Exod. 5. 2.
2. Thes. 2. 4.

The distrustfull saith, I said in mine haste, I am cast out of thy sight. I said in my feare, all men are liers. Can God provide a table for vs in the wilderness? Can he giue bread and flesh for his people? God hateth me. Hath God forgotten to be mercifull?

Distrust.
Psal. 31. 21.
Psal. 116. 21.
Psa 78. 19, 20.
Iob 16. 9.
Psal. 77. 7.
Wickednesse.
Ela 36. 4, 5.

Heereupon followeth the deuising and conceiuing of all sinnes. They conceiue mischiefe, and bring forth iniquity. They hatch cockatrice egges, and weaue the spiders web. They conceiue mischiefe, and bring forth vanity. And their bellie hath prepared deceit. He trauaileth with wickednesse: he hath conceiued mischiefe, but shall bring forth a lie.

Iob 15. 35.
Psal. 7. 14.

They are madde fooles, and despise instruction, they thinke they hold the truth in their sleeues. They loue their foolishnesse. Their wayes are right in their owne eyes, and it is pastime to them to doe wickedly. They make a mocke of sinne. Wisedome is hid from them. Their wicked thought is a sinne. Their heart is at their left hand: they feede themselves with dreames: their chance is the wind: they catch at a shadow: they weary themselves, and a moate at the last, is the hire of their dayes worke. Then they loath themselves. Their life is neuer settled.

Foolishnesse.
Pro. 17.
Pio. 15. 11. &
12. 15. & 10. 23.
& 13. 16. & 14.
9. & 24. 7, 9.
Eccl. 10. 1.

2. Sam. 13. 19.
Senec. 8. p. 110.

Prognostickes.

THE whole world almost is madde, with furious imagination, and madnesse of minde: wherein it lieth, liueth, and dieth. It is a swift riuer, that carrieth all with it. The Spirit testifieth, that in the latter times *some shall giue heeds to doctrines of deuils*: yea many doe so now.

Vniuersall
sicknesse.

1. Tim. 4. 1.

From

Ensuing euils.

2. Tim. 3. 9.

Rising vpon
light grounds.

See example,

2. Sam. 10. 1.

Pro. 26. 12.

2. Tim. 3. 9.

Iob 37. 24.

Plagues.

Esay 5. 27.

Pro. 1. 32.

Pro. 3. 35.

Pro. 10. 14.

& 18 7.

Eccle. 5. 3.

Luk. 12 20.

2. Sam. 17. 23.

Mat. 25.

From it proceedes all mischief, confusions, disorders, inordinate passions and troubles. *Resisting of the truth*, ambition, concupiscence, obstinacie, presumption, no-ueltries, rebellions, disobedience, treasons, heresies, sedition, hypocrisie, contempt of God and of his Word: impenitencie, multitude of religions, superstition, idolatry, Paganisme, Epicurisme. The most generall and fearefull agitations, and alterations of Churches, kingdomes, armies, battels and murders flow from it.

It makes much euill arise, oft times from light, ridiculous and vaine-conceited imaginations and opinions: witnesse, the warres of *Troy*, and *Greece*. Of *Sylla* and *Marinus*. *Cesar* and *Pompey*. *Augustus* and *Antonius*. The Poets signifie as much, when they set all *Greece* and *Asia* on fire for an *Apple*. Imagination many times maketh the accident touch more then the principall, the circumstance more then the cause or subiect. The robe of *Cesar* troubled *Rome*, more then his death.

This disease, so long as it reigneth in a man, it maketh all admonitions, instructions, and corrections, ineffectuall. *If a man be wise in his owne conceit, there is more hope of a foole then of him. The Almighty will not regard them.* They shall preuaile no longer, for their madnesse shall be made euident to all men. *Woe vnto them that are wise in their owne eyes, and prudent in their owne sight. Ease and prosperity slayer is the foole. Quicunque stultus est in culpa, erit sapiens in poena. Fooles shall inherit dishonour, though they be exalted. The mouth of the foole is present destruction, and his lips are a snare for his soule. God delighteth not in fooles. O foole, this night will they fetch away thy soule from thee: God turned the wisdom of Achitophel to foolishnesse. The foolish virgins were excluded. Though thou shouldst bray a foole in a mortar among wheat with a pestle, his foolishnesse shall not depart from him, Pro. 27. 22.*

Curation

Curation and remedies.

THe sowing of the seedes of grace in the mindes of youth, that they may be nourished in the faith, by carefull instruction, and holy education, serueth much to shun this madnesse. Thus was *Timothy* prevented, hauing learned the holy Scriptures from a child. When they come to more maturity, they must be nurtured in religion: And (if neede be) exercised by correction. Folly is bound in the heart of a childe, but the rod of teaching will driue it away from him. Teach a childe in the trade of his way, and when he is old, hee will not depart from it.

If thou hast beene foolish in lifting thy selfe up, and if thou hast thought wickedly, lay thy hand upon thy mouth. And hereafter be not carried with the streame and swift riuer of generall madnesse.

Suspect that which pleaseth the senses: for sensualitie begetteth many imaginations. Mistrust vulgar conceits patronized with publike applause, and popular custome. Suspect a noueltie of opinion: as the yntimely birth of an idle braine.

Search and examine all opinions that occur. And by a quicke and cleare spirit, seeke out the motiues, causes, natures, effects, and ends: even to the roote. There may be a thousand opinions of one thing: whereof, one is onely true. One truth may be shadowed with a thousand lies. Truth as a pearle, may be scattered and couered amongst heapes of much superfluous ashes: and as gold, may lie hid in deepest mines. Set therefore thy mind at libertie, and free it from all mens opinions. Let it extend it selfe in a stately vniuersalitie, to search in euery thing the truth, not obuius to euery one.

Seuer thy minde by little and little, from the worlds opinion: and (like the starres) walke in a contrary course. And as a wise traualer, chooseth not the fairest,

Instruction in the truth.

1. Tim. 3. 15.
& 1. 5.

Ephes. 6. 4.
Pro. 22. 6.
Shun vulgar sensuall opinions.

Pro. 30. 32.

Suspect opinions.

Search the truth of opinions.

Seuer thy mind from worldly opinions.

Shun vaine
opinions.

Esteeme much
of the truth.

Ground thy re-
ligion only on
the Scriptures.
2. Tim. 3. 15, 16,
17. & 4. 3, 4.
Reuel. 1. 5.
Rom. 12. 3. &
15. 4. & 10. 5. 39.
Act. 17. 11.
10. 5. 39.

Faith.

Pro. 3. 5, 6, 7.

Other helps.
Heb. 4. 12.
1. Cor. 14. 15.
2. Cor. 10. 5.
Psal. 20. 18.
Phil. 4. 8.
Psal. 119. 55.
97. 9. 5. 9.
Act. 8. 22.
1. Thes. 5. 23.
Pro. 14. 22.
Pro. 15. 26.

rest, and trimmest wayes: but the necrest, though mirie and vneuen.

Shun all that either sensualitie, or popularitie, or idle curiositie doe affirme: (howsoeuer backed with delectation, vtilitie, or raritie) if it stand not in all points, both with pietie, veritie, and realitie.

Consider and esteeme more the veritie and realitie of things, then the outward tincture, circumstance, or superficialities thereof: And fully reiect all fond, friuolous, and false conceits.

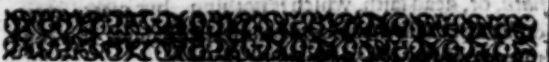
As for matters of religion and saluation: count all other opinions vaine, and reiect them: and hold thee only with the Scriptures, which are only, *Able to make a man wise to saluation.* As that onely and true testificat of *that faithfull witnesse: Presume not to vnderstand above that which is meete to vnderstand. Search the Scriptures. Vbi Spiritus testatur, Scriptura cõtestatur, Ecclesia subtestatur.* Where the Spirit testifieth, the Scripture contestifieth, and the Church vnder-testifieth. The Scripture should be deare to vs, because it is, *Avalis & salis*: that is, from such a one as God: and such like in it selfe; containing such excellent things. Concerning the which: Let faith be the sepulcher of reason, vnderstand not that thou maiest beleue, but beleue that thou maiest vnderstand: for the reueneue of faith is vnderstanding. *Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.* In all thy wayes acknowledge him, and he shall direct thy wayes. *Be not wise in thine owne eyes: but feare the Lord, and depart from euill.* Vse the Word diligently, to cast downe thy mad imaginations, and establish thy thoughts by counsell. Meditate on God himselfe, on his workes, on his Word, on thy owne wayes. Imprint his feare into thy heart, whereby thou mayest haue that wisdom from above, both begunne in thee, and finished: and that thy madnesse may be thereby fully cured.

Prayer auaieth much heerein, both that thy bad euill thoughts may be pardoned: And that in times com-
ming

ming they may be prevented: considering alwayes, that they doe erre that imagine euill, and the thoughts of the wicked are an abomination to the Lord. Craue to be renewed in the spirit of your mind, Iob 32.8.

Guard thy heart about all: Make a covenant with thy senses: Quench not the Spirit: Lift vp thy heart to God: Draw neere to him: Haue thy conuersation in heauen: Esteeme all things losse: yea to be drosse and dung, in regard of Christ. He that hath in himselfe this hope, purifieth himselfe, as God is pure.

The consideration of death smaleth much heartie. The consideration also of the last Iudgement. *Ahab* and *Nimrod*, at the hearing of death and destruction, changed their madnesse, and submitted themselves to God. *Pant* thought it the fittest physike for *Felix* his madnesse, to dispute before him of the Iudgement to come: which made him tremble.



CHAP. V.

The Evil heart of Incredulity.

Heb. 3. 12. *Take heed of the evil heart of Incredulity.*

Description.

Incredulity, is not onely a simple want, or a privation of faith, but therewith also a perverse disposition: whereby we are easily to thinke a good thought, true in our thoughts, and are ready to account the *Wisdom* of God but for

F

listene &c.

Ephes 4. 23.
Pro. 4. 23.
Iob 3. 17.
Psalm 119. 37.
1. Thes. 5. 19.
Psalm 137. 2.
Lam. 4. 8.
Phil. 3. 20.
Phil. 3. 8.
1. Ioh. 3. 3.
Deut. 32. 19.

1. King. 21. 27.
Ionah 3. 5. 6.
Eccle. 11. 9.
Act. 24. 26.

Incredulity is a
perverse dispo-
sition.
2. Cor. 3. 5.
Ephes 4. 17.

disbonesse: Our wisdom, being *enmity* against God; and to shew the greatnesse thereof, the Apostle vseth the abstract words, *foolishnesse*, and *enmity*, Rom. 8. 6, 7.

Incredulity
generall, or *generall*.

Or speciall,
or *speciall*.

Incredulity ge-
nerall.

1. Tim. 2. 3.

Incredulity
speciall 1.

generall.

Rom. 3. 20. &c.

1. Cor. 13. 2.

Luk. 12. 47.

2. Thes. 2. 10.

Luk. 4. 21, 28.

1. Sam. 2. 19.

Iohn 10. 33.

Incredulity

speciall 2.

Rom. 2. 17.

Rom. 7. 16.

generall.

Rom. 2. 17.

Heb. 10. 26, 28.

2. Pet. 2. 20.

Ezek. 33. 31, 32.

Mark. 6. 10.

Act. 8. 23.

Heb. 6. 5.

Incredulity
speciall 3.

Incredulity is, when a man either beleeueth not the truth of the promises of grace in generall, or else beleeueth not, that the truth and grace belongeth to himselfe in speciall, and particularly. Incredulity, is either *generall* or *speciall*.

Incredulity generall, is when the incredulous hath neither the *cognition*, nor *approbation*, nor *appropriation* of the truth of grace: that is, when neither his minde nor his heart condescend thereto, nor beleeue therein: as was *Pauls* incredulity before his conuersion.

Incredulity speciall, is, 1. When the incredulous haue the knowledge of the truth, but approoue it not. *They receive not the loue of the truth*. And this is the *historical faith*, or, dead faith, which is nothing, but meere incredulity: because the knowne truth is disdained. It is common to deuils, who *beloued and tremble*.

2. When the incredulous haue in their mind, both a knowledge of the truth, as it is true; and an approbation thereof, *consenting that it is good*: But through their incredulity, want a particular *application*, and *appropriation* of it in the heart; not applying the gracious true promises of mercy to themselves particularly. This is that *temporary faith*; which still remaineth incredulity; because they know and loue the truth: but yet they make not true vse thereof, in applying it to the heart. And this is in many reprobates, knowing the Word, and accounting it sweete, as a *Lute-song*. Hearing gladly, as *Herod* did, and *Simon Magus*. Whereupon proceedeth oftentimes that *gust*, or *taste* of the celestiall gifts: and that power of the world to come: without possession thereof in the heart.

3. Or else the incredulous hath both the *illumination*, and *approbation* of the minde, as also the *appropriation* of

of the heart; but therewith, some incredulity and doubting. As the Childes weeping-father said; *Lord, I beleene, helpe mine unbeliefe*: And this is proper to weak Christians. An infirmity and disease which they daily lament, and would faine haue it amended. This their true, sauing, vnhyprocriticall faith; mingled with doubting: and this doubting, is not of the nature of their faith (as the former incredulities are, of the nature of the dead and temporall faith.) Nay, this doubting mingled with the sauing faith, is not an infirmity of the faith; but a fruit of the part vnregenerate: and is opposed to faith.

But because this doubting and portion of opposed incredulitie, reigneth not ouer the elect: as the former sort doe: The elect are not called incredulous, no nor vnfaithfull; neither doth God lay it to their charge, if they labour and strue against it, to haue it amended.

Part affected.

THe part affected, is, 1. The minde, in the understanding thereof, wanting illumination, and notice of the truth: and in the iudgement thereof, wanting a consent to the truth, that it is good. 2. The heart, that will not, nor cannot particularly choose to it selfe the truth of grace: nor apprehend, apply, nor appropriate the same to it selfe: in a certaine firme singular manner, as the owne proper pertinent good. 3. And by a sympathie, the conscience is deified also, and the whole affections.

Causes.

A Boudance of worldly meanes: a choking the Word with cares, with riches, with voluptuous living.

Mar. 9. 24.

It is not of the nature of faith. Rom 4. 20.

It reigneth not

None are charged with it.

Mind.

Heart.

Th. 1. 15. Conscience, Affections.

Worldlinesse. Luke 8. 14.

Mat. 13. 18.

Want of the
Word.

Rom. 10. 14.
Coloss. 2. 4. &c.

God punishing

Rom. 11. 32.
Ioh. 12. 40.

2. The. 2. 1.

Satan blinding
2. Cor. 4. 4.

2. Tim. 2. 26.

Ephes. 2. 3.

Luk. 8. 12.

Luk. 12. 34.

Wifull igno-
rance.

1. Pet. 3. 5.

1. Tim. 1. 13.

2. Cor. 3. 14.

Wisdom of
the flesh.

1. Cor. 1. 20.

Rom. 8. 7.

1. Cor. 2. 14.

Reason.

Sense.

Ioh. 10. 25.

Ioh. 10. 26.

uings) As also tribulation and persecution, with losse of worldly estate (making the heart faine) keeps the heart vnder incredulity.

Want of instruction, by preaching and hearing of the Word. For, *how can they believe in him, of whom they haue not heard?* And in place of instruction: deception of the heart, with enticing words of Philosophy, Traditions, and rudiments of the world. *Subtile wisdoms, vaine superstition, and old ceremonies, debase faith.*

God in his righteous iudgement, *blindesth their eyes, and hardeneth their hearts:* that they should not see with their eyes, nor vnderstand with their hearts: *and should be compassed, and bruted.* And because they receive not the line of the truth, God giueth them strong delusion, *that they should not see.*

The deuil (The god of this world) hath blinded the minds of the infidels, *that the light of the glorious Gospel of Iesus Christ (which is the Image of God) should not shine vnto them.* In whose snare they are, and of whom they are taken prisoners to doe his will: And worketh in them, as in the children of disobedience: Taking away the Word out of their heares, *lest they should beleeue:* And doeth winne them in whom.

That peruerse ignorance of the truth (which men willingly know not) and that vale, that remaineth vtaken away, keepeth many vnder vbeliefe.

The wisdom of the flesh is contrary against God. The natural man perceiued not the things of the Spirit of God: for they are foolishnesse to him. Reason, nature, and sense, are too much regarded: as if all vntis were confined within them. The Capernaits said, *How can this man giue vs his flesh to eate?* And Thomas said, *Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I will not beleeue it.* But Christ said vnto him, *after he had seene and felt.* *Drinke thou of my wine, and thou shalt beleeue: My blood is my wine, and my flesh is my meat: and thou shalt abide in me, and I will abide in thee.*

In these three integrities, faith, hope, and charity, the Word is
fained thing. Willfull opinion also, and complacency in
 a lying truce. (accepting themselves in vniuersal
 iustice) mightily perverteth as we saw in the first of *Adam*,
For he said, I will be as God. They will not believe, lest
 they should come to know such a vert. *They are*
 full of bitterness, and bond of iniquitie, wholly
 replenishing and intangling the heart, never permits it
 to embrace the truth, but still catteth it to be incred-
 ulous: or at least to believe hypocrisically. *Whereby*
 the heart is not right, in the sight of God. As was in *Si-*
mon Magus. This is that heart full of all subtilty and all
 mischiefe. Such an euill temper of the heart, whereby it
 is so prompt, malapert, malicious, secure and fraudulent,
 that it admitteth sparks of grace, but is not bent to
 all iniquity. As was in *Elyas* the *Prophet.* This is
 that still heart of incredulity, still by nature, but much
 more made euill, by an acquired habit of sinne.

Signes and Symptomes thereof are these:
 They are full of iniquity, and full of sinne, and full of
 wickedness, and full of malice, and full of hatred, and full of
 envy, and full of wrath, and full of pride, and full of
 ambition, and full of covetousness, and full of gluttony, and full of
 drunkenness, and full of uncleanness, and full of all manner of
 filthy thoughts, and full of all manner of wicked deeds.

The incredulous count the *Wisdome of God*, to be
 the greatest foolishnesse; they will beleue nothing
 but that, which either nature, sense, or reason will declare:
 And they thinke there is no credible verity, that is not
 confined in one of those three.

Some will not heare, but stop their eares at the Word,
 and are in furious rage against it: counting *Preschers*
Babblers. Or if they heare the Word, in *chide* and in *scold*.
 They will be *persecutors* of it. And *reprouers* thereof by
 count. They be *hardened*, *disobedient*, and *full*
euill of the way of the Lord.

They make God a lyer, they are *crooked*: their hearts
 are full of doubting. They hang in the syne, like *straw*
 carried about with every winde. And are like to a *water*
 on the sea, *lost* of the winde and carried away. Their
 doubtings

Imagination.
Blay 67. 3.

Luk. 24. 11.
Opinion.

Matthew 13.
21. 20. 21.

A malicious
heart full of
euill.

Act. 8. 21. 22.

Act. 13. 10.
Paulus.

Heb. 3. 12.
Matthew 13.

Wisdome of
God esteemed
foolishness.

Contempe of
the Word.

Psalm 135.
Act. 13. 18.

10. 34.
1. Tim. 2. 8.

Act. 13. 45.
1. Thes. 3. 14.

Act. 13. 45.
1. Thes. 3. 14.

Mat. 17. 17.
Luke 11. 14.

1. Cor. 14. 20.
1. Cor. 14. 20.

bring home. And all they shall be blameless which be led
over the water, by his help, pleasure in our light and life.

[illegible]

In the *Spring* of incredulity, with *curious* would be
 objected if it be like a *Pagan* *incredulity*, which must
 begin thy cure at naturall principles; out of Philosophy,
 and nature. If it be like a *Jewes* *incredulity*, deale with
 him as the first, with principall misgrounds; out of the
Old Testament. If it be like a *Christianity* of *misnomer*
Christianity, deale with him with ground out of the *Testa-*
ments. A *Pagan* denieth all *Scripture*. A *Jew* denieth the
 New Testament. An *Infidel* *Christian* denieth the truth
 and grace of the New Testament, to belong to himselfe
 in particular. A *Pagan* admitteth only the light of na-
 ture, reason, and Reason. A *Jew* admitteth only the Old
 Testament. A *Christian* admitteth the whole *Scripture*.

Consider that *revelation* is more simple, than *reason, sense,*
and *reason* can reach to. For as there are natural veri-
ties : there are also *supernatural* articles : these are igni-
fible, yet credible : whereof *reason* is not capable, till
they be revealed. As being revealed, *reason* understandeth
them, and apprehendeth them : like unto the eye, that
in darkeness seeth nothing : but when the sunne is shi-
neth, and darkness is trodden and manifesteth all visible
things to the eye. *Nature* and *sense*, not *reason* enlighteneth
and *reason* is varieties hand-maid. *Veritas* enlighteneth *rea-*
son, and *reason* roborates *veritas* : *reason* will not retain
faith, but *reason* declareth that there are many things
beyond *reason* capable, and *nature* limited : and there-
fore to be believed : Thou must not say, *Thy* *reason* *thou* *is*
not agreeable to *nature, sense, or reason* : therefore I will
not believe it. For this is to impugn our *veritas* : within
nature, sense, and reason. Therefore learn so to follow
220 H R 4 *reason*

**Cautions for
discerning false
A&S 17, 18, 22,
21.
A&S 2, 14.**

Remedies a-
gainst general
incredulity.
Verity naturall
and supernatu-
rall.

Verily compared with sense, nature, and reason.

**Subsist reason
to Divine re-
rity.**
El can tate
ne infirre.

troupe to be true, and still to be false; and those that find faith to be the end and lastest bottom of reason.

Example.

For example.

1. *Nature* saith, *Nothing can be moved of it self.*

2. *Sense* saith, *The beams are moved.*

3. *Reason* saith, *Therefore they are moved of another.* I find *Faith* saith, *This actor is God.* And I beleave the same as it is written in the Scriptures, *Psalm*

148. 6. *The* 1. 2. 3. are naturall verities; the 4. is supernatural veritie. *For the invisible things of God, that to his eyes are seen, and knowne, are some by the creation of the world, being considered in his works.*

Rom. 1. 20.

Example.

1. *Nature* saith, *Of nothing, nothing can be made;* by nature, things are made.

2. *History* and *Scripture* say, *Of nothing, you sawe of some things; Christ made great things.*

3. *Reason* saith, *He wrought therefore by a vertue and power above nature; is not by his divine power.*

4. *Faith* saith, *I believe; he is God himself.*

The first, is a naturall verity; the second, an historical and sensible verity; the third, a reasonable verity; the fourth is above all these, a heavenly verity.

And consequently, because God cannot lie, it follows, that the Scriptures of God do contain perfect verity.

And that all that is written therein, is to be beleaved.

Against infidels, reason is to be used as a *Pedagogue*, to bring them to the schools of faith.

Reason out of nature; kindleth up little sparks, which Theologie

manes into great flames; to give light unto faith.

Reason and testimonies have great force to induce infidels. Reason is one witnesse, sufficient enough; the number of witnesses, is a manifold reason.

Reason is the infidels Pedagogue:

At a little memory.

Heere

These public preaching, private conference, and exhortation have good force. Thou art to be allured, to give attentive care; to lay aside all prejudiciall opinions, out of thy demented minde: and all peruerse affections out of thy still heart. That thy thoughts wander not: that thou abidge thy lusts, omit thy ruminable fancies, and with great simplicity, like a new-born babe, desire the pure milk of the Word: till using the outward means and organs as a Pedagogic to *Israh.* Thou must with counsel, exhortations, and persuasions, be moved to doe all this, before that thou gett'st the word in thy heart.

Thou must bee wisely entertained in thy conscience, afraid with damnation, and caused by all means to haue a generall desire and liking of saluation: which will make thee the more willing to heare, leaue and meditate: vn- till shee haue in thine heart, please God, after this planning and wanting, to giue thee increase, to open thy heart: and from thence to lend downe vpon thee that *will of the Spirit.*

And still remember, that God hath decreed in his Counsell, promised in his Word, and by ordinary and continuall practice, is accustomed to beget faith in his owne, by these means (lawfully and diligently used.) In the doing whereof, vpon thy part there is no merit of mercy, nor preventing of grace. That as faith is not had, but by the power of Gods grace: So it is, not had ordinarily, but by means.

By these means (diligently used) thou must be induced to know, and see the truth of grace: but the greatest difficulty standeth in this, to make thy owne heart apply and appropriate the truth of grace to it selfe. Which appropriation of grace and of Christ to the heart, is the very heart and life of true faith. Dead and temporall faith are foisted, as a dead man is called a man. For in them both (although the minde be effected with illumination and approbation) the heart remaineth vnder incredulity. As he that hath an empty stomach, all the while

Allure him to use the means
Rom. 10. 14.

1. Cor. 14. 24.

1. Cor. 1. 21.

Iob 43. 8.

Heb. 2. 1. 1.

1. Pet. 2. 2.

1. Tim. 3. 7.

Amos 8. 11, 12.

Remedies to

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His promises
are indefinite
and true.

Christ a per-
fect Saviour,
Mat. 1. 21. Luk. 1. 31.
1. Pet. 1. 3. Heb. 1. 3.
Rom. 8. 34. 1. Cor. 1. 2.

Ioh. 4. 12. Ioh. 8. 12.

Ioh. 8. 12. Ioh. 8. 12.

Ioh. 8. 12. Ioh. 8. 12.

Ioh. 8. 12. Ioh. 8. 12.

Iam. 1. 17. Luk. 8. 13.

1. Tim. 1. 13. 1. Chro. 33. 13.

1. Chro. 33. 13. 1. Chro. 33. 13.

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1. Chro. 33. 13. 1. Chro. 33. 13.

on the Crosse, debts should not be written against us.

3. His promises are in Christ, *Ten thousand*. They are all indefinite, and made to all that will believe. 1. Cor. 1. 30. Apoc. 1. 7. Math. 5. 18. Heb. 6. 17. Phil. 3. 21. Ezek. 34. 31. Malach. 3. 17. Ioh. 5. 24. and 6. 47. and 11. 26. Eze. 37. 1. Ezek. 33. 21. Mark. 16. 16. Ioh. 3. 15, 16. and 6. 37. 40. Act. 10. 43. Ioh. 2. 1. Eze. 1. 18.

4. Consider that Christ came into the world on false sinners, 1. Tim. 1. 15. The price of Redemption from creature all our debts. He is both our Prophet, and high Priest, our King, and our Father, and our King, for the pardoning of sinners. The Father sought his health, but he gave them pardon. The Father sought his company, but he gave him salvation. The Samaritan woman sought but common water, but he gave her the water of Life. The Captain sought but common bread, but he offered them the bread of Life. The poor blind man sought sight for his eyes, but he gave him sight to his soul too. No one can be so ready to take as he is to forgive: and if we aske but little, he will giue the more. This he did when he was in the forme of a servant: he will, and can doe more now when he is in his Kingdome: his bounty abeige not his manners. He is without all changing, or shadowing.

Mary Magdalene for all her many diuels, yet got thee her finnes pardoned. Paul, for all his persecuting heart and hand, yet he got the like. Manasse, a most outrageous sinner, obtained mercy. Why then dost thou doubt that thy finnes are pardonable?

Meditate vpon the promises of righteousness, and life everlasting offered in the same. Thou art not far from the Kingdom of God. Mark. 10. 14. in that thou seekest grace, and lovest grace. Desire it also, and thirst for it. What thy minde knoweth, let thy will affect. Seeke that, without the which thou art most miserable: and with the which thou art most happy. Every thing croueth to bee in its owne element. The stone to the ground: the riuier to the sea: the flame to the height:

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The tree seeketh the earth for nourishment: the *Lead-flow* to the Pole for rest: the Hart for the rivers of water: the earth for the raine: the stomake for food. And shall not thy soule desire and seeke what is onely proper for it? Canst thou give it any rest, till it be sure of the surest rest?

Desire of mercy cureth all incredulity. Desire of the *helps of grace, is the beginning of grace.* Desire to beleue, is faith indeed. By nature thou canst not haue this desire: it is supernaturall, begot by the Spirit: Contentment about diuine objects. It is not in its owne nature one with the same thing that is desired: for desire is one thing, and mercy another thing. But yet they are both one, at least, euer both together in Gods most gracious acceptation: *accepting the will for the deed. God heareth the desire of the poore. He will fulfill the desire of him that feareth him. Thy desire is thy prayer, it is a continuall voyce. And the cry of the heart:* It is a grone of the spirit, that cannot be expressed for weaknesse. The promise of blessednesse is annexed to it. It is the seed that will grow to maturity: it is first in the spring, the harvest shall follow. It is a smoking flaxe, that God will neuer quench: and a bruized reed that hee will neuer breake. This desire must grow, it must continue, it must bee serious, it must arise from the bed of sorrow. So walke in the field of obedience, and knocke and cry at the gate of mercy. *Is not desire a voyce? yea a very strange voyce.* God shall apprehend thee more for his owne, then thou art able with thy desire to apprehend him for thine owne. Onely thou must will, and God will come of his own accord.

Continue this thy desire in thy heart: stirre vp the gift that is in thee: thou shalt finde a kindled sparke, that shall rise to a flame: and a graine, that shall increase to a tree. Yet is thy faith but in the infancy: and though it be small, yet it is true. A small faith may be a true faith, (as a sicke and weake man may bee as true as the strongest man.) God respecteth chiefly the quality of our faith,

This desire is
faith indeed.
Augst. on Psal.
36.
Reasons.

Psal. 106.
Psal. 145.
Augst. on Psal.
36.
Rom. 8. 26.
Mat. 5.
Ioh. 7. 38.
Reuel. 2. 1.
Esa. 42. 3.

Properties of
this desire.

Bern. sup. Cant.
Serm. 84.
Phil. 3. 12.
Basil. Hom. de
Humili.

Consequē
thy desire.

Small faith
is true faith.
1. Tim. 1. 5.
Mark. 9. 24.
Math. 23. 11.

Faith, if it be a
small graine, it
must also be a
growing
graine.

Math. 13. 30.

Math. 25. 29.

Remedies to
help the graine
of faith to
grow by the
Word.

Ioh. 5. 39.

Psal. 139. 50.

Ioh. 43. 4.

Rom. 14. 1.

Sacraments.

Prayer.

Ephes. 3.

Ioh. 6. 65.

Luk. 17. 5.

Mark 9. 24.

Rom. 8. 38, 39.

Gen. 17. 1.

Remedies a-

gainst doubt-

ing.

Promises are

generall.

Mat. 11. 28.

Ioh. 3. 16.

Math. 9. 13.

Ioh. 6. 40.

We are com-

manded to

believe.

faith, that it may be liuely. The least drop of water in the sea, is water, as truly as the whole sea is. So it is with weak faith: A little sparke is a fire, as truly as a great flame. A little man as truly a man, as the greatest Gyant. But content not thy selfe with a small and weak measure of faith. Earnestly labour for more perfection and growth: For if it be a graine of mustard-seed in smallnes, it must also be a graine of mustard-seed in growing: which if we indeuour to doe, God will not breake the bruized reed, nor quench the smoking flaxe, till he bring forth iudgement vnto victory: and vnto him that hath, shall be giuen, vntill he haue abundance.

So soone therefore as thou feelest thy incredulity ouercome, and the least seed of faith begun in thee: for the growth thereof, begin and vse the meanes speedily and diligently. Water this tender young plant by the Word, till it come to a fruitfull tree. Diligently reade, search, and meditate; conferre with the godly, confirme and strengthen thy weak hands, and feeble knees. Holy vse the Sacraments, the seales of Gods covenant, the buttresses of faith; which will confirme thee particularly, as it were by name; after a most familiar manner, by sensible signes, agreeable to the reach of thy shallowest capacity.

Continue and be seruent in prayer, for faith is Gods free gift: be instant, till at length thou maist say, *For I am perswaded, &c. that no creature shall be able to separate us from the loue of God, which is in Christ Iesus our Lord.* Walke before God and be vpriight.

The foresaid remedies serue to the encreasing of faith. These following serue to preserve faith against doubting, incredulity, and desperation. Take of these *Antidotes* following, and digest them in thy heart, and consider: The promises of God are generall, and indefinite; excluding none, admitting all. Therefore exclude not thy selfe by doubting.

Thou art commanded to believe: God hath giuen
means

meanes to inable thee to doe his will, till thou maist fay confidently, *I beleene by the faith of the Sonne of God, who hath loved me, and given himselfe for me.*

Before, the innumerable and great waight of our sins: set in opposition, the infinite mercies of God, and meritis of Christ, who hath fully satisfied for all our finnes: and not for ours onely, but also for the finnes of all the world. We are iustified more properly by Christ, then by faith: for faith is but the instrument, Christ is that only ground, cause, and matter of our iustification.

Beware of desperation, for it is a most pernicious sinne; it maketh God a lyer. *Cain* and *Indas* despaire, was worse then their murder, and treason. It is the greatest sinne the diuell can suggest. It is a horrible augmentation to all our former finnes: A vile contempt of offered mercies: A reall beginning of hell, and thither precipitates millions.

Judge not euery little faith to be no faith: for if thy faith bee true, though little; yet doubt not, feare not. *Wherefore are ye fearefull, O ye of little faith? We know but in part.* Little knowledge had the *Samaritan*. The Ruler and his house-holds. The *Apostles* themselves were ignorant of many things, *Mat.* 16. 18. and 20. 18. *Act.* 1. 6.

Judge not euery shaken faith to be no faith: the faith-fullest haue been thus troubled at times. First, they found a weake faith, then a strong faith thereafter: and sometime againe a brazed faith. *Abraham* did take his maide, to make Gods promise good. *Moses* dishonoured God before the people. *Dauid* complained that hee was forsaken. *Iob* cursed the day of his birth. So did *Jeremy* also. *Isa* fled from Gods calling, and was angry to the death. The *Apostles* fled from their masters.

There will bee *these* degrees of faith in diuers men. *Abraham* was fully perswaded: But the sicke childes father cryed with teares, *Lord, I beleene, helpe my vnbeleefe.* *Iob* was strong in perswasion, when he said, *Though hee kill mee, I will trust in him: and, I know, my Redeemer liueth.*

Mark. 1. 15.
Ioh. 3. 13.
Gal. 3. 10.

In Christ, mercy and meritis are infinite.
1. Ioh. 3. 1.

Let not doubting grow to despaire.
1. Ioh. 5. 10.

Judge not thy faith to be no faith, because it is little.

Mat. 8. 26.
1. Cor. 13. 12.
Ioh. 4. 39. 47. 51.
Mark. 9. 32.
Luk. 24. 11.
Ioh. 19. 38.

Num. 20. 10. 11.
Psal. 22. 1.
and 77. 8. 9.
Ier. 20.
Ionas 4. 9.

Rom. 4. 10.

Mark. 9. 14.
Iob. 19.

Rom. 8. 38.

Ephes. 1. 8.

Rom. 1. 12.

Phil. 1. 16.

2. Thes. 3. 3.

Rom. 5. 1.

and 8. 30.

Math. 11. 10.

Psal. 37. 34.

Heb. 4. 15.

and 5. 2.

Luk. 4. 18.

Luk. 11. 32.

Make apro-
gress from
faith to faith.

Rom. 1. 17.

1. Cor. 13. 12.

Heb. 10. 22.

2. Cor. 13. 12.

1. Thes. 1. 5.

3. Tim. 1. 12.

Heb. 11. 1.

and 3. 14.

4. 1. 2. 1. 1.

Heb. 11. 1.

Rom. 4. 18.

Rom. 4. 19.

The truest
faith may have
some defects.

2. Thes. 3. 10.

Joseph. But *Nicodemus* was simple in knowledge, a coward in profession, and fearefull in practice. *Paul* had a full perswasion: but *Thomas* was weak.

The least faith, if it be true and growing, is Gods gift, and without repentance. It longeth to Christ. God will perfect it. It iustificeth. God will not bruise it, nor quench it. He will put under his hand. Christ sympathizeth with our infirmities. He healeth the broken-hearted: he prayeth that our faith faile not.

Rest not vpon thy litle faith; keepe not that litle graiue sparr, but sow it, water it, haue a care to cause it grow, till it come to a perfect tree; euen till it proceed from a true certainty, to much assurance: from a weakly beginning, to a most solid substantiall ground of all things hoped for: and a sure defence against all assaults, Rom. 8. 33. And from abated doubts, that it may conuince all opposed sensuality, phantasie, imagination, science, doubting, incredulity and despaire. As may be seene in *Abraham*, who practised this *Conuincing power of faith*; and *aboue hope, released vnder hope*.

Rafer said to him, Gods promise is impossible: thy body is dead, thy wife *Martha* is dead: Gods promise is vncertaine. But *faith* affirmeth with a conuincing power: God quickeneth the dead: he calleth those things that be not, as if they were: God is both willing, true, and able to performe his promises. I will giue glory to God and beleeue. As if he should say, Gods Power is a-boue nature: his Wisdome a-boue reason: his Truth a-boue any doubting. I am therefore fully assured.

Thus are the posterior and hinder parts, the defects, penurie, and fainting of the race of faith, accomplished. With the which faintings, and retractions, the truest faith (euen that *effluuiall faith*) may be incumbered, till it be helped and cured.

CHAP.

CHAP. VI.
Hardnesse of heart.

Heb. 3. 15. *To day if yee heare his voyce, harden not your hearts.*

Description.

THis hardnesse of heart is like vnto a Scirrous tumor, hard, and vn sensible: (whether it be inward in the liuer, or spleene: or outward, in any part of the body) and groweth hard, through the drying vp of the inward humidity; leauing behinde it clammy and glutinous dregs, which stop the passages, and exclude the animall spirits: whereby the part becommeth vn sensible. So in the spirituall hardnesse, the liquor of grace, of light, and of reason is exciccat. The poysonable dregs of sensuality remaine, and stop all entrance of the heauenly graces of the Spirit; and so it abideth senselesse. If any bilious humour be mixt with the bodily hardnesse: it is called a dolorous and cancerate Scirrous. So when God admixeth with hardnesse of heart, the terrours of conscience, it is horribly and most painfully felt.

It is also called a stony hardnesse: (called by Physicians, a *Tophus*, or a *Callosity*.) It signifieth also a brawny vn sensible hardnesse: like vnto that white, hard, and dry substance, that conglutinates broken bones. It may be also called a sort of apostumate *Sanies* and matter, co-

G

agulate

Scirrhus.
The word
hardnesse,
Scirrhus.
Mark. 16. 14.
and 10. 5.
Mat. 19. 8.
Scirrhus.

Why called
hardnesse of
heart.

Ami *Scirrhus*.
Scirrhus *dolo-*
rificus & *can-*
crosus.

Why called
scirrhus.
Ephes. 4. 18.
Paul. *Argum. lib.*
3. cap. 7a.

The names of
hardnesse of
heart.

Zach. 7. 12.

Ezech. 11. 19.

and 36. 16.

Pfal. 119. 28.

Lam. 2. 19.

Ezech. 2. 4.

Aug. 1. 6. conse.

Mat. 23. 17.

Act. 7. 51.

Rom. 2. 28.

Hardnesse is

naturall, or ac-

quired, or

inflicted.

Rom. 8. 7.

1. Cor. 2. 14.

Rom. 1. 18.

Zach. 7. 12.

Pfal. 58. 3.

Inflicted.

Exod. 4. 21.

Hardnesse felt
or vnfelt.

Hardnesse felt.

Sensible hard-
nesse two fold.

Pfal. 77. 2, 3, 4.

Cant. 3. 1.

and 5. 6.

agulate into a hard callous substance, in any part of the body. So this spiritual hardnes is hard like the Diamond: senselesse, like vnto a sward of fatnesse: filthy, like apostumate *sanies*: and conglutinates all other sinnes in the foule, vnto one coagulate masse, that it may remaine fixt.

This is that stony, yea *Adamantine heart*, that will not bow, nor admit any liquor of grace. Contrary thereto is the *heart of flesh*: And that heart that melteth; yea, a *heart poured out like water, to God*.

This is that stiffnesse, and strongnesse of heart, which is a diuellish obstinacy in sinne. *How oft would I haue gathered you, but yee would not*, saith Christ! This is that vncircumcised heart, still resisting the holy Ghost.

Hardnesse of heart is either,

1. Naturall and inbred, and borne with vs all:

2. Or else it is acquired and voluntary: which is a desperate wilfull drying vp, and extinguishing of those lesser sparkles left behinde, in natures light and vulgar graces, whereby many make themselves hard like an Adamant stone; and wilfully estrange themselves from God. *The wicked are strangers from the wombe: euen from the belly haue they erred, and speake lies.*

3. Or else it is inflicted by the hand of God, as a punishment: God hardened the heart of *Pharaoh*, when he gaue him ouer fully to himselfe and the diuell.

Hardnesse of heart againe, is either felt, or not felt: at all. Hardnesse felt, is when we see, and feele with sorrow, our dulnesse and deadnesse of heart: which at the threatnings, or promises of God cannot relent, nor resolute into vnfaigned repentance. This is incident to Gods children in their estate of grace, as a branch of our inbred corruption, and we are euer fighting against it, till death extinguish it.

This sensible hardnesse is of two sorts.

The first is in those who carefully vse the meanes to mollifie their hearts; and are sorry that they are not sorry enough: and more displeased with themselves, because

cause they cannot be more displeased with sinne. They euer complaine of themselves, that they cannot profit in grace, and with mourning soules, deprive themselves of their proper comforts.

The second is, in those who use not the holy meanes, yea count them lothsome for a time, till they begin to call to minde the Lords faithfulness, and the ancient time.

Hardnesse of heart vnfelt, is that whereof we haue neither sight nor sense: which is of two sorts.

The first is ioyned with obstinacy, and aduised rebellion: and with contempt of all the outward and inward meanes of repentance. Examples hereof are *Pharaoh, Saul, the Israelites, Scribes and Pharises.*

The second sort of insensible hardnesse, proceedeth from the ignorance of God, and of themselves: security, selfe-loue and complacency: And thinking they need no meanes, they neglect them. They proceed from carelesnesse, to senselesnesse: and then to wilfull profanenesse, and to obstinate contempt. This is vsually incident to worldlings; yea sometimes, and in some measure, to the children of God. (As to *David* after adultery) till the Lord rouze them vp againe, and take away their callous hardnesse.

This hardnesse of heart hath degrees, as the scirrous of the body hath. There is a hardnesse begun, as is the naturall hardnesse. There is hardnesse growing, as is the acquired hardnesse. There is a hardnesse confirmed, as is the first sort of vnfelt hardnesse.

Part affected.

THe part affected is chiefly the heart or will; and consequently, the minde more and more blinded; and the conscience more and more sleeping or seared.

Rom. 11. 29.

Ioh. 13. 1.

Psal. 77. 5, 6.

Vnfelt hardnesse is either, Obstinate.

Esa. 28. 15.

Zach. 7. 11.

Or Carelesse.

Degrees of hardnesse.

1

2

3

Heart.

2. Cor. 3. 14.

Causes.

How God
doth harden.
Exod. 4. 21.
Deut. 2. 30.
Iosh. 11. 20.
Rom. 9. 18.
Exod. 9. 16.
Psal. 119. 8.
11. 51.
Rom. 1. 24.
1. Sam. 24.
2. Sam. 12.
Esa. 6.
Esa. 4^o. 4.
1. Sam. 3. 25.
Rom. 9. 18.

How Satan
hardeneth.
2. Cor. 4. 4.
How man
hardeneth.
Exod. 8. 15.
and 9. 34.
Ier. 4.
Ephes. 4. 18.
2. Cor. 3. 14, 15.
Ephes. 4. 17.
Iud. 19.
2. Chron. 36. 13.
Ier. 5. 3.
Heb. 3. 13.
Psal. 1.
Deut. 2. 30.

Act. 28. 16.

GOd doth harden iustly, punishing sinne. (The potter may doe, as pleaseth him with his owne clay) to shew his power, and to declare his name thorow all the world. This he doth, by ceasing to support by grace: By giuing man ouer to his owne lusts: By giuing him to *Satans* power: By blindfolding him: By smiting the heart daily by the Word, his iudgements, blessings, motions of the Spirit, and prickles of conscience, (which not breaking the stony heart to contrition) through the owne corruption, it is hardened. As the stithie, the more it is beaten, the harder it is. All this proceedeth of the Lords fore-knowledge. But he hardeneth not his owne, as he doth the reprobate: he hardeneth his owne, to humble them, vnder a sight and sense of their corruption; and to sharpen their appetites for the heauenly *Manna*.

Satan, by tempting and perswading the heart to refuse grace, and to continue in sin, or impenitency, doth harden.

Man doth harden himselfe by his owne inbred corruption. First, abusing rest, peace and prosperity. Secondly, delighting in the hearts vaile: which is the mindes blindness, weaknesse, vanity, sensuality, and want of the Spirit. Thirdly, resolving not to repent. Fourthly, yeelding vnto sinnes deceiuing baits. Fifthly, by continuance in the custome of sinne, without remorse; and by often iteration of the act of sinning, with delight and long custome. Sixthly, cleauing to the contagious company of gracelesse persons. Seuenthly, feeding their owne hearts with selfe-loue. Eighthly, sleeping in carnall security.

1. God hardeneth, in with-holding grace, Deut. 2. 30.

2. Satan hardeneth, in stealing away grace, 2. Cor. 4. 4.

3. Man hardeneth, in refusing grace, Psal. 95. 8. Prou. 28. 14.

In

In the *Godly*: First, some secret vnrepented sinne, and neglect of holy meanes: Secondly, *Satan's* tentations by himselfe, the world, and the flesh: Thirdly, *Gods* iust dejection for a time, causeth their sensible hardnesse.

How the godly
are hardened.

Signes and Symptomes.

HE that is hardened, is like vnto the wilde Asse, and wickednesse hath enwouen it selfe in his heart. Sin he delicately entertaineth. He smelleth nothing in sinne but sweetnesse. He is an inuenter of ill, and can metamorphose sinne into sinne: Hee wadeth thorow all the new formes and circumstances of impiety. He is farre from righteousnesse, and swift to all sinne.

Hee will not heare the Word: hee pulleth away his shoulder, and stoppeth his eare; lest hee should heare the Law, and the words which the Lord of Hosts sends in his Spirit by the ministry of the Prophets. Or if hee heareth, it is but hearing. He beleueth not: He obeyeth not. He will at last rebell, persecute others, and finally resist the holy *Ghost*.

When he dare, he playeth the Atheist: but when hee may not, he will straine the vtmost veyne of his wit, and sound the depth of his damned policy, to clothe himselfe with a Saints robe: and yet will not spare to thinke ill, and speake ill of Christianity, and more and more vn-able himselfe to repent.

Corredion he refuseth: and for all the heaule strokes of Gods hand; he will not returne. At the tragical sight of Christs so wonderfull Passion, the Sunne may be eclipsed, the earth may tremble, the rockes and vale rent, before his heart doe sympathize.

He that is thus affected, hath security for his fore-runner, impenitency his conuoy, and a seared conscience his follower. He will doe what hee will; neither will hee sinne peeuishly or cowardly, but (being past feeling) will

Impiety.

Ier. 2. 24.

Prou. 4. 16.

Esa. 46. 12.

Ier. 2. 23, 24.

*Contempt of
the Word.*

Act. 13. 46.

Zach. 7. 11, 12.

Luk. 8.

1 King. 17. 14.

Rom. 10. 21.

Neh. 9. 17.

Mat. 23. 27.

Exod. 14. 4.

Act. 7. 51.

Atheisme.

Hypocrisie.

Act. 19. 9.

*Contempt of
the Crosse.*

Amos 4. 6.

Impenitency.

Security.

*A seared con-
science.*

Ier. 44. 17.

Ephes. 4. 19.

Eyes blinded.
Eares shut.
Esa. 6. 10.
Psal. 119. 70.

Iron sinew.
Esa. 48. 4.
Ier. 7. 26.
Brazen brow.
Ier. 5. 3.
Ier. 3. 3.
Signes and
symptomes of
felt hardnesse.
Sorrow.

Griefe for the
want of
feeling.

Cafe better,
worse.

Dangerous.

Prou. 29. 1.
and 28. 14.
Iob 9. 4.
Euils ensuing.
Rom. 2.
Ephes. 4. 18, 19.
Wrath.
Deut. 3. 30.

offend with greedinesse, resolutely, continually, highly, and horribly. On this hardnes groweth a callows sward of feelinglesse fatnesse, that dulleth the heart, and melleth it altogether vn sensible; springeth vp to the eyes, and blindeth them; entreth into the eares, and shutteth them. His voluntary hardnesse encrease, by time, to such a quantity; that it is inforced to empty and discharge it selfe of some stoninesse, by transfusing an iron sinew into the necke, that neither iudgement nor mercy will bow it: *A brazen brow vnto the face, (a stony brow, a steely brow, a harlots brow)* that no rebuke will cause it blush at open impieties: shame is no more in his face, nor smart in his heart. As for that sensible and lamented hardnesse, it wants se'dome a wounding sorrow. It is full of trouble, griefe, fighting, and care to amend it: the meanes are onely farre neglected. It is a fit that lasts onely for a time. It may haue much ignorance, but lesse vnwillingnesse: and they that are with this affected, are more willing then feeling: and are griued and moued at themselues, because they are not griued at sinne, as they would bee: and not so much moued with mercy, as they should be.

Prognostickes.

Hardnesse of heart that is felt, is easily cured. Hardnesse proceeding of ignorance and negligence, (without maliciousnesse) is more hardly cured. But hardnesse vnfelt, that is ioyned with meere obstinacy, is most hardly helped. *A man that hardeneth his necke when bee is rebuked, shall suddenly be destroyed, and cannot bee cured: He shall fall into euill, and shall not prosper.*

It stops all course of repentance: It maketh men strangers from the life of God: and being past feeling, to giue themselues vnto wantonnesse, to worke all vncleannesse with greedinesse. It maketh *sinne to bee written with*

with a pen of iron, and with the point of a Diamond upon the table of the heart: it debarreth men from Gods rest: it procureth Gods wrath: it draweth on many woes: and finally and fully hoordeth vp wrath.

Curation and remedies.

IF thou be hard-hearted and ignorant, thou must be taught: and if thou be indocible and contrary minded, thou must be instructed with meeknesse, and wonne from thine owne wayes, customes, superstitions, examples, foolish reasons, dislike of the truth, and such like impediments.

The doctrine of the Law must be vrged against thee, with legall threats and thundring comminations: to bring thee to a feeling of thy finnes. Some speciall sinne, (whereof thou art most evidently guilty) must be noted against thee: and the detestation thereof vrged: together with Gods seuerer wrath for the same: That thou maist be brought to some misliking of thy selfe, to sorrow for sinne, and to feare of Gods reuenging hand. The hardnesse of *Iosias* heart was this way cured: as God said to him, *Because thy heart did melt, and thou diddest humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof; and humbledst thy selfe before me; and rarest thy clothes, and wepest before me; I haue also heard it, saith the Lord.* So was the hardnesse of the incestuous person, and of the Infidell *Iewes*, this way helped.

Heere the publike preaching of the Word, with grace and authority, and exhortation, while it is called to day, hath great force: the present opportunity of the day must be inculcate.

That this commination may the better pierce the heart: let the fearfull examples of indured persons be set before thine eyes: considering the great euils of sin, and

Iosh. 11. 20.
Zach. 7. 12.
Esa. 45. 9.
Math. 23. 28.
Zeph. 3. 2.
Ier. 19. 15.
and 17. 1.
Rom. 2. 5.

Instruction.
2. Tim. 2. 25.

Act 17. 23, 17.

Commination.

By insisting against some speciall sinne, to make him sensible.
Example.

2. Cor. 7. 8.
Act 2. 36.
and 8. 23.
Helps to commination.
Heb. 3. 13.
and 10. 24, 25.

Heb. 3. 8.

Consideration
of Gods great-
nesse and
goodnesse
Deut. 10. 16,
17. 18. & 20. 21.
Iob 23. 13, 16.

Psal. 95. 3, 8, 9.

Consideration
that sinne is
pardoned.
2. Chro. 30. 8, 9.

Consideration
of Christ cru-
cified.
Mal. 4. 2.

Prayer.

Zach. 12. 10.

Meditation on
Christs blood.
Plinius.

punishment that commeth thereupon: according to the
cuill Prognosticks aforesaid.

Set before thy eyes the greatnesse of that *Majesty*, a-
gainst whom thou art hardened. As it is said, *Circumcise*
the fore-skin of your heart, and harden not your neckes no
more, for the Lord your God is God of gods, and Lord of
Lords; a great God, mighty and terrible. Therefore I am
troubled at his presence, and in considering it, I am afraid
of him. For God hath softened mine heart, and the Almighty
hath troubled me. Then consider ioyntly together, both
his greatnesse and goodnesse: *for the Lord is a great God,*
and a great King above all gods. Harden not your hearts as
in Meribah, and as in the day of Massah in the Wildernesse.

Consider the pardonablenesse of thy finnes, and hope
to obtaine mercy. *Be not ye now stiffe-necked like your fa-*
thers, but give the hand to the Lord, &c: and the fiercenesse
of his wrath shall turne away from you, &c: for the Lord
your God is gracious, and mercifull, and will not turne away
his face from you, if ye convert vnto him.

Then let thy hard, cold, and frozen heart be laid open
and naked directly, before the hot beames of the Sunne
of righteousnesse: that it may sensibly feelee the force
of his gracious influence. These beames shine hottest,
and cleereft, thorow the transparent burning-glasses of
his Word, rightly set on, and truly deliuered. Heere,
Christ, in most patheticall termes, would bee described
in thy sight: and before thee (as it were). crucified; that
in Christs presence thy heart may begin to melt, and
resolue into teares. In this instant, if it shall please the
Lord (at thy most humble suite) to powre downe the
Spirit of grace and compassion: *Thou shalt then looke up*
to him whom thou hast pierced, and lament for him, as one
mourneth for his onely sonne, and be sorry, as one is sorry for
his first-borne.

If the vndaunted *Diamond*, (whose extreme hard-
nesse scorneth the force of iron, stichie and hammer, and
regardeth not the violence of fire) be steeped in the hot
blood

blood of a *Goat*, it is presently bruized and broken. By thy deepest meditation therefore, bathe thy hard heart in that gracious blood of the true *Scape-goat*. Looke vpon it; drinke it; apply it; lay it neerest thy heart: wallow thy heart into it: consider it is the blood of God, the price of man, the drinke of life, the medicine of the mind. The Physicians blood was shed, and was made the phrenetikes medicine.

In his sacred blood, reade at once, thy sinne, Gods iustice, thy due punishment, his torment, thy basenesse, his vnspokeable loue, who suffered such hard words, harder strokes, most hard punishment. O hard and hardned, and ouer-hardned sonnes of *Adam*: whom, so great a flame, so great a goodnesse, so great a heate of loue, so strong a Louer, doth not soften: who for so naughty baggage, did bestow so great prices!

Behold his hands, his feete, his side, as they were pierced: And thorow these rifts, sucke the honey out of the rocke: And taste and see how sweete the Lord is. So therefore see him, so heare him, so learne him, and be so taught by him (as the trueth is in Iesus) that thereby thou mayst cast off this old hardnesse.

Lift vp thy minde to that brazen *Serpent*. Powre out thy heart vpon that Rocke: cry vncessantly to that *Holy One*, for some of his *ointment* and *oile of gladnesse*: that of his fulnesse, thou mayest receiue *grace vpon grace*: and for some of that *Ointment* more precious then that which went downe from *Aarons* beard, on the borders of his garments) that thy hard heart may be mollified: thy hardnesse may be quite dissolued: and thy stony heart conuerred truly into flesh.

If at any time it shall please God to cast thee into an iron furnace, and there to try thee, and fine thee: Remember, it is because thou art full of this drosse of hardnesse. Let not the bellows be burned, nor the lead be consumed in the fire: nor the Founder to melt in vaine. Bee not reprobate siluer: but in the midst of the furnace,

let

Leuir. 8. 10, 26.

August. lib. 9.
cont. haereses.

Bern. sup. Cant.
Serm. 15.

Bern. sup. Cant.
Serm. 22.

Eph. 4. 20.

Call for the
oile of Glad-
nesse.

1. Ioh. 20. 27.

Heb. 1. 9.

1. Ioh. 2. 10, 27.

Psal. 133. 2.

Ezec. 11. 19.

The crosse hel-
peth hardnesse
and how.

Deut. 4.

Ezec. 22. 18.

& 23.

Ier. 6. 29.

Isay 1. 23.

Amos 3. 6.

Lament. 3. 37.

Rom 8. 28.

Lament. 3. 30.

Luk. 15. 17, 18.

1. Chro. 21. 22.

Dan 10. 11.

Lam. 3. 40.

Esay 55. 6.

Luk. 18. 5.

Exod. 34. 29.

Remedies of
felt hardnesse.

let thy drosse burne away, and proue fine gold or siluer: let not thy siluer become drosse.

But in the midst of affliction, make vse of thy corrections: so shall thy heart be soone softened. Remember, thy crosses come from God, because of sinne: for thy good, if thou wilt be good; spie thy sinnes in thy sores. Let thy crosse driue thee home: first to thy selfe, then to thy God. Examine, confesse deeply, amend. Seeke the Lord till he be found: importune him, leaue him not, till thou get a blessing; then assure thy selfe, that as *Moses* came from the mount, with his face changed, thou shalt returne, with a changed heart: from a stonie one, vnto a fleshie one.

If thou feelee and lament thy hardnesse: or hast beene such a one, as hath had sometime a melting heart like waxe; and art forced to complaine of thy owne damnable induration: vse also these counsels following.

1. Feare hardnesse of heart, as the greatest punishment that God can lay on thee. 2. Frequently, and soundly examine thy selfe: and thy speciall personall sinnes: till thy eyes be opened, that thou maist see thy selfe thorowly. 3. Renew thy repentance daily towards God, by humbling thy selfe in his presence, and afflicting thy own soule for sinne. 4. Renew thy couenant with the Lord, and pay thy vowes to the most High: vse carefully all the meanes of grace, both outward and inward. 5. Watch in prayer, euen in the midst of peace and prosperity. 6. Be alwayes sharpening thy appetite for the heauenly Manna. 7. Shun selfe-loue and carnall security with all the delights and baits of sinne.

CHAP.

CHAP. VII.

The spirit of slumber.

*Eſay 29. 10. The Lord hath covered you with a
ſpirit of ſlumber.*

Description.

AS bodily ſleepe bindeth vp all the ſenſes, and animall ſpirits: This *ſpirit of ſlumber* bindeth vp the ſoule, from all ſenſe of ſinne, and feeling of grace. It is a moſt profound drowzineſſe; depriving one of all ſenſe, and feeling. And *Chryſoſtome* ſaith: that it is ſuch a habit of the ſoule: whereby it is ſog^g uen to ſinne; that it cannot bee reduced to a better eſtate. And as there are ſundry ſorts, and degrees of ſoporiferous diſeaſes in the body: So there are diuers ſpecials of this *Slumber*. The *Godly*, becauſe of their remanent corruption, in ſome meaſure ſleepe, and their hearts *wake*. Some are (as the vngodly) in a more deepe ſleepe, yea a dead ſleepe; to whom it is ſaid, *Awake, thou that ſleepeſt, and ſtand vp from the dead*. Their ſleepe cannot be gotten awaked: like vnto thoſe that are oppreſſed with ſoporiferous diſeaſes. As with *Lethargies, Carus, Catalepsies, Catophoras*, or *Typhomanes*; which are all deadly, except they be ſpeedily cured. And as all theſe deadly ſleepes proceed of a cold humour; or vapour replenishing the braine; and oppreſſing the animall ſpirits, and ſenſes: So this deadly *ſpirit of ſlumber* is, when men haue their

What it is.

Proph. 28. 9.
Rom. 11. 7, 8.

Specials and
degrees of
ſlumber.

Cant 5. 2.

Eph. 5. 14.

Ier 49. 17.
Zeph. 1. 12.

their hearts frozen in the cold dregs of their finnes. *Moaab hath bene at rest from his youth, and he hath settled on his lees. And God will visit the men that are frozen in their dregs, and say in their hearts, The Lord will neither doe good nor euill.*

Part affected.

Heart.
Conscience.
Affections.

THe part affected, is chiefly the heart, the conscience, and affections: whereby they are carelesse of grace, and of the meanes of grace: as of the Word, Sacraments, knowledge, repentance, faith, prayer, &c. Secondly, they are searelesse of Gods iudgements. Thirdly, they are feeling-lesse of the heauy burthen of their sins. So that the *spirit of slumber* is a binding vp of these faculties, depriuing them of the exercise of grace.

Causes.

Vaine confidence.
Elsay 28. 15, 17.

WOrldly wit, and foresight, too much reposed on, (as it is said, *Though a scourge runne ower, and passe thorow, it shall not come at vs: for we haue made falsehood our refuge, and vnder vanity are we hid*) in a vaine confidence lull the soule asleepe.

Abused prosperity.

Iudg. 18. 7, 10, 37
Psal. 30. 6.
Luke 12. 19.

Worldly happinesse too farre enioyed, and liked, doeth the like. Abundance made *Leis* carelesse. *And in my prosperity (said Dauid) I shall neuer bee moued. I will say to my soule, (said Diues) Sonne, thou hast much goods laid vp for many yeeres: linc at ease, eate, drinke, and take thy pastime.*

Gods iustice.
Elsay 29. 10.

Gods iustice prouoked to punish sinne, hath covered (many) *you with the spirit of slumber.*

The devils malice.
Luk. 11. 27.

The devils malice possesseth the soule. *When the strong man armed keepeth his Palace, the things that he possesseth are in peace.*

Ignorance

Ignorance of our selues, selfe-loue, opinion of righte-
ousnesse, and conceit of perfection procuring slumbring.
*Thou hast a name that thou livest, but thou art dead: be
awake and strengthen the things that remaine, that are rea-
dy to die: for I haue not found thy workes perfit before God.
For thou saiest, I am rich and increased with goods, and haue
need of nothing, and knowest not how thou art wretched, and
miserable, and poore, and blind, and naked. The Pharise
did stand, and pray thus with himselfe: O God, I thanke
thee that I am not as other men, extortioners, vniust, adul-
terers, or euen as this Publican.*

Hope of long life, and forgetfulnesse of death: with the
ignorance and contempt of Gods iudgements. *Thou
hast much goods for many yeeres, liue at ease. They remem-
ber not their end; so that put farre away the euill day, and
approch to the seat of iniquity. O Lord, they will not behold
thy high hand, but they shall see it. His wayes alway pro-
per, thy iudgements are high aboue his sights. He saith in his
heart, I neuer shall be moued, nor be in danger: he hath said
in his heart, God hath forgotten, he hideth away his face,
and will neuer see, he hath said in his heart, Thou wilt not
regard.*

Carnall presumption of mercy: thinking to get mer-
cie as soone as any, how soone they please, and after
what manner they thinke best. *When he beareth the word
of this curse, he blesteth himselfe in his heart, saying, I shall
haue peace. Wishing not to liue well, but to die well with
Balaam: They thinke in their owne conceit, to make
heauen as they please: and the way there-to, as wide as
they like; promising to themselues liberty, and are the
seruants of corruption. They thinke they may passe as easi-
ly as they please, thorow the wombe, to grace: thorow
grace, to wantonnesse: thorow wantonnesse, to glory;
turning the grace of God to wantonnesse: Offering to the
Lord, the vnclane, the blind, the lame, the ticke, the
torne: And counting inward, and spirituall holinesse: but
wearinesse, and to be snuffed at.*

Publike

Ignorance of
our selues.

Reuel. 3. 1, 2.

Reuel. 3. 17.

Luk. 18. 11.

Ignorance of
God and his
iudgements.

Luk. 12. 19.

Lam. 1. 9.

Amos 6. 3.

Esay 26. 11.

Pf. 10. 5, 6, 11, 13

Presumption
of mercy.

Deut. 29. 19.

Num. 23. 10.

2. Pet. 2. 10.

2. Pet. 2. 19.

Iude 4.

Mal. 1. 7, 8, 13.

Plentiful
meanes spa-
ringly vsed.

Ezek 33. 31.

Worldlineffe.

Luk. 21. 34. 35.

Contempt of
God.
Esay 28. 18.

1. Theſ. 5. 3.
2. Pet. 3. 4.
Iob 21. 13, 30.

Sensuality.
Luk. 12. 49.

Luk. 17. 26, 28.
Iud. 8.

Dan. 5. 1.

Publike meanes of grace, administred to vs more plentifully and ordinarily: And through our great corruption (we vsing them in priuate, more sparingly, and counting them lesse familiar and rare to vs) caueth this slumber. As it is laid, *They come vnto thee, as the people vsesh to come: and my people sit before thee and heare thy words, but they will not doe them: for with the mouth they make iests, and their hearts goeth after their couetousnesse. And lo, thou art vnto them a pleasant and Loue-song of one that hath a pleasant voyce, and can sing well, for they heare thy words, but they doe them not.*

The great pleasures and care of this world: and to many secular businesse: wearing our selues in too many affaires: makes our mindes to fall in this slumber. This made our Lord say, *Take heede to your selues, lest at any time your heares be oppressed with sleepe and drunkennesse, and cares of this life, and lest that Day come on you vnawares: watch therefore.*

Signes and Symptomes.

THeir contempt of God, his iudgements, patience, works and Word, is great. They make a couenant with death, and a bargain with hell, abusing the Lords patience: And will bragge of their peace: *And will say peace and safety.* They say, Where is the promise of his comming? they spend their dayes in wealth, and suddenly they goe downe to the graue: they delight themselves in all kinde of dalliance, but no man is sorry for the affliction of *Ioseph*. As in the dayes of *Noe* they eate, they dranke, they married wiues, and gaue in marriage, vnto the day that *Noe* went into the Arke. Likewise also, as it was in the dayes of *Lot*: they ate, they dranke, they bought, they sold, they planted, they builded. And with *Belshazer*; when iudgement is neere, then

are

are they merriest : and still blessing themselves. *The harpe and the violl, the timbrell, and pipe, and wine, are in their feasts; but they regard not the works of the Lord.* They say also vnto God; Depart from vs : for we desire not the knowledge of thy wayes. Sometimes they are like *Gallio*, counting religion a question of names : Sometimes like *Agrippa*, they begin almost to be *Christians*. And like *Felix*, they can neither get a conuenient time : nor a conuenient heart for the Word. When they happen to heare the Word, they are not like the *Bee* that filleth her belly, cloggeth her legges, and dyeth her wings amongst flowers; but are like the *Buttersie*, they will onely dye themselves; and neither fill themselves, nor feede themselves.

They learne to draw neere to God with their mouth : and honour with their lips: but haue remoued their heart farre from him. They will goe to *Bethel*, and transgresse : and offer a thanksgiuing of leauen : for this liketh them well.

To them grace is no care ; iudgement is no feare ; sinne is no sorrow. They are diligent in things secular : but negligent : alwayes in matters of saluation : they are carelesse in Gods seruice; like vnto that carelesse seruant, that began to eate and drinke, and to be drunke.

They delay repentance; securitie soundeth, it is not yet time. They euer dreame of felicity, boasting of their owne hearts desire: with the *Dolphin* they swimme in delights, when destruction is nearest : till at last, securities Maid wofully crieth, The houre is past.

Prognostickes.

THis is a lingering disease, growing vp by degrees. The cure whereof, the longer delayed, the worse: For it is the forerunner, either of grosse sinnes, great crosses, fearefull

Psal. 10. 3.
Esay 5. 12.
Iob 21. 13, 14.

Impiety.

Act. 16. 28.
Act. 24. 25.

Hypocrisie.
Esay 29. 13.

Amos 4. 4, 5.

Carelesse in religion.
Luk. 12. 45.

Delay of repentance.

Evils ensuing.
Dan. 5. 6.
Act. 24. 25.

Mat 11.44.
Eſay 28.18.
Pſal 30.7.
Luk 12.20.
1. Theſ. 5.3.
Luk 13.46.

Amos 6.1.
Iud. 8.11.
Iud. 18.7, 10, 27

Meditate on
the ſhortneſſe
of thy life.
Iob 4. 19.
Eſay 37.27.

Iob 13. 1, 2.

*Sperma futi-
dum, ſacculus ſter-
corum, cibus
verminum. Barn.*

*Hoc momentum
unde pendes
aeternitas.*

Pro. 6. 9.
Ier. 8. 7.

Mat. 25.

full wakenings, or of moſt terrible iudgements. It emptieth the heart of grace; it ſweepeth and garniſheth it for *Satan*: The covenant with death, and agreement with hell, ſhall not ſtand. God will hide his face, and trouble ſhall follow: yea, O ſoule, this night will they fetch away thy ſoule from thee. Sudden deſtruction ſhall come, as the trauell vpon a woman with child: and thou ſhalt not eſcape. It ſhall be felt before it be ſeene, like a theefe in the night. Woe to them, that are at eaſe in *Sion*. *Gedeon* ſmote the careleſſe Hoſt. Security was the overthrow of *Laiſh*.

Curation and remedies.

DIgeſt in thy heart, the breuity of thy life: and remember grauely, that thy body is but a tabernacle of clay, and flouriſhing graſſe. What is man that is borne of a woman? he is of ſhort continuance, and full of trouble: he ſhooteth out like a flower, and is cut downe: he vaniſheth alſo as a ſhadow, and continueth not. How ſoone conceiued, as ſoone condemned to die. The building ſcarce finiſhed is ready to fall: each moment threatneth our departing.

The ſilly ſparke of our doubtfull and dying life, is but a ſhadow, a dreame, a night-watch, a ſmoake. Caſualty, ſickneſſe, and age, are euer our attending ſummoners. Wee are ſtill poſting to a doubtfull end. Euery moment, may our glaſſe runne out; when then ſhould we be ſecure or ſlumber? How long wilt thou ſleepe, O ſluggard? when wilt thou ariſe from thy ſleepe? yet a little ſleepe, a little ſlumber, a little folding of the hands to ſleepe. Sleepes the ſilly *Piſmire* in Summer, or ſlumbers ſhee in harueſt? The *Storke* in the aire, knoweth her appointed times.

The cry is made; The bridegroom commeth; is it not

not time to awake, to arise to trimme thy lampe, and goe forth to meeete him? And that considering the season, that it is now time that we should arise from sleepe. The time is short, the fashion of this world goeth away. Behold, now is the accepted time, behold now the day of saluation. While we haue therefore time, let vs redeeme the season; the dayes are euill; for it is more then enough, that we haue spent the time past. Now the time is at hand, the space of repentance, and of awaking is neere-hand gone: awake, awake.

Meditate vpon death, and loo^k vpon the vgly shape thereof. It is a debt that none will pay for thee. It is appointed vnto men that they shall once die: and after that, cometh the Iudgement. It is a most certaine vncertaintie; so is also the time and manner thereof vncertaine. This day is hid from vs; to make vs watchfully waite for it. Corporall sleepe, is temporall deaths brother. This *Spiritual Slumber*, is death eternals brother. If our temporall death finde vs, in our spirituall slumber: eternall death shall seaze vpon vs.

By death the slumberer is cut off from the world, his pompe cannot follow him: the soule is cut from the body, and diuorced from God. The body made wormes meate: the soule, deuils foode: account is to be made of all finnes. And what thou hast sowne, that shalt thou reape: where the torment shall be ineuitable, eternall, vniuersall, irreuokeable. While wormes are sporting with thy bones, the deuils shall make pastime of thy paines. Teares will not preuaile: prayers will not moue: ransomes cannot helpe: repentance hath no place: diadems are scorned. The sluggard, for common and easie crying will not awake. But cry loud and shout, saying, The bed is on fire, the house is burning, will he not soone be awake? And truly in a slumberer, wickednesse burneth as a fire: And the *body* One of *Israel* is a flamm: and it shall burne and deuoure his thornes: and he shall be meate

H

for

Rom. 13. 11.

1. Cor. 7. 29, 31.

2. Cor. 6. 3.

Gal. 6. 10.

Ephes. 5. 16.

Col. 4. 5.

1. Pet. 4. 3.

Apoc. 1. 3. &

2. 1.

Thinke vpon
deaths terror
and danger.

Heb. 9. 27.

*Latet vltimus
dies, ut obseruetur
omnes dies.
Aug. de discip.
Christi.*

Psal. 49.

Elsay 9. 18.

Elsay 10. 17.

Elsay 9. 19.

for the fire, and finally tormented with fire and brimstone.

Apoc. 14. 10.
Psal. 90.

Mar. 13.

1. Tim. 4. 6.

Meditate on
the last day.
Apoc. 6. 17.

Mat. 24.
Zac. 12.
Psal.

Iob 39. 15.

Iob 31. 14.

Lose not life
eternall with
sleeping.
Reuel. 3. 13.

Number therefore thy dayes. Let thy end be the rule of thy doings: with a watchfull heart, learne to die ere thou die: that when thou diest, thou maist haue no more to doe, but to die. They course running horses vp and downe the ranke: to acquaint them with all difficulties of the race, before they runne. So with continuall watchfulnesse, before our last ranke; let vs be coursing our selues. Take heede therefore and watch; be ready to be offered vp; fight thy good fight.

Fixe in thy heart, the memory of the day of Iudgement. Remember, it is a great day: wherein all causes of all men shall bee pleaded, of all their deedes, all their dayes: And full execution of all the treasures of Gods wrath; which they shall feele in all eternitie: when God shall take vengeance of all iniuries done to him, when the Host of all punishments, with their confederate battell of all offences, shall assaile all the secure, with all force.

Now, Gods temporall plagues are but short excursions, and skirmishings, before the great battaile: wherein God will fight with all miseries: death shall render vp all. All kinreds shall mourne. All that pierced him, shall inmourne. Awake therefore, and with *David* say, *Enter not into indignement with thy servant.* And with *Paul*, *Know the terror of the Lord.* And with *Job*, who (although he was eyes to the blinde, and feete to the lame) yet hee feared, saying, *What then shall I doe when God standeth up, and when he shall visit me?* So doe thou the like. And to hold thee, euer waking: With *Ierome*, haue cuer that fearefull *Trumphet* in thy minde: as if thou wert hearing it with thy cares.

Consider that Crowne of glory, and high price of thy calling: hold it euer in thy heart. Behold, *hee commeth suddenly; hold what which thou hast, that no man take away thy Crowne.* Thou holdest and keepest that Crowne with watch-

watchfulnesse: it is taken away, when thou slumberest. *That thou hast already*, (by right, title, and earnest,) *bold fast* (by watchfulnesse) till he come, in the day of thy full coronation.

In this thy moment, follow watchfully and hard toward the marke: *for the prize of the high calling in Christ Iesus*. The goodman of the house awaked to save his goods from the thiefe: the husbandman for his harvest: the Merchant for his wares: the Souldier for his spoile. And shall we lose an eternall Crowne, with sleeping? Hee that hath the key of *David*, hath opened the way. The first *Adam* with sinne did shut it: the second *Adam* with righteousnesse, vnclosed it: and shall we with slumbering deprive our selues of it? The way is opened but yet narrow. Awake, and strue to enter in; for many haue sought to enter in, and could not: because they sought with sleeping eyes, to enter in: but stroue not with painefull watching, to goe forward. Some sleepe so sound: they come too late. Some sleepe so long: till the *Angels* troubling of the poole of *Berseba* be past. When their Iubile is past, the foolish will cry: Open, open.

Some awake a little, and begin a little to enter in; but finding the way streight: First, with *Lot's* wife they looke backe: then, with *Drusus* they turne backe: and with the dogge they runne backe, to their vomit. They conceiue in the spirit, and bring forth in the flesh: when thou thinkest vpon that Crowne: thinke therewithall vpon this word, *few, few*, enter in; *few are chosen*. In the great deluge *few*: viz. 8. soules were saved: in the overthrow of *Sodom*: but *Lot* saved. Amongst the 63550. of the people of *Israel*; onely *Iosua* and *Calib* entered into the land.

Take that simple that is *pure, and giveth light to the eyes* (whereof the finest *Calyptris* are made for the sight) and light for the feete: which is *swarper, then a two-edged sword*: vñe it as a sharpe consofute, that it may enter the

Ruel. 2. 25.

Phil. 3. 13, 14.

Mat. 25.

2. Pet. 7. 5.

Apply the law
to thy consci-
ence.

Psa. 9. 8.

Ren. 3.

Heb. 3. 12.

Conuince thy
conscience by
the Law.

Gal. 3. 19.

Rom. 3. 20. & 7.

9. 1. Cor. 3. 7.

Ag. 2. 37.

1. Cor. 10. 12, 13

Luk. 18.

2. Sam. 13. 1.

1. Cor. 11. 28, 31

Lam. 3. 40.

Zeph. 1. 1.

Iob 22. 5.

Preseruatiues
against the
spirit of slum-
ber.

Sobriety.

1. Pet. 5. 8.

1. Thel. 5. 6, 8.

Corporall.

raw, and denide asunder the soule and the spirit, the ioynts and the marrow, and may discerne the thought and intention of the heart. Apply it vnto that part of thy soule, that is both a Iudge and a witnesse; a Iaylour, a Hang-man, and a hell: vntill it corrode deeply, vntill a most sensible paine arise in thy most noble part, and most strange apparitions of vgly monsters come into thy head: like an armie of vipers, to eate thee thorow. And doublelesly, if paine and feare be able to awake any: thou wilt soone be awakēd, and come to the knowledge of thy miserable selfe.

The deuill, the world, and the flesh, saith all is well: but the commandement of the Lord, saith all is wrong: Measure not thy selfe by thy selfe, neither by others; but lay the Law to thy conscience: and thy conscience to all thy troupes of monstrous sinnes. The Law is generall, conscience of sin is speciall. If thou canst not make the speciall out of the generall; admit the helpe of some *Nathan* cunningly to doe it; and try thy selfe as Goldsmiths try gold: iudge thy selfe, search and try thy heart: *say thy selfe, not worthy to be loued.* Thinke vpon that great vsupportable burthen, and vpon that infinite debt that all the Angels in heauen can neuer satisfie, nor all the deuils in hell can recompence with paine. And neuer giue thy eye-lids sleepe: till thou bee sure that thy *eldest brother* hath paid thy infinite debt to thy most rigorous creditor; and that perfect peace be bound vp betwixt him and thee.

When thou art awakēd, thou mayest readily fall to thy slumber againe; like those that are oppressed with *Lethargies*, or other soporiferous diseases. It is meete that some counsell be set downe, to keepe thee from falling asleepe againe, as *Preseruatiues*.

As *Ebriety* causeth sleepe, *Sobriety* helpeth to awake. *Let vs be sober and watch.* Let vs which are of the day be sober. *Sobriety* is either *Corporall* or *Mentall*. *Corporall* is a moderation of all bodily pleasures and appetites, that

that they be neither vnlawfull, nor immoderate. *Mentall* is a inoderation of all our ioyes, confidence, desires, desires, delights, hopes, inquiries; that they be bounded, with honestie, reason, religion. Let not thy heart swell with pride; nor thy minde with curiositie: presume not too much on mercy, neither confide in thy perfection. Thinke not thy religion great, and suspect thy conscience in his best applause. *Gird vp the loynes (or affections) of your minde, be sober.* Let your loynes be girded about, and your lights burning. Contrary to this is spirituall drunkennesse, Esay 29. 9.

Be thou a child of the light, *and of the day*: endeavour euert to keepe light in thy minde; by vsing all diligent meanes, for common light out of the Word: and for speciall light out of the application of the Word to thy heart: accompanied with visuall meditation, and liuely exercise of holy feeling.

Be diligent in prayer, and strue therein. Watchmen watch best, when they are talking: acquaint thy selfe with the Lord, and holde thy selfe awaking by conferring with him. Let the body stirre vp the spirit, and the spirit the body: giue no rest to thy soule; let thy soule giue no rest to that *body One of Israel*. Vncessantly importune him like the vrgent widdow: leaue him not, till with *Jacob*, thou get a blessing.

Carefully know, and remember alwayes vpon *Satan* circumuentions: be not ignorant of his *machinations*. In euery occasion suspect his pageants, and snares. The tempter hath a thousand wayes to tempt; he desireth nothing so much, as that we take some graines of his *Landanum*: once to fall asleepe; that he may sow his tares, and spread his gins. There is not one, whom he assaulteth not; either to bait *Indas*, or buffet *Paul*. Let vs watch therefore, because our aduersary goeth about continually; *Like a roring Lyon, seeking whom he may deuoure.*

These aforesaid remedies, one may vse by himselfe;

Mentall.

1. Pet. 1. 13.
Luk. 12. 35.
1. Thes. 5. 7.
Esa. 29. 9. & 19.
14.
Lighe.
1. Thes. 5. 5.

Prayer.

Suspect Satan.
2. Cor. 12. 12.
1. Tim. 3. 6. &
6. 7.

2. Cor. 12. 17.
1. Pet. 5. 8.

A skilfull Phy-
sician.
Isai. 58. 1.

Crosse.

but a sleeping man can hardly helpe himselfe. It were fit he had some skilfull *Artisan*, or *Scribe* taught vnto the kingdome of God, that can lift vp his voyce like a Trumpet, to administer these remedies with further instruction, admonition, conuiction, and exhortation; and to vse herewithall discretion; regarding all circumstanciall points of his cure: As time, place, person, quality, and degree of the malady.

If none of all those things will preuaile: as mediciners send their incurable Patients off their hands, to minerall or metallin Bathes: Or *Deo*, & *natura*: So leaue I them (that cannot; nor will not be cured) to their Maker: to bee awaked; either by some heauy crosse, or some deeper wound of conscience. And if these will not awake them; I suppose, they shall shortly fall into a remedilesse remedy: an vnquenchable Bath of fire and brimstone; which is that second death: into the which there is no more sleeping in sinne, nor awaking to grace: But endlesse weeping, and gnashing of teeth.

CHAP.

CHAP. VIII.

A cauterized conscience.

I. Tim. 4. 2. *Whose conscience is cauterized (or burned) with an hot iron.*

Description.



Conscience meddleth not with generals, as the minde doeth; but onely, with all particular thoughts of the minde, desires of the heart, words of the mouth, and actions of the body. It hath a *uineffe in the beauen*, with whom we are said to *conferre*: and hence it is called *conscience*: as a priuate knowledge with another, then our selues: and this other, is only God: Combining two secretaries to one thing: and two knowledges to one matter: so that we can know nothing our selues alone. It is also called, a *conservation of the light of nature*: or the light of the law, to conuince vs in all our actions. God hath deputed it, to giue sentence before him, and with him; with vs, or against vs: for the furthering of his owne ones to be conuerted, and the wicked to be left conuincied. It shall at the last testifie against them, how oft it warned them, but they would not heare; which sentence, God in his owne time will ratifie against them. It giueth testimony of all our thoughts, words, deeds: It is that *Notary*, that hath alwayes the pen in his hand to note what is done. From whom, nothing can be hid, and none can be freed.

H 4

It

Conscience meddleth only with particulars.

Iob 16. 19.

Why it is called *conscience* or conscience. 1. Ioh. 3. 20, 21.

Why it is called *conscience*. It is Gods deputy.

It giueth testimony. Rom. 12. 15.

Of our finnes.
Reu. 30. 12.

Our adoption.

Rom. 8. 16.

1. Cor. 2. 12.

1. Ioh. 5. 10.

Rom. 5. 1.

Of our new

obedience.

Heb. 13. 18.

2. Cor. 1. 12.

1. Cor. 4. 3, 4.

Acts 23. 1.

Acts 24. 16.

Psal. 107.

It giueth iudg-

ment.

Exodus 23. 1.

Menander.

Afflicted by
mind and me-
mory.

Rom. 2. 15.

Accusing.

Ag. 2. 37.

It is that booke, wherein our dayly finnes are written.

It giueth testimony, that we are the children of God: pardoned of our finnes, and predestinate to life euertlasting. *The Spirit of God witnesseth to our Spirit, that we are the children of God.* Againe, *We haue not receiued the spirit of the world: but the Spirit which is of God; that we may know the things that God hath giuen vs.* Againe, *He that beleeueth, hath a witness in himselfe: To wit, that regenerated Spirit and conscience, by Gods Spirit, bath this testimonie: whereupon commeth, that peace with God, in our consciences.*

It giueth testimony of our new obedience, of our good practices, and of our good purposes: As it is said, *We haue a good conscience in all things, desiring to liue honestly.* Againe, *Our reioicing is this, the testimony of our conscience, that in simplicity and godly purenesse, and not in fleshy wisdom; but by the grace of God, we haue had our conuersation in the world, and most of all to you-wards.* And Paul beheld earnestly the Councell, and said, *Men and brethren, I haue in all good conscience serued God vntill this day.* And herein I indeuour my selfe so haue alwayes a cleere conscience toward God and toward men. *I will praise the Lord, who hath giuen me counsell: my reines also teach me in the night.*

To all men, conscience is as a God; sitting in the middle of a mans heart: Secretly arraignment, inditing, iudging, and condemning him: as a prelude to that great and vniuersall iudgement. For if our conscience accuse vs, God will much more accuse vs. It will not be reconciled to any, vntill first we be at peace with God.

It giueth iudgement (assisted by the memories record, and mindes light) by a kind of reasoning, accusing, or excusing. And this it doth, both in life and death, and after death.

It accuseth and condemneth; wakening the heart so he pricked, and so smite it selfe: and like a mirror to shew the

the bears, stirring vp shame, sadnesse, sorrow, feare, and our owne thoughts, to trouble and affray vs: our ioynts to looke, our knees to smite together, as in *Belshazzar*: terrors of conscience, desperation, like the raging of the sea. Whose conuincing power no fairenesse of face, no hypocrisie in speech, no policy in wit, nor pleasure in earth can stop.

It excuseth and absolveth: making the righteous bold like a Lion: reioycing in gaily paraesse, as in a continual feast; yea it is a confident defence against all the calumnies in the world.

It becommeth (in the wicked) *cancerous*; or (scared with an hot Iron: In the which word the Apostle alludeth to a physcally *cancerization*: Which serueth, 1. For stigmatizing or marking (with an hot iron) any part of the body. 2. For cutting away of any sores and gangrenate part. 3. To make any putrified part turne into a dead senselesse escarre, which shortly thereafter falleth away. 4. It is fit also for venomous bites, Carbuncles, venereous and pestilient botches, and for contumacious tumors, that other wise refuse all helpe. Such as when any vicious part cannot be helped with emollients, resolution, digestion, incision, &c: then the place is onely for cauterizing, actually or potentially, as occasion requireth.

So that a cauterized conscience is, *1.* A conscience blotted and stigmatized, with inseparable bigane vnrepented notes and badges of guiltinesse and corruption. 2. A conscience cast away, put away, or cut away: that in regard of the functions, neither truly and holily witnesseth, accuseth, nor excuseth. And halting all bigane light, feeling and life (both of reason or grace) turned into a hard, calous, putrid, dead, crusty scabrousness. 3. A conscience rotten, venomous, ulcerate, pestilent, filthy, gangrenate, whereby one (most boldly) dare fall away, and commit any sinne with goodnesse. 4. A conscience at the first, feelinglesse, so long as the filthy sense-

2. Sam. 14. 10.

Mark. 9. 41.

Iob 8. 9.

Dan. 3. 6.

Prou. 18. 1.

Esa. 17. 30.

Et surdo verbera cedit.

Excusing.

Pro. 28. 1.

2. Cor. 1. 23.

Prou. 15. 15.

1. Cor. 4. 3. 4.

Why called cauterized.

1. Tim. 4. 2.

The use of cauterization.

A cauterized conscience is gaily.

1. Tim. 1. 19.

Senselesse.

Ephes. 4. 19.

Filthy.

Ephes. 4. 18.

Rom. 1. 18.

lesse

Fit only for
the fire.

Heb. 12. 29.

At last tor-
mented.

Gen. 4. 13, 14.

Esa. 57. 30, 31.
and 48. 22.

Consciences.

Rom. 2. 15.

Corrupters of
conscience.

lesse cruell or sword remaineth on; which heretofore no threatnings could marurate, nor sweetnesse of grace could soften; nor benefits mixed with warnings could dissolve. And now at last (all hope being past) it is fit for the fire onely, to be burned with the owne intestine, and forraigne flames of that consuming fire. And because the iudgement of conscience cannot be extinguished totally nor finally; the cruell sword falling off, there remaineth an intolerable torment, horror and terroure: with a sort of worme which cannot die, but ever most violently gnaweth, enforcing desperation: as was in *Indus* and *Quis*. After this manner will be all the consciences of the wicked, at the last day, (albeit they are not all this way in this life.) *The wicked are like the raging sea, that cannot rest, whose waters cast up mire and dirt: There is no peace, saith my God, to the wicked.*

Part affected.

THe part here affected, is the conscience, (as hath been said) and this seared conscience is not in all men by nature (as is the common ill conscience) but in some. And it is an acquired calamity, by an increase of the corruption of nature: as shall appeare in the particular causes following.

Causes.

THe false intelligencers of conscience, (as custome, opinion, worldly wisdom, common prejudice against a strict course of sanctification; precedent examples of greater men; the common naturall notions of right and wrong, and such like) too much entertained and credited, doe infect the conscience with a most contagious poyson. Whereupon that increasing corruption

daily

daily proceedeth from worse, to worse, till it come to the consciences fearing.

Sinnes against the conscience, or (as *Augustine* calleth them) finnes that *waste* the conscience (which are committed with a full minde and resolution, even *greedily*, and raigne ouer the whole man:) their custome, by processe of time bringeth on a strange consumption, and emptieth the conscience of all light and life. In stead whereof groweth vp an incurable apostumation, and putrefaction, to be feared with an hot iron.

Hardnesse of heart, and fury of inordinate affections, doe concur to inable finnes to waste the more: Which (by a circular reflection) increase both the hardening of the heart, and fearing of the conscience.

Satan as he blindeth, so he benummeth and poysoneth the conscience: *Judas* was first a *Disciple*, then repossessed againe with the *Diuell*: till his conscience was fully seared in the greatest fort.

God deserts the sinner, and punisheth the former abuse of the naturall or inlightened conscience.

The blindness of the minde increased, and ioyned with that will heart of incontinency (whereby the light of conscience is put out) bringeth on a running fester in the whole conscience to be seared: *Thus, whom that are defiled and unbelouing, is nothing pure, but euen their mindes and consciences are defiled.*

Brainicke and foolish opinion (flat against the true sense of Gods Word) as herball prayer, is deuotion. Seeking to witches, is a tolerable salve for any sores. To sweare by creatures in a true cause, is not a sinne. That religion, is pietisenesse; conceitnesse, is but worldlinesse; pride, is honesty; fornication, a trick of youth; swearing, is a courageous and ghouernanly affirmation: and though they sinne against God, yet they can escape. This madness of opinion (wholly possessing the obstinate) hath made both Atheists and Hereticks, in suffering death for their damnable actions and opinions,

to

Sins wasting the conscience.

Hardnesse of heart.

Satan poysoning.

God deserting.

Blindnesse of minde.

Tit. 1. 15.

Madnesse of minde.

Psal. 10. 3.
Esa. 28. 15.

Induration.
1. Tim. 4. 1.

Adaptation.
Rom. 1. 18.

Passions.

to be without all checke of conscience: their erring and misconceiving minde doth so farre mis-lead the conscience, and poyson the same.

Hardnesse of heart (practising sins against common sense, and extinguishing the reliques of natures light, and sparkles of common graces) maketh vp that reprobate minde, which iudgeth euill to be good, and good to be euill, preferring the one to the other: in the twice-blind-folded mindes estimation, whereby the conscience becommeth blinded, blotted, senselesse, filthy, and so gangrenate, that it must be feared.

The cloudy vapours, arising out of the filthy sinke of vile and violent affections, fully eclypse, and wholly be- time quench the mindes light, and consciences sense and life. Whereby it becommeth so corrupted, and lab- facted, that it is ready to fall off, like a putrified part, from the body.

Signes and Symptomes.

His impiety.

Mat. 10. 19.
1. Cor. 13. 9.
Col. 2. 21.
Esa. 29. 13.
Ephes. 4. 18.

His false peace.
Esa. 57.
Psal. 37. 37.

HE that hath a cauterized conscience, can doe no- thing but sinne: and all his indifferent actions turne into sinne. He cannot, nor dare not call on God, because he is his Iudge; but fleeth from him as his deadly foe. If externall ceremonies be kept, inernall impiety is excused; and unwarranted opinions and intentions are in estimation with him. He is more touched with breaking of superstition, then for the greatest violating of true Religion. Being past feeling, hee giueth himselfe to commit all impiety with greedinesse. He falleth, and causeth others to fall. He is stubborne in his fond opi- ons: his hypocrisie is politticke, and his apostasy groweth more and more.

His peace may be great with the flesh, the world, and the diuell: but hee hath no true peace with God, nor with his owne conscience. When hee seemeth to sleepe and

and take his rest, he is inwardly full of trouble; neither shall hee ever want his secret terrors when hee looketh least for them: As *Nero* (after he slew his mother) confessed how hee was tormented. The seared conscience may lie still quiet a space, and bee calme-like: but like a wilde beast, while it sleepeth, seemeth tame and gentle; but when it is awaked, flyeth in a mans face to devour him: So it being awaked, and the senselesse slumber falling off, or pulled off, by the severe hand of God; sheweth his fierce eyes, and becommeth like the furies, pursuing him with firebrands. His comforts are neuer true nor lasting. Neither can *Sants* Kingdome; nor *Balthazars* Empire; nor yet *Adams* pleasures of Paradise; nor the whole world remedy his terrors. Sometimes with *Nabal*, he is like a stone: sometimes in a mighty rage, with *Cain*: other times with *Felix trembling*: yea, his countenance will be changed with *Balthazar*, and his thoughts will trouble him: the ioynts of his loynes will bee loosed, and his knees smite one against another: and in a moments he will not be able to indure himselfe; but must needs either burst, or most desperately (with *Achisophel*, and *Indas*) end himselfe.

Prognostickes.

HEE that hath the seared conscience, doth either proue an Atheist, or an Hypocrite. And though, in this glassie sea, he sailes with stretching streamers of profession, in the calme of his tranquillity: yet because of his vnder-cracke and craze in his keele, hee shall make speedy ship-wracke of his pretended faith, and will not cease to blaspheme, and deserue that most severe reuenging hand of God. Hee is counted ill in the iudgement of man: hee shall be counted worse in his owne conscience; and worst of all in the iudgement of God.

His terrors.
Materna specie, verberibus furiarum, ac telis ardentibus Diem.
Nero.

1. Sam. 25. 37.
Gen. 4. 13, 14.
Act. 24. 25.
Dan. 5. 5.

Evils ensuing.

Conscientia graue pondus.
Cicer. 3. de nat. Deo.

If

The case dangerous.

Reprobate
sense.
Desperation.

*Occultum quatenus animo
torrens flagellum: Juven.*

The manifold
evils of a sear-
red conscience.

False peace.

True terror.

A booke o-
pened.
Rev. ap. 11, 12.

If this disease be long neglected, it becommeth almost incurable; and it is vaine thus to say, after many yeeres, *God is mercifull, I have sinned. Pharaoh, Saul, and Judas* cried all, *Peccavi*. Yet *Pharaoh* is hardened and perissheth. *Saul* consulteth with a witch, and is cast away. *Judas* despaired, and did put hands on himselfe. And most hardly is it helped; none almost escapeth: for he that is thus affected, runneth (so strongly) either to a reprobate minde, or (so hastily) to a desperate end: Hee had no minde to mend himselfe, but shall have a raging minde to end himselfe. His insidured heart can indure the hardest checkes and corrections of others: but he is most impatient of himselfe.

The cauterized conscience, as it can neuer prooue a friend; so it is ever a mans greatest enemy. It is the Lords Sericant, still arresting & bringing the owner before God. It is his T aylor, keeping him in strait irons, and making him forth-comming, against that great day. It is a thousand witnesses to accuse him: The Judge to condemne him: the hang-man to execute him: And flashing fire-brands to torment him. It still remaineth a fore-runner and executioner of Gods most righteous iudgement: when hee shall rouze it, it shall wax most cruell and fierce, like a rauinous beast.

The consciences iudgement (by Gods permission) may (for a time, and in some great measure) be smothered downe: and the definitive sentence thereof not heard: But in the end it rageth and is invincible, and cannot be fully and finally extinguished. At last it shall lift vp the voyce like a trumpet, and thunder with a most authenticke diuine condemning echo, from Gods tribunal. Although it be in this life a *Closed booke*: yet, (after the bodies death, and much more after the bodies rising) it shall be a *booke opened*. God shall inlighten it, and stirre it vp, by his mighty power: it shall disclose plainly the most ancient and hidden abominations; with ten thousand millions of endlesse woes. And in this life it shall make

make him that hath it, either die as a blocke, with *Nabal*; or desperate, with *Indas*.

Curation and remedies.

IF thou seeke vncessantly for honours, riches and pleasures, which must be left; and for the helping and easing of the least paine of thy body, that is running to the dust: How much more shouldest thou care to be relieved of this festered conscience, the greatest malady, can befall man? Consider often of these two most terrible dayes, of death, and of Iudgement: in which euery one is to render an account: where a cauterized conscience shall be condemnation great enough alone. As by the contrary we are to labour for a sound and a whole conscience, which is a *continual feast*: and the onely surest comfort in life, in death, and after death.

Indeuour for daily increase of true light, let that *finer milke, sweeter then the honey*, be thy diet-drinke, that it may dwell in thee plentifully. With *Dauid*, desire the opening of thy eyes, that thou maist vnderstand the wonders of his Law. Make daily search of the Scriptures, as for gold in the mines of the earth. Labour for spirituall wisdom, that thou maist haue, with thy light, the right vse thereof, in all thy particular actions. Let thy conscience therewith be healed, lightened, and directed in all thy affaires. Be euer meditating vpon this iudiciall sentence of the Law, *Cursed is every man that continueth not in all things which are written in the Booke of the Law to doe them*. Apply to thy selfe this iust deserved curse, that thy conceited and fore-stalled ignorant minde, and hardened heart (the poysoners of conscience) may be once affrighted.

Be serious in the true examination of the conscience. *Search and try thy wayes: cry, I haue sinned, and haue rebelled. Search thy selfe, euen search thy selfe*. Blessè not thy selfe.

Feare of iudgement and death.

Prou. 15. 15.
*Hic murus abs-
neus esto, &c.*
Knowledge
and applica-
tion of the
Word to vs.
1. Pet. 2. 2.
Psal. 119. 18.
Prou. 2. 4.

Psal. 119. 66.

Gal. 3. 10.

Examination:
Lam. 3. 40, 41.
42.
Zeph. 2. 1.

Psal. 10. 3.
Esa. 28. 15.
Aq. 3.

Humiliation.
Iob 42. 6.

Prou. 23. 13.

1. Ioh. 1. 9.

1. Sam. 12. 13.

Application of
Christs blood.
Zach. 12. 10.

ἁγιάσμα.
Heb. 1. 3.
1. Iob. 1. 3.
Heb. 9. 14.

selfe. Make not a couenant with hell and death. Smitte thy owne heart, and sorrow deeply for thy great madnes and misery. Let this thy distresse occasion thee to seeke for gracious salue, to helpe thy seared conscience. Now it is called to day; after death there is no physicke.

Cast downe thy selfe humbly before the most High: like the dust in his presence. Abhorre thy selfe in dust and ashes, condemne thy selfe, confesse thy sinnes, deprecate them in Christ. Insist in rouzing vp thy conscience till it be awaked, and get some sense of grace. Meditate on these promises and examples. *He that hideth his sinnes, shall not prosper: but he that confesseth and forsaketh them, shall haue mercy. If we acknowledge our sinnes, he is faithfull and iust to forgine vs our sinnes, and to cleanse vs from all vnrighteousnesse. Then Dauid said vnto Nathan, I haue sinned against the Lord: and Nathan said vnto Dauid, The Lord also hath put away thy sinne, thou shalt not die. And when Manasses was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers, and prayed vnto him, and God was intreated of him, and heard his prayer.*

Then begin with mourning heart, and weeping eyes, to looke vpon him whom thou hast pierced: and lament for him, as one mourneth for his onely sonne: and bee sorry for him, as one is sorry for his first-borne. Trample not that blood of God vnder thy filthy feet. Let not the heavinesse of his soule to the death be so lightly regarded by thee: lay the distresse and anguish of his most holy conscience for thy sins, to thy seared conscience: and that most holy blood of that immaculate Lambe, to that thy hard canker, as an all-sufficient remedy for all the sores of the conscience. *For Christ by himselfe hath made a purgation of our sinnes. His blood cleanseth vs from all sinne. And through the eternall Spirit he offered himselfe vp without fault to God, to purge our conscience from dead workes, to serue the liuing God. Desire refreshment from his blood: hunger and thirst for it, and vndoubtedly thou shalt bee satisfied*

satisfied with it. At once it will heale the conscience, ex-
piate thy finnes, and satisfie both the iudgement of the
conscience, and the most severe iudgements of God.

This must be done continually for many dayes, with
serious and frequent meditation, and indeuour to some
measure of prayer. And ere thou pray not at all, let any
part of thy person, euen thy body be humbled: bow thy
knees, lift vp thy eyes, bend vp thy hands, looke vnto
the heauens; get out but one word, spare not to babble
before that *Rocke*, till thou finde a resonant *Heble*. Let
the body draw-on the soule; vse all the meanes to hum-
ble thy selfe, euer fixing thy eyes on that *Crosse*, and still
apply that sacred blood; at least, lye and waite at the
poole of *Bethesda*, longing till the Angell come, and the
water be troubled, and till one come and helpe thee to
goe in. And presse to touch the hemme of his garment;
virtue shall proceed from him to heale thee.

When thou art made whole, goe thy wayes, and finde
no more, that thy conscience be feared no more. Carry in
thy heart a care to cut the bond of sinne. Walke with
God, as *Enoch* did. Order the whole course of thy life as
in the presence of God. Approoue all thy doings euen vn-
to him, and perswade thy selfe thou standest in his pre-
sence. *Simeon* willed his *Larists* to doe all things, as if
graue *Care* were present: how much more wee, when
God, and our conscience are present.

Pythagoras his lesson was, About all things bee asha-
med of thy selfe, or reuerence thy selfe. And this shall
keepe thy conscience at all times, both in sincerity, and
from all danger of searing. *Keipe faith in a good consci-
ence, keipe thy heart with all diligence.* It is the most tender
part in the soule, the least paine may blinde the tender
eye of it. Now God will speake peace to thy soule, on
this condition, that thou turne not againe to folly, *Psal.*
85.8.

Prayer.

1. Pet. 3. 2.

Luk. 8. 43.

Preseruatues.
Resolution
against sinne.
Gen. 3. 24.
Walke with
God as in his
presence.

And in the
presence of
thy owne
conscience.
Prou. 4. 23.
Watch ouer
the heart.
1. Tim. 1. 19.
and 3. 9.
Prou. 4. 23.
1. Tim. 1. 2.
and 2. 22.

CHAP. IX.

A wounded spirit.

PROV. 18. 14. *But a wounded spirit who can beare it?*

Description.

THe deepest wound of the spirit, is by trouble of conscience, or distresse of minde: when a mans conscience is disquieted before God: wherein the excusing power is too little, and the accusing power too great.

The least degree of this wound is, when a man is in suspence, and doubts of his good estate before God, and is in a single feare and grieft for his owne condemnation, (a common disease amongst the regenerate.) The greatest degree hereof is, when a man is (in his owne sense and apprehension) without all hope of saluation. And this is more then single feare; euen a kinde of fearefull desperation.

There are three sorts of this wound. 1. It either ariseth from the soule immediately. 2. Or from the melancholike body immediately. 3. Or it is mixt, and ariseth from them both.

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What it is.

How it is.

The least degree.

The greatest degree.

Three sorts thereof.

The part here affected is the conscience chiefly: whose perturbation goeth thorow the whole faculties of the soule: as shall evidently appeare hereafter.

Cause.

God, of his owne will, causeth this wound to be inflicted, for the more declaration of his power: both in iustice vpon the wicked, (beginning heere their hell, and sealing vp their lust condemnation: As in *Cain*, *Saul*, *Indas*;) and in mercy vpon the goodly: (As in *Iob*, and *Dauid*;) who oft times feelee no comfort, but sensible tokens of Gods displeasure, and thinke their case desperate; and that they are entred in some degrees of desperation.

This he doth, to try their faith, and to scourge their finnes. Here hee is not an efficient, but a deficient cause, leauing men to themselves, exercising their faith with tentations, before he send them glorious feelings. God hideith himselfe vnder a cloud, to humble his owne vnder the knowledge of themselves; and make them count better of his presence, and cleaue to his strength. Hee pursueth them with his wrath, to cause them flee to his mercy; and to know what Christ felt for them, who dranke the dregs of that most bitter cup, whereof they drinke the drops.

Satan (that roring Lion) labours by all meanes to bring the conscience, first to senselesnesse, then to desperation: casting euer cruell and impure thoughts into the heart, euen of the most innocent. Hee is politike and cunning: hee doth aggravate a lesse sinne, to obscure a greater; and aggravates any great sinne, about

Conscience.

God, to declare his iustice against the wicked: And his mercy toward the goodly.

To try their faith, and to fine it.

To strip their finnes.

To prepare them for glorious feelings.

To know themselves.

And count better of his presence.

To know what Christ felt for them.

Satan, by Gods permission, aggravates sinne above mercy.

2. Cor. 12. 7.

Blasphemous
temptations.

Sinne growing
by custome,
facility, and
degrees.

1. Cor. 13. 36.

Sinnes capital.

The more se-
cret, the worse.

Sense of the
want of grace.
Esa. 54. 7. &
Psalm 50.

the infinite mercy of God. This he doth as a murderer, and a lier from the beginning, and yet he doth nothing, but by Gods iust and wise permission. *As the angel Sa- tan was sent to Paul to buffet him: and the euill spirit to torment Saul: so the diuell is sent into Iudas.*

Filthy temptations of blasphemie trouble the conscience very sore, with vile conceits and thoughts against the *Majesty of God*: Thinking hee is not iust, hee is not mercifull, he is not omnipotent, he hath no prouidence, hee is not present, hee is like a sinner, hee seeth not, hee careth not, he will neither doe good nor euill, hee is not to be regarded? On condition there were not a hell, or a diuell, I would there were not a God: with many such hatefull and disdainfull thoughts cast into the minde. Christ was thus tempted and assaulted by Satan to re- nounce God and his worship, and (as Saccars slave) to fall downe and worship him; which altogether hee re- iected: yet the weake and wearie sinner is sore wounded therewith.

Sinne (*Deaths sting*) giueth heere one of the greatest strokes. As when a man waxeth cold in holinesse; maketh little conscience of duty; sinneth vpon light occa- sion; taketh himselfe to euill customes; hearing, seeing, and suffering sinne patiently; suffering sinne to come to some height in himselfe, and thereby the conscience to be deeply wounded. Sometimes notorious and capi- tal sinnes bring on this wound: as may be seene in the example of *Enue, Saul, Iudas*: and the more secret those odious sinnes are, they bring on the more distresse; even farre more then open sinne, that giueth not so deepe a wound.

Sense of the want of grace woundeth sore, when the Lord for a little while forsaketh, for a moment in his an- ger, hides his face for a little season. This David testifi- eth when hee prayeth, *Restore to mee the ioy of thy sal- uation, and stablish mee with thy free Spirit*. And pitiful- ly lamenteth, saying, *Will the Lord absent himselfe for ever?*

and

and will be from us more favour? And, Lord, how long wilt thou delay? Heere defects of obedience sensibly felt, wound sore. But above all, the doubtings of faith, and of our election brayeth and bruise the conscience. Yet after this sort a reprobate will never bee troubled; for his heart is neuer sorry rightly for want of Gods favour.

Sense of our owne finnes and of Gods anger (as most iustly deserved) distresth deeply. As Iob lamented when he said, *Thou turnest thy plagues against me, and thou increasest thy wrath against me: thou hast, and thou art against me. Thou hast broken down the tower of my defence, and thou hast brought down my strong hold. Thou hast said, I will not suffer thee to take my breath, but I will fill thee with bitterness. And thou wilt bring forth bitter things against me, and wilt not let me possess the iniquities of my youth.* Thus David complaineth: *For thine hand is beaten upon me day and night: and my iniquities are turned into the drought of summer. And thine indignation hath been upon me, thou hast vexed me with all thy wrath.*

The wicked also are plagued with this wound of conscience (proceeding from the feeling of sin, and of Gods wrath:) for an euill conscience is a certaine hell to the soule. As Cain testified, saying, *My punishment is more then I can beare.* Whereby he thought his sinne was greater then could be pardoned, or the punishment thereof borne or eschewed. Thus was Iudas wounded, when he sore repented himselfe vnto death: emptied his hand of the price of Christs blood: departing with those wofull words, *I haue sinned, and betrayed the innocent blood:* and desperately hanged himselfe.

Ignorance of the nature and degrees of sinne: and the accusing power of conscience, too farre blindly extended; corrupteth the foolish imagination, and the blinded minde; causing the smallest finnes seeme the greatest; and customeable finnes of infirmity and of ignorance, to be as finnes against the holy Ghost. In the meane while, many greater finnes will bee hereby covered, and unknowne; and the silly sinner will be tormented in consci-

Psal. 63.

Sense of sinne
and wrath.
Iob 10. 17.

Iob 9. 18.

Iob 13. 26.

Psal. 12. 4.
Psal. 88. 7.

Gen. 4. 13.

Mat. 27. 4.

Ignorance of
the degrees
of sinne.

Esa. 55. 2.

Melancholy.

A false trouble of conscience.

ence, with supposed finnes against the holy Ghost: and with many other finnes esteemed unpardonable.

Melancholy (with blackish finnes, and darkening vapours, arising from the disordered body) corrupts the imagination so strangely, that therewith the heart, affections, and conscience are greatly perturbed. This being a disposition, to conceit euill of each thing, to expound all things to the worst; to apply euery ill thing to himselfe; and to conceive a thousand mountaines of vnescrowable miseries against himselfe: accounting himselfe to bee the greatest sinner, and to lie forest vnder Gods eternall displeasure. Here the conscience is not truly touched, but by the peruered imagination: yet it counterfeits the trouble of conscience very neere. Hee taketh neuer vp his finnes in speciall, but in generall, and in a confused masse. Oftentimes he is touched more with the least finnes and imaginary finnes, then with the greatest and reall. And as for Gods wrath, he taketh it not vp rightly: but because hee heareth it is so great an euill; he is afraid of it, (for euery euill affrayeth him confusedly:) yea he is affrayde as a picture in the wall, at the crowing of a cocke, and the shaking of a leafe. He will be strangely terrified with his owne thoughts and dreames. Melancholy is the diuels balley, as *Sauls* euill spirit (the diuell) abused his aduult and melancholike dis-temper.

*Signes and Symptomes.*Jobs symp-
tomes.Iob 6. 2, 3, 4,
8, 9.

THe signes and symptomes of *Iob*, his wound and trouble of conscience, were (as he himselfe testifieth, saying) *Oh that my griefe were well weighed, and my miseries were laid together in the balance! for it would bee now heavier then the sand of the sea: therefore my words are swallowed vp; for the terrors of the Almighty are in me, the venom whereof doth drinke up my spirit, and terrors of God fight*

fight against me. Oh that I might know my desire, and that God would grant me the thing that I long for: that is, that God would destroy me, that he would let his hand be against me, and cut me off! And thou wilt be bitter things against me, and makest me to possess the iniquities of my youth. Thou pinnest my feet also in the stocks, and lookest narrowly into all my paths, and makest the print thereof in the hedges of my feet. Such one consumeth like a rotten thing, and as a garment that is moth-eaten. And thou hast made me full of wrinkles, which is a witness thereof, and my lameness is risen up in me, confirming the same in my face. His wrath hath awakened, and he hateth me, and graspeth upon me with his teeth: his jaws against me, and he will swallow me up.

The signes and Symptomes of Davids trouble of conscience are likewise expressed. As, my state is sore troubled; but, Lord how long with thou delay? I fainted in my mourning, I casted my bed every night to swimming, and water my couch with my tears. Mine eyes are dimmed for despight, and sunke in, because of all mine enemies. And when I hold my tongue my bones consumed, or when I rored all the day, for thine hand is heavie upon me day and night, and my wayfare is turned into the drought of Summer. And in the day of my trouble I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort. I did thinke upon God and was troubled: I prayed, and my spirit was full of anguish. Thou keepest mine eyes waking, I was astonished and could not speake. Will the Lord absent himselfe for ever? and will he be so no more favour? Is his mercy cleane gone for ever? doth his promise faile for evermore? Hath God forgotten to be mercifull? hath hee forgotten his tender mercies in displeasure? And I said, This is my death.

Here nothing is felt but the tokens of Gods anger: wherupon proceedeth the alteration of the body. A burning ague: the extreames rise, the bones are inflamed, the flesh consumed; sicknesse, and weaknesse increase feares, terrors, doubting of mercy, lamentable complaints possesse the whole soule.

Iob 13. 16, 27.
28.

Dauids sym-
ptomes.

Psal. 63, 67.

Psal. 32, 34.

Psal. 77. 2, &c.

The summe of
these symp-
tomes.

Symptomes of
blasphemous
temptations sug-
gested by
Satan.

Symptomes of
blasphemous
temptations pro-
ceeding of
our selves.

Symptomes of
common trou-
ble befalling
to the godly.

Symptomes of
a melancholi-
ous trouble.

When the diuell woundeth the conscience with filthy suggested thoughts; they come in the minde speedily, and are enforced violently, vnauoydable, againe, and againe, entering in, yea a thousand times in the day perhaps. They are conuayed to the minde, from without. The memory is weakened, the senses dulled, the braine confounded. These vile thoughts are directly against the light of nature, and farre more against the light of grace, thinking vaneuerently of God. They are conceived with feare, trouble and faintings doe follow. They are cast in the minde, and not bred there. They will befall both the bad and the good: the best Ciuilian and fairest professor, may be in the dumps with them. The godly cannot promise themselves freedom hereof: but when they haue them, they abhorre them.

There is another sort of impure thoughts, most vile and filthy, that are not so ingested, and suggested by Satan; they come more directly from a mans owne heart; they come with greater leisure, lesse violence, and more moderation. They are not so farre against the light of nature. They cause not feare, fainting, nor sickness. They are not amazed with them. They come more orderly, euen from the heart of reprobate mindes. They distresse not the conscience, because the minde applaudeth to them; they belong more to the madnesse of minde, or to the corrupted conscience, then to the wounded conscience.

When the godly and regenerate haue their trouble of conscience more common, and lesse violent: They are sorry, for not sorrowing as they should. They are grieved with handlesse of heart, and vexed with doubtings. They complain of infirmitie, wants, weaknesse, imperfections, omissions, slips and slidings. They lament that Gods graces are not so sweet to them, and their owne sinnes are so bitter as they should be.

All trouble of conscience seeme to come of melancholly, the imagination in conceits will be monstrous thinking.

thinking himselfe oft times to be a beast: (such a one was *Nabuchadnezar*.) Sometimes a pitcher, a sow, a dog, a dead body: their nose to be monstrous big, their buttockes of glasse, their belly to be full of little cats, &c. He that is thus affected, will apply every euill thing to himselfe. Hee will haue many horrors, feares, and despaires, euen of saluation. Hee feareth every man, every creature, yea himselfe also, and feareth most, when there is least cause of feare. Hee is displeased with himselfe, and with his owne actions. This trouble, it is not cumbered with sinne and wrath, in speciall (as that true trouble of conscience is:) it hath courage in nothing: but true trouble of conscience will bee most couragious, in many goodly things. This may bee cured with Physicke, but true trouble of conscience scorneth all medicines. This passion is long in breeding, and commeth on more slowly, then the true trouble doeth.

Angustia.

Prognostickes.

IF trouble and wound of conscience, come of a capitall crime (wasting and wounding the conscience) it becomes almost incurable, and makes many, with *Cain*, *Iudas*, *Saul*, perish in the temptation.

Cases dangerous.

If it come of the meere will of God, (as was *Iobs* trouble) it is then the more curable.

Lesse dangerous.

If any bee troubled with that filthy temptation of blasphemy, and consenteth thereto: it is then most dangerous: specially in those that haue begun to choose the way of truth. It bringeth forth strange euils, and horrors of minde, great astonishment, desperation, dispatching themselves, and iudging themselves the fire-brands of hell, rejecting all holy meanes and exercises of recovery: yet neuertheless, as *Christ* escaped this temptation without spot: so many of his members are delivered.

More dangerous.

Danger.

delivered from this tormenting fury : and now fully restored, continuing in the zealous service of God. But if this vexation proceeding vpon blasphemy, haue no consent of heart, but a constant disliking thereof, it is the lesse dangerous.

Lesse danger.

If the spirit be sore wounded for greater finnes after relapse, it is the more fearefull : for in all the Scripture, there is not one example of restoration after relapse.

Danger.

If it proceede of the bodie's melancholy, it is curable by Physicke. But if it be a meere and true trouble of conscience, no earthly Physicke can helpe it : but only that, that floweth from the fountaine of light and life, skilfully applyed, and graciously blessed.

Lesse danger.

This trouble of conscience, if it proceede of a combat of the conscient, directly and immediately with the wrath of God ; it maketh the sorer and deeper wounds, and is more incurable, then that trouble that proceedeth from the sense of the want of mercy and grace.

Curacion and remedies.

The fittest
Physician in
this cure.

1. Cor. 1. 4.

1. Cor. 5. 30.

Eph. 5. 4.

Cant. 2. 5.

Conceale not thy disease, neither rest on thine owne iudgement. Submit thy selfe alwayes to the aduice of such, as thou acknowledgest to bee both Godly, wise, louing, learned, meeke, and experimented in that sicknesse, that is able to comfort by the comfort wherewith hee himselfe hath bene comforted of God. But in speciall make choise of some one, that hath a ministeriall authority : as an Ambassador for Christ : and one in Christs stead, to instruct, exhort and comfort: To whom the Lord hath given the tongue of the learned, to be able to minister a word in time to him that is weary, whose good words are as flaggons of wine. He must gage thy heart, and thou must open thy minde to him freely.

He

He will much regard thy disposition: hee will beare patiently with thy wants, frowardnesse, peevishnesse, rashnesse, distempered affections, and actions. He will humor thee, and sympathize with thee in diuers things; and be grieved, when thou art grieved: and weepe when thou dost weepe: he will not giue thee soones ouer: Hee dooth knowe that God heerein hath the greatest stroke, and will wait on his leasure; that after all meanes are v-
sed, at length thou maist find him; in whom thy soule de-
lighteth. He will not deale so sharply with a woman, as with a man: nor with the melancholike, as with the more simple trouble: nor with him that is troubled vnder the want of grace, as with him that lieth wounded vnder the guiltinesse of sinne, and terror of wrath.

Hee must not apply false remedies: nor begin with words of compassion and consolation: nor with vni-
 timous faire sugered comforts: before the conscience be ripped vp by speciall repentance. He must comfort not too soone, before thou be humbled: nor too much, lest thou become afterward the worse; Iron too much and often heated and cooled; becommeth the harder. Thou must not begin with drinking, pastime, mirth, company, purging, &c. which for a while may mitigate the paine; but will bite more deeply thereafter: when the violent fit shall assault, with a second remorse; more dangerous then the first. If the trouble be not mixed with melancholy, physicke is but folle. If it come altogether of melancholy, to vse Theology onely, shall proue idle labour. Some are so mad in the fury of this disease, that when they can get no ease by common false remedies; neither can obtaine the true and most specifike helps, they runne to violent death, to end their griefe: like the foolish fish that leapeth out of the seething water, into the burning fire.

When this wound commeth by a sense of wrath for sinne: First, thou must bee purged, and brought low by the *Alas* of the Law, before thou be supplied with the
 oyle

The Patient
 would be pa-
 tiently borne
 with.

Can. 3. 41.

Putting a differ-
 ence.

Isa. 42.

Cautions.

Begin not with
 comforts.

Comfort not
 too soone.

Comfort not
 too much.

Comfort not
 externally, as
 with mirth.

Comfort not
 with physicks.

Danger of
 false remedies.

If the wound
 proceed of the
 sharpe sense of
 wrath for sin:

Purge before
that ye restore,
and cast downe
before ye raise.
Caution.

Lam. 3. 39.
Convert sorrow to a sorrow for sinne.

And reduce
generall and
confused
griefes to particulars.

Wander not in
the generality
of finnes.

Conviction in
some greatest
and particular
finnes.

Begin repentance,
or else
renew it.

Psal. 32. 5.

Iob 39-37.

Be drawne to
some true
measure of prayer.

oyle of the Gospel. Purgatives must goe before restoratives. Thy sores would be gently searched: and out of them, a sense of some speciall and secret finnes drawne. It is not meet to presse the conscience too rigorously: nor to release it too vnadvisedly.

Begin at thy sorrow, and convert it vnto the sorrow for sinne; remembering that man suffereth for his sinne. It is a very fit cure of the *hemorrhage* of the nose: to diuert the fluxe of blood, by *phlebotomy* in the arme. When thou art brought to a sorrow for sinne: let not this sorrow be generall or confused, but distinct and speciall; for such and such particular great finnes. Thus manitate thy spottumate wound: let the sore issue out: reduce confused griefes to particulars: Say, *He that is a transgressor of one, is guilty of all.* If I be scourged and wounded for one sinne, what may God doe iustly to me, for all the millions and mountaines of my finnes?

Looke not to generall finnes, too superficially: nor to particular finnes, too superficially. Bind some particular great sinne vpon thy conscience, by the euident conuincing power of the Law: marke the greatest and most frequent checks of thy conscience. This shall be thy aduantage, when thou art griued for any one sinne truly and vnfeignedly: thou shalt be easily brought on proportionally, to be griued for all finnes knowne to thy selfe; thou shalt be brought humbly to repentance, if thou hast not repented before: and if thou hast already repented, this will helpe to renew thy repentance: that thou maist confesse with *David*, *I acknowledge my sinne vnto thee, neither hide I mine iniquity: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forganest the punishment of my sinne.* And with *Iob*, *Behold, I am vile: what shall I answer thee? I will lay my hand vpon my mouth.*

Thou must be drawne to deprecate and pray, at least, to fall downe, sigh and sob before the Lord. Assure thy selfe, that though thou know not how to pray as thou oughtest:

oughtst: yet the *Spirit* will helpe thy infirmities, and make request for thee, with sighs that cannot be expressed. The secret groanings of secret faith (in despite of the flesh) shall cry loud in the Lords eares for mercy: protest before him; if thou canst not be grieved for sinne as thou wouldst: yet thou art grieved, that thou art not grieved: at least, earnestly thou desirest to doe the same.

Thus being sore casten downe, vnder the sense of thy speciall sinnes, and iust deserved wrath of God: and now lying dejected and sore contrite; vntering nothing but groanings: comforts are to be ministred, not too farre (at the first) sweetned; but sharpened with some terrours of the Law (still a little affrighting, for sinne and wrath) that the comforts may appeare the sweeter; Comforts would not be direct and present; but proceed by degrees and steps: except onely at the point of death (for then a more direct and sudden course of comfort would be vsed.)

Perswade thy selfe of the possibility of pardon: Sinne of the owne nature is euer vnpardonable: yet in the mercy of God most easily pardoned. For,

1. Gods mercy is (as himselfe is) infinite. *The Lord is gracious and mercifull, slow to anger, and of great mercy. The Lord is good to all, and his mercies are ouer all his workes. Let the wicked forsake his wayes, and the vniuersall his crooked imaginations, and returne vnto the Lord, and he will haue mercy vpon him: and to our God, for he is very ready to forgive. And, Let Israel waite on the Lord: for with the Lord is mercy, and with him is great redemption: and he shall redeeme Israel from all his iniquities. And Christ hath giuen himselfe a ransom for all men. Not only at a price, but at a counterprice. The horrible falls of Manasses, Salomon, David, and Peter, were swallowed vp in the gulfe of this infinite mercy.*

2. Sinne committed doth not euer viterly take away grace; but darkeneth it for a time, that is may thereafter shine

Rom. 8.

Be grieved, at least be desirous to be grieved at sinne.

When thou art truly humbled, then thou art to be comforted.

Temper the comforts with some tartness of the Law. Caution.

Perswade thy selfe that thy sinne is pardonable, and that, because Gods mercy is infinite.

Psal. 145. 8, 9.
Elsy 55. 7.

Psal. 130. 7, 8.

2o Cor. 1. Tim. 2. 6.
Rom. 8.

Sinne is lesse then mercy.

Rom. 5. 20.
 2. Cor. 12. 9.
 Gods promises
 exclude no pe-
 nitent.
 Mat. 11. 32.
 Ioh. 3. 16.
 1. Tim. 1. 15.
 & 1. 6.
 Yea, relapse in
 sinne is par-
 donable.
 Luk. 17. 4.
 Gods mercy is
 so infinite.

Blay 1. 18.

Sense of sinne
 and wrath hin-
 ders not actuall
 pardon, but ra-
 ther furthers it.

shine the more. *God turneth sinne about for the best to his owne by diuine dispensation: Where sinne abounded, grace thereafter abounded farre more: His grace is sufficient, his power is made perfect through weaknesse.*

3. The promises of pardon and life are generall; and indefinite to all: they exclude none, but those that are finally impenitent.

If thou thinke thy relapses cannot be pardoned: Remember that men that haue not a drop of mercy, in comparison of God, are obliged to forgiue the repenting offender, though he offend seuen ty seuen times. *God much more, that is infinite in mercy, hath bound himselfe by his most constant promises, (vpon true and renewed repentance) both often to forgiue and forget the same sinne, iterated againe and againe; That though your finnes were as Crimson, they shall be made as white as snow: though they were red like Scarlet, they shall be as Wooll.*

After that thou art perswaded that all thy finnes are pardonable: Labour to be assured that thy finnes in particular are really pardoned; thou wilt obiect thy extreme feeling of finnes, and signes of the degrees of Gods wrath; writing bitter things against thee: and that thou hast no sight or feeling at all of faith; or grace of remission. Remember how God worketh alwaies in and by contraries. All the world is made out of nothing: The Raine-bow a signe of raine, is a pledge to saue the earth from raine: *Elias* sacrifice burneth in the midst of water. *Christ* cureth the blind man with spittle and clay: He giueth life by death: He bringeth to Heauen by the gates of hell: His power is made perfect in weaknesse: He killeth, then maketh aliue: First he woundeth, then healeth; he maketh men to sow in teares, that they may reape in ioy: In wrath he remembreth mercy. He maketh his owne, by taste of wrath, thinke mercy the sweeter. The Paschall Lambe was eaten with bitter herbes; no sweetnesse

sweetnesse can be felt in Christs blood, till bitternesse first be felt in sinne and wrath, whose sense cannot preiudge mercy and pardon: God is most mercifull where there is greatest misery lamented.

1. Be grieved therefore at sinne, for that it offendeth God: euen thy louing God. 2. Thirst and hunger for reconciliation. 3. Be faine to repent. 4. Purpose to sin no more. 5. Endeavour to new obedience. Say, *I will rise and goe to my Father, and say vnto him; Father, I haue sinned against heauen, and before thee.* Remember that Christ is a Physician for the sicke, but not for the whole: meditate vpon his blood, and apply it to thy sore. What is more effectually to cure the wounds of the conscience, then a diligent meditation of the wounds of Christ? Apply *the leaues of the tree that serueth to heale the nations.* The tree is Christ, the leaues are his merites. He calleth vpon the weary and laden, that he may ease them. He was sent to heale the broken hearted, to preach deliuerance to the captiues, to recouer sight to the blind; and to set at liberty them that are bruised. *The Lord is nere to them that are of a contrite heart: And blessed are they which hunger and thirst for righteousness, for they shall be filled.*

Hereby thou maist be assured thy finnes are both pardonable and pardoned. But if thou obieect and complaine vpon the want of thy sight, and sense of grace; and that thou lackest repentance and faith to embrace the actuall remission of thy finnes: Then is thy trouble brought from a greater one, to a lesse one: that is, from the sense and feeling of sinne and wrath, to a trouble that ariseth more directly: from the want of the sense of grace: This is to be helped as followeth.

Remember that it is Gods will, that so long as wee abide in this pilgrimage, we should be imperfect and remaine vnfinished till death. Our faith is weak, our hearts are narrow-mouth'd vessels, in Oceans of graces, receiuing them but by drop and drop. God will not haue vs to be *Sauiers* to our selues, in satisfying and

fulfilling

Counsels to
obtaine actuall
pardon.

Luk. 15. 18.

Mat. 9. 12.

Reuel. 22. 3.

Matth. 11. 28.

Luk. 4. 18.

Psal. 34. 18.

The maladie is
changed from
sense of wrath,
to the sense of
the want of
grace to be
cured as fol-
loweth.

Remember
that there is
no perfection
of grace in this
life, for our
heart is nar-
row.
We must not
be sauiours to
saue our selues.

We must bee humbled.

We are partly regenerate, and partly vnrregenerate.

God esteemes vs from our best part.

Rom. 8. 5.

Mal. 3. 17.

First fruits.

Our greatest perfection, is to feele our imperfection.

Ambrosi.

By our wants God will haue his graces well valued.

God will haue vs ever exercised.

Content thy selfe with the beginnings of graces.

1. Cor. 13. 9.

The beginnings of sauing graces are constant.

Rom. 8. 33, 34.

35, 38. Ioh. 10.

27. & 6. 37.

And they are three.

1.

Sorrow to

God word.

fulfilling the Law perfectly: and *Christ* only to be but an instrument to dispose vs thereto: nay he will haue vs altogether brought to nothing in our selues. The carnall man saith, I doe no good, nor will doe it. The glorified man saith, I doe good, and will doe it. But the regenerate man participates of both, and is acceptable to God; saying, The good I doe, but not as I would doe it: euill I auoid, but not as I would auoid it.

He is esteemed before God, more from his spirituall part, then from his fleshly part: and is iudged to be of the Spirit, because he *fauours the things of the Spirit*. We receiue no more here, but *the first fruits of the Spirit*; wee must be blythe to touch the hem of *Christ's* garment, and with *Mary Magdalene* to kisse his feet: our perfection stands in the feeling, and confessing of our imperfections: our obedience is regarded, by the affection, more then by the action.

God will haue vs to see and feele, what great neede we haue of his Sonnes righteousness: that we may the more diligently thirst for it. Hee will haue the pride of our hearts humbled, and subdued by counterailing the receiued graces, with the like measure of inbred infirmities. And finally, he will haue vs daily fighters against sinne; and daily busied in purifying our selues.

Looke for no perfection of graces here, neither complaine for the want thereof: it may very well content thee, and delight thy heart, that thou hast the true graces, in any measure. Let the *Lords grace be sufficient for thee: his power is made perfect through weakness*.

Consider therefore if thou hast the true beginnings, and first grounds of sauing graces: whereby thou maist reape singular quietnesse, and peace to thy conscience. For he that is once in the estate of sauing grace, shall abide in the same for ever.

These true beginnings are chiefly three: The first is *Sorrow*, which is a sure sauing grace: if it be for sinne, as it is sinne, and as it offendeth God. If thou wouldst saue

be

be displeased for sinne; although there were no conscience to rebuilde; no deuill to torment; and no hell to punish thee in; yea if thy sorrow be so sincere, that thou art sorrowfull; for not being more sorrowfull then thou art; and grieved for not being grieved enough; for offending that so high a *Majesty*; and so loving a Father: This is a portion of that true sorrow to God-ward; that causeth repentance neuer to be repented; for it is not nature, but grace that can make vs so to doe.

The second is a desire and a willing minde to haue grace. If thou canst not feele within thee (as thou wouldst) such true repentance and faith as thou shouldst haue; yet if there be a willing minde in thee, according to that which thou hast see, but according to that thou hast. If thou wouldest faine repent, and beleue, it is a true beginning of repentance and faith: the promise of blessednesse is annexed to the true desire of grace. *Blessed are they which hunger and thirst for righteousness: for they shall be filled.* Hunger argueth a want, and a feeling of the want; and a desire of the supplement thereof; so to him that is a thirst (is promised) *the well of the water of life freely.* God heareth the desire of the poore: And he will fulfill the desire of them that feare him, he also will heare their cry, and will saue them.

The true desire of mercy in the want of mercy, is mercy it selfe obtained: and desire of grace in the want of grace, is grace it selfe: Because God both worketh it, accepteth it, annexeth a blessing to it, heareth it, and will fulfill it. This desire is not naturall nor carnall (as the desire of wisdom, riches, honour, pleasures; that God leaueth oft empty) but it is a desire diuine and spirituall; that neuer wavereth the promise and performance of blessednesse and life.

Thou wilt not get this desire so great as thou wouldst; but yet thou must content thy selfe, if thou canst haue it as true as thou maiest in some measure; albeit thou be like vnto a sicke man, fore sicke against his will; and yet faine

K

would

1. Cor. 7. 9.

Desire of

grace.

1. Cor. 8. 13.

Math. 5. 6.

Roual. 12. 6.

Psal. 10. 17.

Psal. 145. 9.

Desire of grace

is grace.

Reason thereof

Phil. 1. 19.

1. Cor. 8. 13.

Mat. 7. 8.

Phil. 1. 17.

Phil. 1. 17.

Phil. 1. 17.

Phil. 1. 17.

Phil. 1. 17.

Phil. 1. 17.

Phil. 1. 17.

Phil. 1. 17.

Phil. 1. 17.

Phil. 1. 17.

Phil. 1. 17.

Of times hindered from action, yet endeavouring to it.

Purpose
Act. 11. 18.

Pf. 32. 5.

Luk. 3. 13. 19.

Purpose
spring from
desire, and
growth in per-
formance.

Desire must be true.

Purpose constant.

Practice diligent.

1. Thel. 1. 3.

These seminaries are pledges of God's love. Wherein we must be exercised still.

2. Sam. 1. 5. 26.

Rom. 9. 3.

Feeling of grace is not always a comparison of faith

would he be amended; and vetch all means to obtaine health; but it will not as yet be with him. And like a shipwracker man swimming to land: but drives backe with the wind fore against his will: yet still he labours and desires to come forwards. Or like a man imprisoned in Irons that hath broken the layle; runnes away with his Irons; but hindred with their burthen, desires faine to run faster. All these desires are true, yet hindered in their performance, and made weake with impediments.

The third is a purpose. If thou canst not finde in thy selfe, such proofe and practice of grace as thou wouldest see, if thou hast a settled purpose and willing minde to forsake all sinne, and to returne againe to God; saying with David, *I will confesse against my selfe my wickednesse unto the Lord, and thou forgavest the punishment of my sin: And with the forlorne child; come to thy selfe againe, and in the purpose of thy heart say, I will rise and goe to my Father, and say unto him, Father; I have sinned against heauen, and before thee, and am no more worthy to be called thy sonne, make me one of thy hired servants: Let this purpose spring from desire: grow with induration, and end in performance: ever labour to turne purpose into practice. If the purpose be honest, though the practice be weake: yet it is accepted with God for obedience. Let the desire be true, the purpose constant, and the practice as diligent as thou canst.*

All these three seminaries of sining graces, though weake, yet are they pledges of the Lords vchangeable loue: wherein thou must diligently labour, that they be not sitting, floccing, stopping, staying, nor straying; but constant, settled, growing, and daily recovered from their enforced ruine and losses: say to God with David, *Be-hold, here am I, let him doe to me as seemeth good in his eyes: and if he thinke it for his glory, say with Paul, I would wish my selfe to be separate from Christ.*

Whereas perhaps thou wilt say, thou feelest no comfort of grace: Remember, thy sense and feeling are not
always

alwayes fit directiōn: we must live by faith, and not by feeling. For about fight and sense, wit and reason (yea even in the apprehension of anger) to rely on the mercies of God, and to lay hold on his promises, is the true triall of true faith: *David* out of the deepe places called vnto the Lord. *Isa* said to the Lord, *Though thou kill me, yet will I trust in thee.* *Abraham* hoped about hope. And the theeft on the Crosse beleueed against fight, sense, reason and opinion.

Our estate of grace vnder weaknesse, hath its owne ebbing and flowing, and access and recess: Sometimes we haue to complaine of our deadnesse, and say, *Quicken me according to thy loving kindnesse*: Sometimes to lament the spirits withdrawing, saying, *Will the Lord absent himselfe for ever?* And, *I sought him, but I found him not: I called, but he answered me not.* At some other times againe, Christ will lie betwene the breasts of his owne, as a poise of wynde giving a strong swell: And will stand abroad his lone most abundantly in their hearts.

Call to minde, that all these stope and impediments of grace, spring from the corruption of our nature: They are no part of vs, that are regenerate: neither belong they to our persons, in respect of diuine imputation. Every one of vs may well say, *It is no mine I that doe it, but sinne that dwelleth in me.*

Remember the bigane experience of the Lords fauour, and the power of the right hand of the most High: As *David*, when he went to slay *Goliath*, remembered how the Lord deliuered into his hands the *Beare* and the *Lion*, whom the Lord loues, he loues to the end: And with him there is no shadowing and turning. He is faithfull, and will stablish and keepe his owne from euill. His graces are without repentance: whom he hath chosen, he will call, and whom he calleth, he iustificeth, and whom he iustificeth, he glorifieth. And this foundation standeth sure, *The Lord knoweth who is his.*

Thinke not this thy exercise and trouble, vnder

Habac. 2. 4.

True faith may be effectual, without the presence and comfort of glorious feeling.

Our estate is vnder ebbing and flowing. Psal. 119. 82.

Psal. 77. 3.

Cap. 3. 1.

Can. 55. 6.

Cap. 1. 1. 1.

Rom. 5. 3.

Letts of grace spring from corruption. They are no part of regeneration.

They are not improved.

Rom. 7. 17.

Remember bigane experience.

Psal. 77. 10.

1. Sam. 17. 34.

Gods loue is constant.

Pla. 119. 65.

Rom. 11. 29.

Rom. 8.

A wounded spirit is curable.

*Pla. 77. 3, 7, 8.
Cant. 5. 4, 5, 6.*

*Delay of the
petitions of
grace is no
signe of wrath.*

Pla. 69. 3.

*God grants the
petitions of
grace, when
and as he will,
wonderfully.
Rom. 8. 26.
Heb. 5. 7.*

*Remedies a-
gainst doub-
ing of election.*

*None have a
warrant to be-
leeue their re-
probation.*

*There is no tes-
timony of re-
probation but
heall impiety.*

these wants, to bee without and strange. The most deare to God haue beene thus handled; as Christ in the Garden, and on the Crosse: *Dauid* in his heauy distresse: *Iob* in his anguishes: And the *Spoose* in her languishing.

And whereas thou wilt say, I haue prayed long for many graces of God, but haue received none: whereby I iudge the Lord doth hate me, and that I am altogether empty of grace; yet remember that to pray for grace, is a good beginning of grace. Others, who were according to Gods owne heart, were so handled. *Dauid* complaineth, *I am weary of crying, my throat is dry, mine eyes faile whiles I wait for my God.* *Zachary* prayed long to the Lord (euen vntill he was old) before he was heard: God hath many wonderfull wayes in granting the requests of his owne. We know not how to pray; and we know not how he grants our prayers. Christ in his strong crying and teares, was heard, but how? he was not freed from the death, but strengthened to suffer death, and thereafter freed from the sorrows thereof. If thou get freedom from thy distresse, or else strength to beare it till the time of thy deliuerance, it is all one before the Lord, and to thy endlesse weale.

If this trouble proceede from the doubting of thy election, whereby thou art more perswaded that thou art a reprobate, then a chosen child: Remember, God hath allowed none to doubt or despaire of their election. Neither hath hee allowed any to beleeue the certaintie of their reprobation. None can gather the perswasion of their reprobation from themselves: for all men are liers. We cannot haue this perswasion from the deuill, for hee is a lier from the beginning. Gods Spirit maketh no perswasion in this point. It is hard to gather it from euill workes, or from an euill heart. A denying *Peter*: A persecuting *Paul*: A filthy and bloodie *Dauid*: An apostate *Salomon* and *Manasses*, may be conuerted. No kinde of sinne can beare testimony of reprobation:

bation: except only small imperiency; as the smoke against the holy Ghost; which is most true.

As for the certainty of election: The Spirit giveth testimony thereof: making persuasion in the heart. It differs from carnall presumption (whereby the Devil transformeth himselfe into an Angel of light). Carnall presumption is dead; and bringeth forth no true fruit: Spiritual persuasion is lively, and effectual in good workes: yet it will be sometimes weake, faint, and feeble; while as in the meane time it abideth true and real persuasion.

2. The effects and fruits of the holy Spirit, proceeding from the sanctification of the Spirit, refine the same, and are spread into many branches: As 1. Sensibily of wants: 2. Sorrow for sin: 3. Wrestling with the flesh: 4. Thirsting for grace: 5. Preserving Christ to all: 6. To love one for his Christianity: 7. Growings of the Spirit: 8. Chewing of occasions of sinne: 9. An endeavour to obedience: 10. Growth and perseverance in these: 11. And finally the beleaving of invisible things: 12. The hoping of delayed things: And 13. The love of God, while as he seemeth to be our enemy.

If these effects be languishing, we are not to cast downe our hearts. For then we are more truly tried, then justly terrified; for a true faith, though it be no more then a graine of mustard-seede, and no stronger then an infant, abideth still a real and true faith, sufficient to apprehend Christ, and shall be sufficiently furnished with strength and increase from above.

But if thou be such a one, as never hast felt as yet, these effects of the Spirit: thou shouldst not conclude with thy selfe, that thou art a reprobate: neither doubt of thy election. Because all the elect are once, without them, to wit, before their conversion. Thou also maist in the Lords owne time be converted: carefully use the means of thy conversion: and patiently abide the Lords pleasure.

The Spirit
testifieth of
election.

1. Cor. 2. 10, 11.
Rom. 8. 16.
Gal. 4. 6.
2. Cor. 1. 2.
Eph. 1. 13. &
4. 30.
2. Cor. 5. 5.

The fruits of
the Spirit refine
the same.
1. Thes. 1. 3. &
Ephes. 1. 4.
2. Tim. 2. 19.
Heb. 12. 14.
Phil. 3. 8.

Mat. 10. 41. 43.

If these fruits
languish, it is
not to terrify
rather to try us
and awake vs.

If these fruits
have neuer
bene felt.

Use thou the
means for thy
conversion.

Remedie, if it
come vpon a
supposed sinne
against the ho-
ly Ghost.

1. Tim. 2. 13.

Ad. 3. 17.

What the sinne
against the
holy Ghost is.

Three things
are in the sinne
against the
holy Ghost.

Signs that it is
not committed

Remedies if
the wounded
spirit come
from tentati-
ons of blasphe-
mie.
Bar. 1. de Confis.
Remember
they are the
devils sins, not
thine, but thy
crosses.

Reiect them.
Iam. 4. 7.

If this thy trouble come vpon a supposed sinne against the *holy Ghost*: because thou thinkest thy finnes are committed against knowledge and conscience, or for that thou hast made opposition to the truth: Thou must consider, that *Paul* persecuted the truth: *Peter* denied the essentiall truth: *David* sinned against his knowledge and conscience: And yet none of these did sinne against the *holy Ghost*, which is an vniuersall apostacie and a generall denying of the truth and whole religion: oppugning the same against the illumination of the minde and conscience. So that there are required to the committing of this sinne: First, knowledge. Secondly, a resolute and purposed malice. Thirdly, an opposition against the whole truth. This sinne cannot be committed of infirmity, or suddenly, or vnawares; but vpon despighfull malice, cleere knowledge, and settled resolution; consider with thy selfe, if thou wouldest not commit that sinne, then certainly thou committest it not: or if thou fearest or rewest, that thou hast false into it, and wishest to be free of it, then certainly thou art most free of it.

If the wound proceede from tentations of blasphemie, and with filthy and abominable thoughts in the minde, iudging thy selfe to be nothing else but an incarnate diuell, because of these filthy fantasies that are so *Terribilia de fide, horribilia de diuinitate*. Remember they are not thy personall finnes, but thy crosses: they are the devils finnes, and he must answer for them, not thine, for thou neither breedest them, nor approvest them, nor consentest to them. They are outward thoughts of an outward cause: they are not of our selves, nor of our selfe-corruption, but of them that are without. Let them goe as they come; strike not against them, reiect them as abominable. Make no count of their terror. Say with *Christ* in the like temptation, *Abiit, Satana, resist the diuill. Say, A way with him, and such his false absurdities. Make them alwayes Satans finnes, and not thine.*

thine owne; appeale to God; protest thy innocency of heart. Say with *Ruth*, *I doe the will I would not: & reuolue them no more in my minde.*

And giuing, but not granting; that they are thy personal and proper finnes; yet remember if thou repent, they proceede from thy vniuerſall part. They are pardonable in Christ; if thou canst with a sorrowfull heart say, *It is no more I that doe it; but sinne that dwelleth in me.*

Beware of idleneſſe and ſolitarineſſe, vſe holy company, with holy mirth, and ſinging of *Psalmes*. *Esa. 55.* *Christ* were tempted when they were ſolitary: open thy heart and eare to ſome faithfull ſe friend.

Watch over thine owne heart, and guard it by cauſing *The Word dwell plentifully in thy heart.* Exercise thy ſelfe in the meditation of the *Law of God*. Eſtabliſh thy heart by the counſell (not of thine owne wit) but of the moſt wiſe God. Oppoſe the light of grace, ſaying with *Christ* in the like ſentation, *It is written.*

The more that ſeſe vile thoughts come in thy minde, be thou the more zealous in the contrary: by all meanes ſeeke Gods glory. Be diligent in the point of thy particular calling.

And aboue all things, be inſtant in prayer, for mercy, and for light: to diſcerne the truth and vnto the one, and yeeld to the other.

If this malady proceede of finnes that haue waſted the conſcience, vſe all the meanes to amend thy impenitency (whereof ſee in the cure of impenitency:) And vſe all the remedies for comforting the diſtreſſed conſcience, lying vnder ſinne and wrath, as hath beene ſet downe before.

But if it proceede from the melancholious diſtemper of the body (as moſt frequently it doth) Thou muſt repent and renew thy repentance: thou muſt bee alſo comforted with the promiſes of mercy. As the *Angel of the Lord* ſpeake thus vnto ſuch as ſtand thus, and ſay

Protest thy innocency.

And if they were thy ſins, they proceed from thy vniuerſall part. They are pardonable.

Rom. 7.

Beware of

idleneſſe.

Vſe holy and

pleaſant com-

pany.

Strengthen thy

mind with the

light of grace.

Col. 3. 16.

Psalm. 1. 1.

119. 11.

Pro. 10. 17.

Ps. 119. 14.

Mat. 4. 10.

Be zealous in

well doing.

Be inſtant in

prayer.

If this malady

proceede from

waſting ſins,

vſe the reme-

dies that are

againſt impen-

itency.

If it proceede

from melan-

choly, the

helpes are,

Repentance,

Comfort.

Ps. 34. 7.

Plag. 12, 17,
12.

Ysa. 1. 18, 19,
and 24, 25,
2. Chro. 19, 2.

Ioh. 4, 19.

2. Chro. 19, 2.

Thou must be
counsellable.

Be persuaded
of the naturall
cause of thy
trouble.

Be cured by
Physicke.

If the trouble
be mixed, thy
cure must be
mixed.

Preferuatiue
against the
wound of the
Spirit.

Common
cures in prefer-
uatiue.

Againe, by
selfe with God.

Ioh. 12, 14,
Walke with
God, Gen. 5, 6,
and 8, 9, 10,
Gen. 17, 1.

Againe, by
selfe with God.

Ioh. 12, 14,
Walke with
God, Gen. 5, 6,
and 8, 9, 10,
Gen. 17, 1.

Againe, by
selfe with God.

Ioh. 12, 14,
Walke with
God, Gen. 5, 6,
and 8, 9, 10,
Gen. 17, 1.

liueth abhorre; Tisfe ye and see how gracious the Lord is, blessed is the man that trusteth in him: And there shall no euill come vnto thee, neither shall any plague come vnto thy Tabernacle: for he shall giue his Angels charge ouer thee, to keepe thee in all thy wayes: They shall beare thee in their hands, that thou shalt not stie thy foot against a stone: And the Lord is with you, while ye be with him: and if ye seek him, he will be found of you; draw nere to God and he will draw nere to you: cast downe your selues before the Lord, and he will lift you up.

Thou must depend on the counsell of others, and be assured of the naturall cause of thy disease. Suffer all honest policies, conscience and deuote thy false and foolish imagination. Let the aduice of some really skilfull, and well experienced Physician meddle with thee, to take away thy indistinctiō in this matter.

If this disease be mixed, partly of the body, and partly of the soule, the cure must be also wisely mixed. Helpe not the body first, and leaue the soule in anguish; neither goe about to finish the cure of the soule first, for then the disordered body shall mightily marre thy proceeding. Use either inuoluntarily, or with them both at once, or else per vices, sometimes helping the one, and sometimes helping the other, till they be both helped.

When thou hast obtained health to thy wounded spirit, by the Anodyn of heavenly ease and peace of God that passeth all vnderstanding, in the blood of that onely Passer-martyr, all holy means must be used to keepe thy conscience in a sound integrity of health. The foresaid points of curation and seuerall remedies being frequently and deeply digested in the minde: by serious meditation, will serue to be preferuatiues. And here withall study to be habitually acquainted with the Lord, that his presence may neuer be absent from thee, and that his countenance may run alwayes to thy soule.

Walke with God in thy heart, and walke uprightly before the Lord, as thou art commanded to doe.

Let thy heart soare aloft: bee heavenly, and not earthly minded. Thus thy conversation in the presence of God, shall be all the manner of grace.

With a quick perceiving eye observe Satans transformations, his deepness, his machinations, his methodicke stratagems, his assaults, and darts. Learne by grace and custome, to detect his enterprises. For in the whole armour of God, that ye may be able to resist in the evil day, and having finished all things, stand fast.

Watch, stand fast in the faith, and you like a man, and be strong, but specially against the committing of reigning sinnes that doe waste and canker the conscience, which God in his iustice useth to plague with an incurable wound.

Entertaine remorse of sinne past, with a daily and serious examination of thy heart, which is able to save thee from relapse. Entertaine sensibleness of all sinnes present; whether they be occurrent to thee, or resident in the persons, of what name. Preserve integrity, and a heartfull stedfastness of heart. Let thy conscience stand as the watchman of every house to shew thee the way against sinne.

Incomfite by all means possible, as by hearing, reading, conferring, meditating and praying: to preserve thy heart under the feast of the mercy and peace of God. Rejoyce exceedingly when thou hast glorious feelings rest not upon them; but only upon the firm and stable promises that are all in Christ, *ye and Amen.*

Accustom thy selfe to comfort others: when thou art conuicted and comforted; saying to thy brethren: God hath comforted thee, that thou maist be able to comfort them that are in tribulation by the comfort wherewith thou thy selfe art comforted of God. Which shall reflect backe from the party whom thou comfortest, to thy owne heart, for the better confirmation and preservation of thy present comfort.

CHAP.

Phil. 3. 20.

Understand Satans assaults.

Eph. 6. 13, 14, 15, 16, 17, 18.

Watch.

1. Cor. 16. 13.

Entertaine remorse of sinne past.

of sinne.

of sinne.

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CHAP. X.

Deolent Impenitency.

Ephes. 4. 19. Which being past feeling, have given themselves unto wantonness.

Rom. 2. 3. The heart that cannot repent.

Description.



Impenitency, and heart that cannot repent, will be the better knowing, if true repentance bee first rightly understood. True repentance hath two most essentiall parts, Contrition and Conversion.

Contrition is a sorrow of hart to Godward for sinne: that is, for the offence of God, and that draweth the heart to God: not a worldly sorrow, which is conceived for the punishment and skathe of sin. Contrition must be accompanied with 1. the knowledge of sinne: 2. the hatred of sinne: 3. the iudging and condemning of our selues for sinne: 4. an humiliation and confession of sinne: 5. with a loue to God: 6. and hope of mercy in him.

This is *the breaking up of the fallow ground* of our hearts: The *renting* of the heart: The *pricking* of the heart: A *contrite* spirit: The *Lamentation* of Ephraim: A *shaming* and confounding: The *abhorring* of our selues; and a *Lamenting* after the Lord.

In regard of this sorrow, the Latines giue repentance

a name

Rom. 2. 5.

Repentance hath 2. parts.

Contrition must have a three-fold sorrow, first from the heart, secondly for sin, thirdly to God. 1. Cor. 7. 9, 10. Contrition must be accompanied with foure things.

Ier. 3. 13.

1. Cor. 13. 31.

1 Ioh. 1. 9.

Ier. 15. 20.

Iob 4. 6.

Repentance gets the names of contrition.

1 Ier. 4. 4. and

Hos. 10. 12.

1 Ioh. 1. 23.

1 Act. 3. 37.

1 Psal. 51. 17.

1 Ier. 37. 18, 19.

1 Ezech. 36. 32.

1 Iob 42. 6.

1 Sam. 7. 3.

a name from that dolour, wherewith the heart is punished. The *Groans* from the care, solicitude, and anxiety that doe accompany contrition.

As for *Conversion*, it must be a changing and turning of the heart to God by: 1. *regeneration*. 2. A turning from all sinne by *mortification*; and 3. A constant turning to God in that grace of *sanctification*; and a rising vp to a new life.

This is the *circumcision* of the heart, that *turning* to God; a *turning* from darkness to light; and from the power of Satan to God: a turning from sinne, to serue the liuing God; that ceasing to doe euill, and learning to doe well. In regard of this turning, Repentance is called by the Hebrewes, *Thachabub*; Jerem. 4. 1. A borrowed word from them that haue gone long astray, and now returning after admonition to the Kings high way. It is called by the *Grecians*, an amendment of former foolishnesse, or a changing of the minde from worse to better.

So that repentance is a constant sorrow in the heart, for the offending of God by sinne; with a hearty turning from all sinnes to God. Which is accompanied with seuen effects and signes: as *Care* of amendment; *Clearing* from other mens guiltinesse; *Indignation* against thy selfe: *fear* to offend God: *great desire* to approue thy selfe to him: *Zeale* of his glory: *Reuenge* against thy owne corruption.

And by the contrary *Impenitency*, or heart that cannot repent; is a wanting either of this sorrow, or of this turning, or of both: not onely is it a simple priuation of repentance; but also a perverser disposition: whereby the heart neither can, nor will repent. So that a heart that cannot repent; is such a heart that both lacketh repentance, and hardly can repent: yea such a one as hath in it selfe a malicious quality, directly opposed, and contrary to repentance.

It is called *Doleful*, because impenitents lacke true sorrow

Penitencie is
pena.

Metamorphosis is
Mat. 27. 3.

Conversion is
three things.

1. Eph. 4. 22. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Rom. 6. 4. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Names of re-
pentance are
from con-

trition: 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Jer. 4. 4. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Isa. 55. 7. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Act. 16. 1. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. Thel. 1. 9. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Act. 26. 30. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Isa. 1. 16. 17. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Jer. 4. 1. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

What repen-
tance is.

The seven ef-

fects thereof.
1. Cor. 7. 11.

What impeni-
tency is.

Rom. 2. 5.

Apostrophe
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Rom. 2. 5.

How it is said
that the impenitent cannot
repent.

1. Jer. 18. 11. 12.

Ephel. 4. 18.

sorrow

And penitency

Impenitency

is either eu-

dem, or the

conceded with

false repon-

ance.

Mat. 23. 3.

Divers forms

of false re-

pentence.

Hebr. 10. 27.

Exod. 8. 19.

and 9. 27.

and 10. 16.

Isa. 1. 19.

Esa. 5. 7.

sorrow for sinne, and are past feeling, and who haue ceased from all dolour, and haue no sense of paine. Vnder *Impenitency*, is not onely contained common and open *impenitency*, but also every sort of delayed and false repentance. As the desperate repentance of *Indes*, who repented, but did not conuert. The fained repentance of *Achab*, who repented hypocritically. The temporal dolour and teares of *Esa*. The fained humiliation of *Pharaoh*. The *rending of the clout*, and not of the heart. The punishing of our selues, and *afflicting of our soules*, for a day to bowe downe the head, as a bull-rush, and to lye downe in sackcloth and ashes, without inward remorse or true turning to God.

So he that is grieved (although neuer so sore) for sin, and turnes not to God: or hee that turnes from one sinne to another: or he from whom sinne doth turne, because of impotency: or he that turnes from many finnes, but not from all, as *Herod* did: or he that turnes from all outward finnes, as the *Civilian* or *Moralists* doe: Or he that turnes from sinne, either because he is sick of it, or through light of reason, or for feare of punishment, or for loue of vertue: and not through the speciall grace of true contrition and regeneration: hee cannot be said to repent truly, but still abideth vnder that heauie calamity, and disease of impenitency.

Part affected.

Heart.

THe part affected, is chiefly the heart, that will not be contrite and broken with sorrow: but still taketh pleasure in vnrighteousnesse, and refuseth to returne to God. The rest of the faculties of the soule sympathize: the minde acknowledgeth not sinne, the conscience is in a senselesse stupidity, and the whole affections doe follow their sway and swindge.

but their inward impenitency because they are *deceitful*.

the first and second kind of sinning is the first kind of sinning. *Causes.*

When the milk swelleth, the rest of the body decayeth. The man that swelleth in prosperity, (if he be left to himselfe) pineth away into impenitency: hereby it is said, *Ease sleazeth the foolish, and the prosperity of fools destroyeth them.* The heart too much injoying prosperity, is deprived of grace, and is loosed to all impiety. *Noah hath been at rest from his youth, and he hath settled on his lees, and hath not been poured from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his sin is not changed. The Levites complained of the people of Israel: When they had rest, they returned to sin, and before the Lord: and the Lord complained of the same, saying: I spake unto thee when thou wast in prosperity: but thou saidst, I will not heare: this hath been thy manner from thy youth. And ye were as a fire-brand plucked out of the burning: yet little ye were returned unto me.*

Customs of sinne maketh a man to bee *sinful* deep in rebellion; and to take on a habite of impenitency: of whom it is said, *Can the Blackske change his skyn? or the Leopard his spots? shall they also doe good, that are accustomed to doe ill.* Howewithin is loyned a wicked despising of the leaders of him to repentance; to wit, the riches of Gods bountifullnesse and patience; and hee groweth old in sinne.

God in his most righteous Iustice giueth ouer many to themselves, and to a senselesse impenitency; and this because of their former contempts. Sometimes despising them of the benefit of his Word: sometimes giving them his Word (as a *savour of death*) with a conuincing and killing efficacy; beating still their eares: sometimes astonishing them; some other times supplying them: sometimes againe irritating them: whereby they are more and more confirmed in impenitency. As it is said,

Prosperity
abused.
Prou. 1. 32.

Ier. 48. 11.

Nchem. 9. 28.

Ier. 32. 32.

Amos 4. 11.

Customs of
sinne.

Isa. 31. 6.

Ier. 13. 23.

Rom. 2. 4.

Ezek. 33. 43.

God in iustice.
For contempt
giueth not his
Word, or else
he giueth it
in wrath.
To conuince.
To indure.
To astonish.
To dull.
To irritate.

Gas

Esa. 6. 9, 10.

Go and say unto this people, Ye shall heare indeed, but ye shall not vnderstand: ye shall plainly see, and not perceiue. Make the heart of this people fat, make their eares heauie, and shut their eyes; lest they see with their eyes, and heare with their eares, and vnderstand with their heartes, and conuert, and I be able to saue them.

Satanus deccit.

2. Tim. 2. 26.

The diuell here is both diligent and cunning, and (now almost of fixe thousand yeeres) of great experience, in making the snares of impenitency, and intrapping men therein, wherein they lie; *As prisoners to doe his will.* He couereth the misery and poyson of sinne with his sweet sugered deccitfull and shadowing baits. Hee maketh them delightfull both to be attempted and entertained; and causeth a man to sleepe long therein, vntill at last (vnder some grieuous calamity) hee beginneth to shew his hotnes, and terrifieth the poore impenitent soule; that it may be swallowed vp in the gulfe of finall desperation.

Blindnesse.

Rom. 9. 17.

When a man neuer reflecteth the beames of his mind vpon his miserable selfe; but measureth himselfe by himselfe, he still abideth impenitent: he thinketh he is rich, and increased with goods, and hath need of nothing, *And knoweth not that he is wretched, and miserable, and poore, and blind, and naked.* He hath a pharisaicall conceit of himselfe, he *confideth not himselfe*: and neuer faith, *What haue I done?* Herewithall concurreth the ignorance of God, and of his will, *A cogitation darkened.*

Iam. 1. 24.

Ier. 8. 6.

Eph. 4. 18, 19.

As faith is the cause of repentance, so infidelity is the cause of impenitency, as it is said: *Take heed, brethren, lest at any time there be in any of you an euill heart, and vnfairnesse, so depart away from the living God. Simon Magus* had an hypocriticall and temporall faith; but because he wanted the true sauing faith, his heart remained incredulous, in the gall of bitterness, and in the bond of iniquity: he could not repent, for his heart was not right in the sight of God.

Incredulity.

Act. 8. 13, 14, 15.

Induration.

Hardnesse of heart is a speciall cause heerein: as it is said,

said, *But thou, if thou thinkest hardnesse, and heare that cannot repent, beseechest thyselfe against the day of wrath, and of the declaration of the iust iudgement of God. And having their cogitations darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts, which being past feeling, have given themselves unto wantonnesse, to work all uncleannesse men with greedinesse.*

Out of that spirit of slumber proceedeth the removing of the heart from God, and turning to him hypocritically: a heart senselesse of sinne, carelesse of grace, and fearlesse of iudgement; and a daily precipitation in sinne, and growth in impenitency.

A carnalized and seared conscience maketh men to be past feeling: the vnwritten law and naturall sense of the conscience being extinguished, and natures light put out, a reprobate sense doth follow; running with a remorselesse heart so farre into impenitency, that they are bold to sinne in plenitude, and compleatnesse, with greedinesse.

Signes and Symptomes.

HEE that is sunke deepe in impenitency, goeth daily backward, and falleth away more and more: He ploweth wickednesse, and reapes iniquity, and eares the fruit of lies: Hee repenteth not of his wickednesse, saying, *What haue I done?* Hee turneth to his race, as the horse rusheth into the battell: The Storke in the syre knoweth his appoynted times: and the Turtle, and the Crane, and the Swallow, obserue the time of their coming: but he knoweth not the iudgement of the Lord. The Oxe knoweth his owner, and the Ass his masters crib; but he hath not vnderstood. Hee contemneth the great workes of God: His rebellion and disobedience is great, and he becommeth a mocker and misuser of the messengers

Reim. 2, 7.

Eph. 4, 18, 19.

Spirit of slumber or security.
Esa. 29, 10, 13.

A seared conscience.
Rom. 2, 17.
Rom. 1.
Gen. 19, 16.
Ephes. 4, 18.

His desolation.
Esa. 1, 4.
Hos. 10, 13.
Esa. 30, 1.

Ier. 8, 6, 7.

His contempt of Gods iudgements.
Workes.
Word.
Esa. 1, 3.
Math. 11, 30.
Ier. 3, 13, 14.

2. Chro. 36. 16.

His false peace

Ier. 31. 18.

His contempt
of the time
and meanes.

Reu. 3. 21.

Ier. 8. 6.

and 3. 3.

and 6. 15.

His security.

Amos 6. 3.

Iſa. 23. 12, 13.

He is not ter-
rified by the
Croſſe.

Ier. 5. 3.

Iſa. 9. 13.

Aſa. 26. 28.

Hoſ. 7. 8, 9.

Hoſ. 7. 11.

Reu. 16. 9.

messengers of God, and a despiser of his words. His festered sore overcometh the saving vertue of the Word.

He desireth nothing to bee spoken to him but peace, peace (when there is no peace.) He is like an vntained calfe; so wanton, that he cannot be subiect to the yoke.

He abuseth the time of repentance, and will not enter into a consideration of himselfe? He is more ashamed for the rebuke of his sinne, then for the committing of it. O marvellous madnesse, not ashamed of the wound; but, ashamed of the binding vp of the same! He hath a whorres fore-head, he will not be ashamed.

He puts farre away the euill day, and approacheth to the seat of iniquity: hee is full well content to lie well, eate well, sing well, and drinke well; but hee is not sorry for the affliction of *Ioseph*. When God calleth vnto weepings, mourning, and girding with sackcloth: Behold, ioy and gladnesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine, eating and drinking: for to morrow we shall die, doth he say.

If God strike him, he will not be sorry; if he consume him, hee will refuse to receiue correction. Hee makes his face harder then a stone, and refuseth to returne. And though God punish him oft, it is all in vaine; hee will not turpe to him that smiteth him. The farthest foolish vantage he maketh vnder the Croſſe is, sometimes he will become almost a Christian, and as a cake on the heardi not turned. He will haue gray haire heere and there vpon him, before he turne to God. For notwithstanding all his corrections, he will not turne to him, nor seeke him. Hee is like a dove deceiued without heart, that cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.

When he boyleth in greatest heat of hottest afflictions, hee will but blaspheme the name of God that hath power ouer his plagues; hee repenteth not to giue him glory.

Prognosticks.

Prognostickes.

Impenitency proceed of meere ignorance, it is more easily helped: But that which is conioyned with knowledge against conscience, and confirmed by custome, becommeth inueterate, and most hardly helped: sinne groweth custumable; an old disease is hardly cured; and a sore long neglected, is the more deeper festered. *He conuerteth the fauour of life, into the fauour of death.* It conuinceth him more then conuerteth him: Sudden sounds make fearefull wakings, but vsuall sounds disquiet not. The canon-shot of the Law at the first astonisheth, but the vsuall impenitent-hearer is not affrighted at the greatest thunder of the same.

The more repentance is delayed, or impenitency couered with false repentance, it is the more dangerous. *He that hideth his sinnes, shall not prosper; but hee that confesseth and forsaketh them, shall haue mercy.*

The more sight the impenitent hath of Gods great workes, and the more hearing hee hath of his gracious Word, there abideth in him the greater woe, even the woe of *Corazin, Bethsaida, and Capernaum*: for it shall be easier with *Tyrus, Sidon, and Sodom* in the day of Iudgement, then for him. If hee hath false into impenitency, after that hee had professed religion before, and forswears the true religion; his estate is very grievous: yet with *Manasses, Salomon, and Peter*, hee may obtaine recovery, if so be he make not a finall deniall of Christ. But he that commeth to that degree of malicious impenitency, to fall away from the Religion vniuersally and wholly; there is no hope of such a man; because he doth not onely fall, but fall away.

If a man, after some grievous sinne, come to repentance, and yet fall in the same sinne againe; his impenitency the second time is more dangerous, and is like a second apoplexie exceeding perillous. There is no particular

Case lesse dangerous.

More dangerous.

Prou. 12. 6.

2. Cor. 2. 16.

The Word a fauour of death to him.

Case of delay.

ed and recouered repentance

Prou. 28. 13.

Case of impenitency ioyned

with knowledge, and after profession.

Mat. 11. 20.

1 Chron. 33.

1. Pet. 1. 21.

Luk. 22. 32.

Heb. 6. 16.

and 10. 29.

Case of relapse.

Act. 10. 43.
Luk. 17. 4.
The evils that
accompany
and follow
impenitency.
1. Tim. 2. 26.
His fulnesse
of sinne.

His terrors.
Dan. 5. 6.

Esa. 28. 29.

His iudge-
ments.

Gen. 4. 7.

Iob 13. 26.

Prou. 1. 32.

Heb. 10. 31.

Deut. 28.

Deut. 32. 34.

Ezech. 7. 6.

Rom. 2. 5.

Eccles. 11. 3.

Rom. 8. 39.

1. The. 1. 7, 8, 9

cular example of recovery after a relapse, in the Scriptures, yet in regard of Gods generall and indefinite promises of mercy, and his owne mercifull nature, hee may be recovered. The prince of this world possesseth him fully, and the Cattle of his heart is his mansion place, which he keepeth vnder peace, till he finde his convenient time, to finish his conceiued malice against him.

His impenitency peruerteth his will, corrupteth his affections, hardeneth his heart, feareth his conscience. His body and soule are more and more disabled in the way of grace. The eldest sicknesse makes the weakest body: Sin at the first (as vsuall) checketh the conscience; but thereafter (made vsuall) his conscience becometh remorselesse. He sinned first with fearefulnessesse, at last he sinneth with greedinesse.

The pangs, terrors, and feares of the impenitent, which he cannot eschew, are as it were, certaine flashings of the flames of hell fire: And will make him in the midst of mirth to haue a trembling heart; and in the midst of greatest ease, to be most disquieted within.

And because sinne lyeth at his doore, and lurketh at his heeles: In its owne time it will seaze on him, and rent his soule in pieces. God shall write bitter things against him. Prosperity (the sewell of his impenitency) shall destroy him. And hee shall finde how fearefull a thing it is, to fall into the hands of the liuing God: and to bring vpon himselfe that vgly troope of threatened curses. The store-houses of Gods iudgements watch for the impenitent, that he cannot escape. Hell hath enlarged it selfe, and hunger-bitten death is ready to cut the tender twig of his momentany life, to thrust him thither: *And as the tree falleth, so shall it lye:* As death findeth him, so shall it present him to the Iudge. The generall Iudgement shall ouertake him, and shall make eternall indignation and wrath, tribulation and anguish fall vpon his soule; *When the Lord Iesus shall see him selfe from heauen with his mighty Angels, in flaming fire, rendering ven-*

geance

penance into them that doe not know God, and which obey not unto the Gospell of our Lord Iesus Christ, which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power.

Curation and remedies.

Impenitency would be prevented, and cured with expedition. A sore long neglected, is the deeper festered: The longer the tree groweth, it taketh the deeper roote: The enemy is more easily repelled, then expelled: Vices are more easily holden out, then cast out. Whilest custome is not resisted, it becommeth necessity. *The wicked mans bones are full of sinnes of his youth; and they shall lie downe with him in the dust. Can the Blacke-Moore change his skinned, or the Leopard his spots? Thin may you also doe good, that are accustomed to doe euill.* Satan is hardly chased out of his old accustomed possession: and the old impenitent is so inured to Satans captivity, that hee thinketh there is no better company.

Thou must first of all be wisely instructed, *with meeknesse, prouing if God at any time will giue thee repentance, to open thy eyes, that thou maist turne from darknes, to light, and from the power of Satan, vnto God: To the intent that thou maist be made to know thy iniquity.* That after thou art instructed, thou maist smite vpon thy thigh and bee ashamed, *you confounded: because thy sinne is euer before thee.* That thus considering thy owne wayes, and turning away from all thy transgressions, thou maist turne againe *thy feet to Gods testimonies.*

Thou must be brought to make a narrow and sharpe examination of thy selfe: wherein thou must search the greatnesse of thy guiltinesse, and how far thou standest culpable of iudgement. *Search and try thy wayes, and turne againe to the Lord.* Ascend vpon the tribunall of thy minde against thy selfe, and set thy selfe guilty before

Curation delayed, dangerous.

August.

Iob 20. 11.

Ier. 13. 23.

Instruction.
1. Tim. 2. 25.
Act. 26. 18.

Ier. 2. 13.

Ier. 31. 19.

Psal. 51. 3.

Ezek. 18. 28.

Psal. 119. 39.

Examination
of the heart.

Lam. 3. 40.

Psal. 51.

Consideration
of thy mani-
fold miseries.

Deut. 28.

Esa. 46. 8.

Rom. 6. 21.

Ier. 31. 19.

Esa. 26. 9.

Consideration
of Gods great-
ness.

Esa. 46. 9. comp.

sum v. 12.

Hof. 11. 5. 6.

And mercies.

Ioa. 2. 13. 14.

A&G. 14. 15.

Ier. 3. 13.

The examples

of others.

Luk. 13. 3. 34. 5

thy selfe; put not thy selfe behinde thy selfe, lest God put thee before himselfe. Flee therefore vnto the mediciner: repent; say, I acknowledge mine iniquity, and my sinne is euermore before me: Against thee onely haue I sinned, because thou onely art without sinne.

Thou must call to minde the manifold miseries that shall befall to thee in life, in death, and after death: terrours and shame, with troopes of threatened calamities and plagues. *Remember this, and be ashamed.* And, *What fruit haest thou of these things, whereof thou art now ashamed? for the end of these things is death.* Take vp a bitter lamentation, and howle after the manner of Dragons: for if thou couldest weepe nothing but teares of blood, if thou couldest dye a thousand times in one day for very griefe, it would not be sufficient sorrow for thy finnes. If thus thy terrible misery be rightly considered, it will serue as an iron scourge to drive thee from thy impenitency. What man is he that would be so foolishly presumptuous, as for to obtaine any one pleasure, would aduenture the burning but one of his fingers? how much more is he more then mad, that for some few pleasures of impenitency, would aduenture the intolerable and eternall burning of body and soule?

Consider that great God, in his excellent and essentiall properties: how hee is God, and there is none other God, and there is nothing like him, &c. *Hee is the Lord of hosts; the Lord is himselfe his memoriall: Therefore turne thou to thy God, keepe merrcy and iudgements, and hope still in thy God: yea, he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill: who knoweth if he will returne and repent, and leaue a blessing behinde him? He is in that made heauen and earth, and the sea, and all things that in them are.*

Remember the tragicall examples of impenitents, so oft recorded and set downe before thy eyes: As Christ said, *Suppose ye these Galileans, whose blood Pilate had mingled with their swine sacrifices, were greater sinners then all*

all the other Galileans, because they have suffered such things? I tell you nay, but except ye amend your lives, ye shall all likewise perish. Or thinke you that those eighteen, upon whom the tower in Siloam fell and slew them, were sinners above all them that dwell in Ierusalem? I tell you nay, but except ye amend your lives, ye all shall likewise perish.

Chrysostome would haue men oft talking, and thinking vpon hell, that they might auoyd it. And *Hierome* thought euer he heard the Trumpet of the last Iudgement sound in his eares. Let it still be sounding as an admonition to thee to repent. *God admonisheth all men euery where to repent, because he hath appointed a day, in the which he will iudge the world in righteousness, by that man whom he hath appointed. And the Lord is not slacke concerning his promise (as some men count slacknesse) but is patient towards vs, and would haue no man to perish, but would all men to come to repentance.*

When thou art affrighted and humbled for thy impenitency, thou must know the good and benefit thou art to obtaine, if thou wilt repent. Repentance diuersifieth iudgements (which impenitency doth otherwise procure.) *God repenteth of the euill that he hath said: And queneth the fire in the house of Ioseph, and Bethel. Hee withdraweth the axe from the root of the trees, and keepeth vp wrath. It likewise deliuereth out of present iudgements, if so be we will search and try our wayes, and turne againe to the Lord: And acknowledge our faults, and seeke him in affliction diligently. The Prodigall child onely refuge was repentance, to runne home to his father and obtaine fauour.*

Call to minde the most gracious promises made vnto repentants: *Christ said, The sick had need of the Physician. And, I am come to call sinners to repentance. And, Come vnto me all ye that are weary and laden, and I will ease you. Who is a God like vnto thee, that taketh away iniquity, and passeth by transgression? Hee retaineth not his wrath for ever, because mercy pleaseth him. He will turne againe,*

L 3

and

Remembrance
of the last
Iudgement.
Act. 17. 30, 31.

2. Pet. 3. 9, 10.

Consideration
of the profit
of repentance.

It diuersifieth
iudgements
before they
come.

Ier. 18. 3.

Iona. 3. 9, 10.

Mich. 7. 0.

Reu. 1. 19.

It relieueth
out of present
iudgements.

Lam. 3. 40.

Hos. 5. 15.

Luk. 15.

It obtaineth
the promises of
mercy and life.

Mat. 9. 12.

Mat. 11. 28.

Mic. 7. 18, 19.

Ezek. 18. 30.

Isa. 1. 18, 19.

Ier. 3. 12.

and 4. 14.

Ag. 3. 19.
Amos 5. 4.

2 Sam. 12. 12.
Luk. 18. 13.
Luk. 23. 42.

Promises of
things tempo-
rall and spi-
rituall.

Iob 22. 22.

Ier. 32. 22.

Consideration
of Gods pa-
tience.

Rom. 2. 4.
Gen 39. 9.

1. Pet. 4. 3.

Rom. 2. 5.

Meditation on
Christs death.

1. Pet. 4. 2.

August. 1. de
Virg.

*and haue compassion vpon vs: he will subdue our iniquities,
and cast all our sinnes into the bottomie of the sea. Seeke ye me,
and ye shall liue. Dauid and Manasses by repentance got
presently a remission: The humbled Publicane departed
iustified: the penitent theefe got his sweet response: To
day shalt thou be with me in Paradise.*

Many are the particular promises of mitigating and
remouing of temporall calamities, of excellent deliue-
rances, and of spirituall and worldly blessings, as the
Lord finds them in his wisdom meet for thee. So as
God saith to thee, *Thou disobedient child, returne, and I
will heale thy rebellions.* Answer thou againe, *Behold, I
come vnto thee, for thou art the Lord my God.* See Iob. 22.

Consider the bountifullnesse, patience, and long suf-
fering of God, that thou maist bee led to repentance.
Thinke of Gods goodnesse, as Ioseph saith of his masters
kindnesse: *He hath kept nothing from me; how then can
I doe this great wickednesse, and so sinne against God? It is
more then sufficient for vs that wee haue spent the time
past of our life, after the lust of the Gentiles.* If this his pa-
tience and bountifullnesse be abused through impeniten-
cy; it will heape vp vnto thy selfe wrath against the day of
wrath.

Set thy eyes vpon that admirable Crosse of Christ,
whereby thou must arme thy selfe against impenitency.
*That thou henceforth shouldest liue (as much time as remaineth
in the flesh) not after the lusts of men, but after the
will of God.* Incontinent at the presence of Christs Crosse,
the whole armies of sinne and the flesh are put to flight.
Looke into the wounds of him that hangerth, vpon the
blood of him that is dying, vpon the price of him that
redeemeth, vpon the print of the wounds of him that
riseth. Hee hath his head bowed downe to kisse, his
heart opened for to loue, his armes stretched out to im-
brace, his whole body displayed to redeeme. Consider
how great these things are; weigh them in the ballance
of your heart, that hee wholly may bee fixed in your
heart,

heart, who wholly was affixed vpon the Crosse.

At his death the Sunne was eclipsed, darknesse couered the earth, the rocks did breake, the vaile was rent, the graues were opened, the dead did rise, the whole creatures were commoued: To teach thee, if thou wert as high as the heauen, as braue as the vaile, as hard as the rocke, and as dead in sinne, as if thou wert rotten in the graue; it is thy part to tremble at that Crosse, to bee awaked from thy slumber, and to turne speedily from thy impenitency. Howsoeuer this Crosse be to the *Iewes* a stumbling block, and vnto the *Grecians* foolishnesse: yet let it bee to thee, thy onely wisdom, and power of God to saluation: And say, *God forbid that I should reioyce but in the Crosse of our Lord Iesus Christ, whereby the world is crucified vnto mee, and I vnto the world.*

If by these foresaid considerations thou canst be moued to repent: the diuell and thy owne flesh will be instant, to make thee delay the practice of this thy purpose, till the time of sicknesse. But consider, that in repentance there is much hypocrisie. The most fained repentance beginneth oft in exremity, and endeth with the danger. *Pharaoh* neuer confessed and promised amendment, but when he was vexed with plagues. *Saul* did not acknowledge his sin, nor pretended desire to worship, but when he was threatened. *Achab* did not humble himselfe in sackcloth, till he heard of heauie iudgements. True repentance is Gods speciall gift; not giuen when we will, but when he pleaseth. Be not deceived by delaying repentance to sicknesse. *God is not mocked; for what soeuer a man soweth, that shall he also reape:* he must sow timely and not faine.

Redeeme the time: for now is the acceptable day. To day if you shall heare his voyce, he doth not your hearts. We haue not the morrow in our owne hands. Remember now thy Creator in the dayes of thy youth, whilst the euill dayes come not. They that contemne the time of repentance, God commonly takes them away from the time: or

Another consideration of his death.

1. Cor. 1. 23.

Gal. 6. 14.

Remedies against delay of repentance till sicknesse.

True repentance hardly is gotten in exremity of sicknesse.

Exod. 9. 27.

and 10. 16. 27.

1. Sam. 14. 27.

1 King. 13. 6.

and 21. 27.

Gal. 6. 7. 8. 9.

Redeeme the time.

Psal. 91. 7. 8.

Eccles. 12. 1.

The code of time is oft punished.

Hcb. 12. 17.

Mat. 25. 11.

Reu. 3. 20.

Reu. 3. 21.

Speedy repentance is most profitable.

Phil. 1. 23.

2. Cor. 5. 1.

August.

Consider the shortness of life.

Ier. 8. 7.

Eccles. 9. 12.

Iob. 17. 16.

and 34. 20.

Luk. 12. 46.

Luk. 12. 20.

Remember a

gainst the de-

lay of repen-

tance till the

houre of death

puts them out of all hope of time to come, by giuing them ouer to desperation, or else to a reprobate minde. Thus *Esau*, when he would haue inherited the blessing, hee was reiected, for he found no place to repentance, though hee sought the blessing with teares. The foolish *Virgins* neglected their time, and were excluded, though they cryed; *Lord, Lord, open to vs.* If Christs long standing at the doore of our hearts, and knocking be despised, hee will depart without returning. The Lord gaue *Iezabel* space to repent of her fornication, and shee repented not: and therefore she is threatned with finall destruction to fall vpon her and her children.

The great good of speedy and timous repentance would be much regarded. For it taketh more deepe root in vs; it maketh holinesse farre more pleasant and easie; it breedeth the more ioy, peace and comfort to the heart; it causeth the longer time to be spent in Gods seruice, and the greater reward to follow: It maketh the life sweet and ioyfull, and death securely expected: saying, *I desire to be dissolued, that I may be with Christ, which is best of all.* And, *We know that if our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, that is, an house not made of hands, but eternall in the heauens.* Neither can he die ill, who hath liued well.

Consider the momentary shortnesse of thy life: It is but the passage of the weauers shuttle, a shadow, a span, a tale, a dreame, a vapour, a smoke, a flower, a cloud, and vanity it selfe. Consider the most vncertainty of this short life, we are tenants at will, here this night, and away in the morning. Many who haue thought to liue longest, died soonest. So man doth not know his time: suddenly hee goeth downe to the grave. The riuill and foolish seruant said, *My master doth deferre his coming.* And, *O fools, this night they may fetch the soules from thee.*

The houre of death is (of all the times of our life) the most vncke time for repentance: when the body is full of paine, the minde full of feare, loth to leaue the world:

Satan

Satan busie with dangerous tentations: At one time the poore impenitent, meddling with so many molestations: An angrie God, an accusing conscience, a tempting *Devill*, a snaring world, a panting heart, a pained body, a distressed soule: what leasure can an old impenitent have, to gather his wits to fanne himselfe, and turne to God? were it not a thousand times better to repent in time, that when death commeth, we have no more to doe, but to die, and to say? *I am now ready to be offered, and the time of my dissolving is at hand: I have fought a good fight, and have finished my course: I have kept the faith: from henceforth is laid up for me the Crowne of righteousness, &c.*

Delayed repentance maketh sinne to get strength: and euery entertained sinne, maketh a way for more, and worke then it selfe. As *David* his idleness ouercame him, and brought on adultery: and adultery brought on murder. *Herods* incest opened a doore to his murder: and both these to his deuillish impiety. *Judas* couetousnesse brought on treason: and treason made a way for desperation. Sinne is the poison that disperseth it selfe, and conuertes euery luyce into its owne nature: As one peece of leauen that leaueneth the whole lump.

If we turne not to God before we be old, when sin is become old in vs, we shall be too weake to cast it off. All other trades are best learned in youth; for they that learne yong, learne faire. *Teach a child in the trade of his way, and when he is old, he shall not depart from it.* Age is vnfit for learning, and more forgetfull to remember. It is full of distractions, infirmities, sicknesse, dolours, troubles, and cares of minde. It is fittest therefore to turne to God in youth; when wit is swiftest, memory strongest, and the prime and best fruits of our life should bee dedicate to God.

By all these considerations, breake off the delay of thy repentance; Repent by practice, and not by purpose, giue not to God a blind or lame offering of partiall penitency: Both sorrow and sinne no more, let thy repentance

Zeph. 2. 1.

2. Tim. 4. 6, 7, 8.

Remedies. . .
gainst delayed
repentance
vntill old age.
One sin bringeth
on another.

1. Cor. 4. 4.
Gal. 5. 9.

Repentance
best learned in
youth, & worst
in age.
Pro. 22. 6.

Eschew partiall
repentance.
Repentance
must be true.
Leh. 4. 8.

Intire.
Torell.
Psal. 66. 18.

Vniuersall.
Iam. 2. 10.

Luk. 1. 6.

Luk. 1. 74, 75.

Vniuersall how

Gal. 6. 1.

Censures.
Mat. 18. 17.
1. Cor. 5. 4, 5.
Crosses.

2. Sam. 7. 14.
Prou. 20. 30.

tance be intire, from the heart: And so all, of the whole man: *Clenſe your hands, ye ſinners, and purge your hearts, you wauering minded. Thou muſt regard no wickedneſſe in thy heart.* Let it be *vniuerſall*, with reſolution to performe all the commandements: *For whoſoener ſhall keepe the whole Law, and yet faileth in one point, he is guilty of all: Thou muſt walke in all the Commandements and Ordinances of the Lord, without reproofe.* And, *ſerue God without feare all the dayes of thy life, in bolinneſſe and rightcouſneſſe before him.* Let true repentance be; and appeare in all the parts of thy perſon. In all the actions of thy parts. In all the Commandements of thy God. And in all the dayes of thy life. If thou (thus repenting) happen to fall by occaſion into any fault, let them that are ſpirituall, reſtore thee with the ſpirit of meekneſſe.

The Churches ordinary remedies, againſt obſtinate impenitency, are the Eccleſiaſtickes cenſures.

Gods extraordinary remedies are Croſſes, which he uſeth as *Adams* ropes to draw them, and a *hedge of thornes* to keepe them from impenitency: And if they ſigne, as a *Rod of men*, to chaſtize them. Stripes and wounda (of Gods corrections) are a purging medicine, againſt the euill (of mens impenitencie.)

CHAP. XI.

Pestilent Selfe-loue.

2. Tim. 3. 1, 2. *Perilous times, for men shall be louers of their owne selues.*

Description.

AS Amnon was sore vexed and fell sicke for the loue of his sister *Tamar*: so doth the selfe-louer for the loue of himselfe: He pineth away, all his vitall spirits are exhausted with that pestilent vendome. There dieth more by this plague, then seuentie thousand that died in *Israel* in the dayes of the pest.

There is one lawfull and tolerable loue of our selues: not preiudiciall to God, nor to our neighbours; nor to our owne saluation, conscience, health, estate, and honesty. It is subordinate to Gods will, and to sanctified reason: and is ruled by those. Every man is a louer of himselfe by nature. All naturally doe loue themselves. Charity beginneth at it selfe. A man to be a louer of himselfe, is naturall: to loue himselfe in honesty, it is a thing vertuous: to loue himselfe in pietie, it is a thing gracious. This lawfull selfe-loue is the director of morall vertues, and an entertainer of diuine graces; the end whereof is, that it may be well with them, that thus doe loue themselves.

This is onely competent to him that is truly good, and truly wise; because he loueth himselfe according to

3. Sam. 13. 2.

3. Sam. 34. 1.

The lawfull
loue of our
selues.

Ephes. 5. 29.

1. Cor. 10. 31,

33. & 8. 13.

Rom. 14. 15.

Cicer. de finib.

Scolast. reg.

Arist. eth. 1. 9. c. 4.

Who best and
most lawfully
loue them-
selues.

*Non nisi sapien-
ti omnia placet.
Senec. Epist. 9.*

*Arist. eth. l. 9. c.
4. & 12.*

The vnlawfull
loue of our
selues.

*Aug. de temp.
Ser. 239.*

Selfe-loue is
selfe-hatred.

Heb. 12. 16.

1. Tim. 3. 4.

to his owne most noble part: to wit, his minde: to endow it with vertue and grace. His appetite followeth reason, his reason followeth grace. He dwelleth with himselfe: most willingly, peaceably, and pleasantly. His good conscience of things done: his hope of future hap: and contemplation and affection on the best and perfectest good, make him happy and content with himselfe. He only wisheth and doth the best to himselfe: he onely agreeth best, and sympathizeth best with himselfe both in well and woe. He stupidly, neglecteth not himselfe like a foole; neither hateth himselfe like a cruell desperate: nor loueth himselfe in any reprochfull thing. He is profitable both to himselfe and to others. This true selfe-loue is true selfe-friendship; and the fountaine of all true friendship vnto others: he is the best friend, who loueth himselfe best.

There is another loue of our selues; vnlawfull, intolerable, and vicious, preiudiciall to God, or to others; or to our selues. The selfe-louer loueth himselfe: and for himselfe doth all things: and in all his doings, euer respecteth himselfe: he is his owne principall end, that he aimeth at. This is a disease that destroyeth a mans selfe, and others also. If thou loue thy selfe, so that thou destroy thy selfe, thou wilt also destroy him, whom thou louest as thy selfe. This selfe-loue is selfe-hatred. The loue of sinne is the hatred of the soule. Yea selfe-loue is selfe-murder, as appeareth in *Saul*, *Achisophel*, *Indus*, whose selfe-loue in their owne hearts, brought on selfe-murder with their owne hands: As a drunkard, through loue to his belly, inflameth and indurates his liuer: ingendreth an atrophy or hydropisie, and so killeth himselfe. And *Esa* for loue of a messe of pottage, did sell his birth-right, and his grace-right. And many, who are louers of pleasures more then of God, make their selfe-loue to become their selfe-ruine.

Part

Part affected.

THe part affected is chiefly the heart, which draweth the whole rest of the faculties vnto the owne ataxie. Whereby it is so pestilently infected, that it preferreth its owne appetites and desires about all things.

Causes.

THe lesse a man knoweth God, the more he loueth himselfe: and the more he commeth in his presence, the more he hateth himselfe; *The wicked hath made boast of his owne hearts desire, and the conuincit blesteth himselfe, hee contemmeth the Lord: the wicked is so proud, that hee seeketh not for God: he thinketh alwayes that there is no God.*

That Laodicean and Pharisaicall blindness of our selues; maketh vs fall into a fond fantasie with our selues; when we know not our weakenesse, vilenesse, wickednesse, littlenesse; and not onely our generall infirmities, and miseries common to mankind; but also when wee know not our owne proper and personall faults and imperfections; we cannot but fondly loue our selues. As also we know not our selues intirely, and that the soule and minde, and happinesse of it, is farre more precious then the body: our affectionis are more more set on the one then on the other.

Hee misplaceth his owne *Idonitie* (the ground of selfe-love;) and thinketh himselfe to be more; as he is a *Body*, then as he is a *Soule*: which maketh him loue his body more then his soule. And because he is altogether *flesh*, and as yet vnregenerate; and not partly *flesh*, and partly *spirit*: *Hee mindeth onely earthly things*; and taketh onely care to fulfill the lusts of the flesh. Hee is in a too

great

Heart.

Blindnesse.

Psal. 10. 3, 4.

Iob 31. 14, 15.

Luk. 18. 11.

Reuel. 3. 17.

Blindnesse.

Want of regeneration.

Phil. 3. 19.

Rom. 13. 14.

Arist. etib. 9. 6.
ignavia & in-
ertia.
Velle & nolle,
ambobus idem.

Arist. etib. 8. c. 4.

Want of loue
to God.

1. Tim. 3. 4.

Iob 1. 9.

Incredulitie.

Complacency
and madnesse
of mind

Iam. 1. 22.

Matth. 7. 22.

Pro. 1. 23.

great (yea bad) vnion with himselfe: the mutuall beneuolence of his two parts, is too kind: consent of actions, affections and opinions, swaying one way, make vp too friendly a reciprocate loue. The one will not offend the other: yea, the soule is alwayes ready to gratifie the bodie: The foolish mind delighteth the body; the base body reioyceeth the minde: They both respect and afford to other (like two trusty friends) all their amiable iucundities. They frequently conuerse with similitude of sinfull manners.

A heart void of the loue of God, which he hath toward vs, and of that which we should haue toward him, maketh men to become their owne idols: *Louers of pleasures more then of God:* Or if they haue but a mercenary loue to God (whereby he is loued more for his gifts, then for himselfe, which was objected falsely against Iob: *Doth Iob serue the Lord for nothing?*) They will loue themselves directly, and God but indirectly.

The cause affects the effect, more then the effect can affect the cause: The Artificer loueth his worke more, then the worke can loue the Artificer. The selfe-louer beleueth not that he is Gods worke. He hath no sure confident dependance vpon his providence. He thinks he is his owne workmanship, and that he hath made his owne fortune. And because he doth not trust that God doth loue him, he confides the more in his owne loue: and taketh the more paines, yea, rather the more pleasure to loue himselfe, for prouision of all necessities: that he may liue well without God, as if he needed not his helpe.

A selfe-foolish conceit, and complacencie of themselves, and of their owne doings, liking and louing themselves and their toys well enough (when they are ill enough) conceiting they are good, (*Deceiuing their owne selves*) and being workers of iniquitie: And because they haue a foolish good opinion of themselves: standing thus in their owne conceit, they loue themselves, *And their*

owne foolishnesse, of whom it is said: *If any man seeme to himselfe that he is somewhat, when he is nothing, he deceiveth himselfe in his imaginations.* His wit is weak and foolish: his imagination strong; he esteemeth his actions alwayes good (not because they are good in their owne nature, nor in their end, but because they proceede from himselfe) he concludes they cannot be ill. He foolishly preferreth himselfe to all. He extolleth his pittance of goodnesse, and extenuates his mountaines of vices; accounting his most sordid and deadly vices, to bee but the smallest meazle.

Signes and Symptomes.

THis is a fountaine of all vile and wicked affections: The selfe-louer liueth in pleasure, and for pleasure, is the onely scope of his life. The world is his paradise; sensuality his felicity; his body is his sanctuary; his belly is his God. He mindeth earthly things, and affecteth what is below. He is neuer content with sufficiency: in coueting more, he enuyeth them, that haue more. He loueth and coueteth this world, to bestow it on his pleasures. He adoreth himselfe as his owne Idoll; and is eyes partiall with himselfe, and particular to himselfe.

He euer seeketh his owne; but neither *Christs*, nor the *Churches*, nor the *Country*, nor his *neighbours* good. He thinketh he is borne for himselfe, and must liue for himselfe. If he stand, he careth not who fall. He conspeth all his loue within himselfe, & employeth all his wit, to make his good deedes retrograde to himselfe. He will not let the lampe of his loue shine vpward to God, nor forward to his friends, nor backward to his foes, nor inward to his soule, nor downeward to the poore. He loueth himselfe, better then God; this life, better then the next; his body, better then his soule; and his pleasure, better then his body: He is a foole, at his owne charges.

L like

Gal. 6.3.

He careth only
for himselfe.

1. Cor. 10. 24.
and 13. 5.

And nothing
for others.
Phil. 2. 4. 21.

He liketh himselfe, and excuseth his owne faults.

Cecus amor sui.
Hor. I. carm. 13.

Ego mi ignosco,
Or.

Hor. Scrm. 3.
He lacketh contentment.
Quod volumus sanctum est.

The manifold and great evils that come upon selfe-love.
Arist. eth. 1.9. c. 8.

Like *Narcissus* he falleth in loue with his owne shadow, and is (*Suffenus*) pregnant with his owne loue. He is both the lover; and the party loued; his loue is both active and passive; and twice blinde. He is his owne *parricide* and flatterer: he admireth himselfe, and speakes presumptuous things; and if he marke any slip in himselfe, he can with *Memius* spare himselfe.

Foolish and wicked is this loue, and worthy of blame: And what euer he doth, he verifieth this Adage: What we will, is holy. He accounteth of Gods will, as it maketh for his good; and will like of preaching, for rubbing of his itching eares, till it come to a rebuking: there hee starts.

He is neuer truly content, because he neuer seeketh the minds true good. He hunts for externall things, that are good in appearance, and ill to them that are ill. Hee neuer doth agree with himselfe; he hath his secret battels: and finds a contrary tide within his brest; Appetite perswading, reason disswading. He is neuer truly glad: he reioycest according to sensuality, and sorroweth according to conscience. He cannot live alone; he abhorreth to be solitary: When he is most quiet, he is then most disquieted with the murmures of fond affections; and clamours of a tormenting conscience.

Prognosticks.

This is a most dangerous, & almost incurable plague of mankind: so sweetly loving themselves, and killing themselves both at once: the more hated of God, that they are beloved of themselves. The selfe-lover will hurt himselfe and his neighbours, following his peruerse passions. Selfe-love was the ruine of Angels, confusion of men, and ground of all mischief: It builded *Babylon*, corrupted the whole world, aduanceth *Satan*s synagogue, and replenisheth hell.

It precipitateth men into a world of impieties and vices. Selfe-loue and complacency is the cause of all evils: It wonderfully dazelleth the sight, causing men to see a mote in their brothers eye, and not the beame that is in their owne. All the evils (wel-nie that pester the whole world) spring from this: renting cares, perturbations, discontentments, rapines, feares, flattery, mad ioyes, falshood, dissention, enmities, angers, and a number more.

Curation and remedies.

CAll to minde that *Nature* is liberall, allowing thee to loue thy selfe, and please thy selfe in all things that are *Necessary*: and offereth them really and abondantly to thy hand. This it doth to all equally and indifferently. If thy body be couered, and kept warme with a coate: it careth not for the colour and finenesse thereof. If thy stomake be satisfied with meate, it regardeth not the delicacie of it: But God is more liberall, and alloweth thee to loue thy selfe, and to please thy selfe in more spacious bounds, and with a more fauourable limitation; so that thou maist vse what thou pleaseth (if thou exceed not honesty, mediocrity, reason, charity, edification of others, compasse of our calling, wholesome lawes of men, and libertie of diuine Lawes) allowing things not onely necessary, but honest and delightfull: *Nature* alloweth *Salomon*, but a gray coate: but God alloweth him to be gloriously arraigned. *Nature* alloweth to a mans stomacke but water; but God alloweth wine to glady heart of man: So loue thy selfe as thou please, and wherein thou pleaseth. 1. But looke to thy selfe and sell not thy birth-right for a messe of pottage. 2. Looke to thy neighbour, and hurt not charitie: Doe as yee would be done to. 3. Looke vnto God, that thou offend him not: To his glory, that thou staine it not: And to his will, that thou

M

violate

philosofia de au-
dencia vultu
nigrositate
mimo 107.
Plat. de legib. 5.

How far nature
alloweth selfe-
loue: viz. in
things neces-
sary.

*Natura paucis
contenta.*
How far God
alloweth selfe-
loue: viz. in
things lawfull.

Aq. 15. 28.

1. Cor. 9. 27.

Mat. 6. 39.

Psal. 104. 15.

The restrainers
of selfe loue,
Sum cuique.

*Splendens Illumi-
summi Boni.*

Let the lawfull
loue of our
selues ouer-
rule the vn-
lawfull.

The lawfull
loue of our
selues, is either
direct; or in-
direct.

Know thy selfe
and God, and
thou shalt loue
thy selfe the
lesse.

Draw neere to
God, and thou
shalt abhorre
thy selfe the
more.

Gen 18. 27.

Iob 41. 5, 6.

Isai 6. 5.

violate it not. 4. And thinke that the goodnes of the crea-
tures, is but the glittering of that infinite Good. Thou
must take heede that all things wherein thou doest loue
thy selfe be lawfull: that thou vse them moderately, nor
exceeding the golden meane: and that thou inioy them
subordinately, nor affecting the body about the soule:
nor thy life about God: nor sense about conscience.

Count basely of selfe-loue, because it is beastly. For
a selfe-louer is as a dog: that directly loueth it selfe, and
its owne sensuality; but he loueth his master indirectly,
because he feedeth his appetite: and wherein is all his
loue, but in senses? Let vs, like reasonable men, loue our
selues in those perishing things, indirectly and by re-
straint: And with a more sublimed affection, directly loue
God, our selues in God, our owne saluation, and things
eternall. And let this loue euer rule, and ouer-rule the
others.

Learne to see thy selfe, and to finde thy selfe; as thou
art in thy selfe, a most vile and miserable man: for hee
that knoweth himselfe best, loueth himselfe least: and
conceit not well of thy selfe. Consider that thy soule is
diuine; and farre more precious then the body, and that
nothing should be loued to preiudice it. Learne to get
the blindness of thy selfe cured; and most easily shall the
fond selfe-louer be helped.

Labour to get thy blinded minde opened, that thou
maist see God; draw neere to him by acquaintance in
prayer, and (being regenerate) alwayes depend vpon him,
walke before him, and with him, cleaue to him with sted-
fastnesse of heart: The more thou art neere his presence,
thou wilt the more abhorre thy selfe; and lesse loue
thy selfe: and shalt say with Abraham, Behold, now
I haue begunne to speake vnto my Lord; and I am but dust
and ashes. And with Iob, Now mine eye seeth thee, therefore
I abhorre my selfe, and repent in dust and ashes. And with
Isaiah: Woe is me, for I am vndone: because I am a man of
polluted lips; and I dwell in the midst of a people of polluted
lips.

lips: for mine eyes haue scene the King and Lord of hosts.

Call to minde that there is more ioy in the light of Gods countenance, then in all the abundance of wheate and wine. That ample occasion is ministred to them that loue his name, to reioyce in him. Set him alwayes before thee, that thy heart may bee glad, thy tongue may reioyce, and thy flesh may rest in hope; that his louing kindnesse may euer be before thy eyes. Taste and see how gracious the Lord is, his louing kindnesse is better then life: who can declare the greatnesse of his loue. First he loued vs, he being so great, we being so little ones, and such as we are, euen his enemies.

Let thy heart meet that loue with loue againe, and loue nothing (not thy selfe, nor thy life) so dearely as him: Say, *Whom haue I in heauen but thee? I desired none in the earth with thee: thou art my portion in the land of the liuing.* This will not onely amend thy selfe-loue, but also cause thee to say: *I count all things but dung in comparison of him:* And still say, O Lord of thy loue, both I liue, and loue thee alwayes; and onely I desire to loue thee, because by thee onely I shall liue alwayes: O that I were sicke, for the loue of him that died for me! Thou didst die, that I might loue thee. Thou threatnest me, informest me, reformatest me, commandest me, correctest me, blestest me, and allurest me to loue thee. A sweet and a most excellent vnguent, is the loue of that great God, and a generall medicine, against all the soules pestilent maladies: And in speciall against selfe-loue.

Let God be
thy chiefest
ioy.
Psal. 4.

PGI. 16. 2.

and 34. 3.
and 63. 3.

Prior dilexit
nos, sanctus, san-
ctus, sanctus &
talis.
And loue him
dearely.
Psal. 118. 1.
Psal. 73. 25.
Cos amara,
amor.
Phil. 3. 8.

a 1. Cor. 16. 31.

b Ioh. 13. 34.

c Iudg. 5. 21.

CHAP. XII.

Putride hypocrisie.

Matth. 23. 27. *Whited tombes, which are within full of all filthinesse.*

Description.

Hypocrisie
what it is.

Jerusalem.

Ier. 43. 30.

*Aliud subest,
aliud apparet.*

Jerusalem.

Mat. 6. 16.

How it is filthy.

Putrida habet

hypocrisis. Bern.

qda. qdora.

Hypocrisie. 2.

Hypocrisie in

worldly things:

1. Pet. 2. 1.

1. Sam. 16. 13.

Hypocrisie signifieth a simulation, or dissimulation. We faine those things to be, that are not: wee dissemble those things not to be, that are: Or hypocrisie, is the faining of another person. The word hypocrite doth signifie properly a *Stage-player*, that taketh vpon him another mans person; as a slaue to play the king: or one to be more holy then he is: or that doth take on anothers face, or anothers habite.

In the way of religion and godlinesse, and in the profession thereof. It is a most filthy consumption. It is like a painted tombe, wherein there is nothing but rottennesse. It is a rottennesse; and that same thing in the soule, that a consumption is in the body; which is an vniuersall wasting of the *Balsame* of life. So hypocrisie is an vniuersall consumption of the soules lampe of light and life, of reason and of grace.

Hypocrisie is either in worldly matters, or in Religion.

Hypocrisie in worldly matters is forbidden, and wee are bidden *lay aside all malitiousnesse and all guile, and hypocrisie.* David did faine himselfe to be mad, distrusting Gods

Gods promised helpe. *Siméon* and *Leui* talked deceitfully with the *Sichemites*, and caused them to be circumcised, that they might kill them. But when God gaue *Samuel* two errands at once, and allowed him to shew the one to *Saul*, to couer and keepe secret the other: this was no hypocrisie, but secrecie; wherein, being simple as a doue, God made him wise as a serpent. The wisdom of the serpent instructed the simplicity of the doue. Wisdom without simplicity is maliciousnesse; and simplicity without reason and wisdom, is foolishnesse. That imperiall speech, *Nescis regnare, qui nescis dissimulare*, is to be vnderstood of Kings clemency, who to some little offences must vse conuenance. This was the wisest Kings counsell, *Giue not thine heart also to all the words that men speake, lest thou doe heare thy seruants cursing thee. For oftentimes also thine heart knoweth that thou likewise hast cursed others.* Neither are the stratagems and warlike policie of *Iosua*, nor the threatning trials and sagacitie of *Salomon*, hypocrisie. We passe by this kinde of hypocrisie, not to be insisted vpon in this place.

Hypocrisie in religion hath a forged vnion of diuers and contrary things, of two parties, of two actions, and of a twofold relation.

The two things are, 1. One in appearance, conceited, represented, signified, and professed, and that by some shew, forme, or representation, without a competent subiect matter, or meaning. (According to the which all hypocrisie may be called, a shew or forme, standing more or lesse in a forcelesse formality.) 2. There is another thing, in effect, diuerse or contrary to the former, lurking and priuily couched vnder the false shew: whereby all hypocrisie may be called prittie or hid.

The two parties are: one, as the actor in his act, playing the part of the stage-Player, and deceiuing with his vizard. The other is the deceiued beholder. Sometimes one and the selfe-same person, may supply both

Gen. 34. 13.

Secrecie is no
hypocrisie.
1. Sam. 16. 2.

The good mixture of simplicity & prudence.
Greg. in mo.
Prudence is no
hypocrisie.

Conuenance is
no hypocrisie.
Eccle. 7. 23, 24.
& Gal. 6. 1.

Neither are
stratagems nor
threatnings,
hypocrisie.
Ios. 8. 4.
King. 3. 24.
Hypocrisie in
religion, and
grounds thereof

Two contrary
things.

2. Parra.

Gal. 6.3.

these parties, *deceiving himselfe in his owne imagination*: Playing the hypocrite to himselfe first, and then to the world.

2. Actions.

The two actions are; either a conceiting and representing with himselfe; or else an externall profession of some secret thing, that either is not so, or not so much; or it is not at all indeede, as is conceived; or else, not so vttered, as it is in the minde conceived.

Twofold relation.

The twofold relation is false; when the thought representeth, and argueth not the trueth, nor the trueth the thought, there is a simple falsity and error. And when the wordes, writ, countenance, or action resembleth not, nor argueth the thought: there is a manifest lie. Hypocrisie, euer implicates a contradiction; either betwixt the trueth and the thought; or betwixt the thought and the signification thereof. Whereas by the contrary, into veracity, integrity, sincerity (hypocrisies opposites) there is a constant uniformity, in trueth, thought, word and deede: Their yea is yea, their nay is nay.

Mentiri est ex proposito voluntatis contra mentem suam ire.

Psal. 34.

Degrees and specials.

1. Grace more conceited, then it is in effect.
2. Grace conceited, that is not at all.

3. Grace professed, that neither is in effect nor in conceit.
The names of the first.

There are three degrees and specials of hypocrisie. Sometimes there is more grace and *godlinesse*: conceited to be in the heart, then is indeede: This is proper to the regenerate; the other two are common. Sometimes the true saving graces of God, are conceited to be in the heart, that are not there at all; whereby the hypocrite seemeth to himselfe, and to others also, to be one of the true Church. Hee hath indeede the common graces of the Spirit: but hee mistakes them, and counts them to be the speciall and saving graces. His *forme of godlinesse* is Satans *Mediocrity* betwixt the two extremes of carelesse impietie, and hopelesse desperation. And sometimes that grace and godlinesse, which is neither truly within, nor conceited in the heart, is professed.

It is hard to giue to these specials, their owne most proper names: but yet for explifications cause, The first sort of hypocrisie may be called Single: For it conceits the

the grace that is dead within the heart : but heere it faileth ; it conceits that it is more then it is : and erreth in the quantity. It may be called *hid, priuy, secretes* : both because of the hid thing falsely resembled to the minde, in this hypocrisie : as also because this kinde is hardest to be discerned : the error being onely in the quantity, not in the substance.

The second sort may be called *double hypocrisie*, because in it, grace is both conceited to be in the heart : that is not there at all : neither in quantity nor in substance : As also it is professed before others. It may also be called *Temporizing*, because the temporall beleuer is affected with this kinde, and is called, *Temporary*. It may be called *Tasting* : because of his taste of the *beauenly gifts of the good Word of God, and powers of the world to come*. Sicke-like it may be termed : *Luke-warmer* : The devils mediocrity : A forme of godlinesse.

The third sort may be called *Triple hypocrisie* ; because he that is thus diseased : first conceiveth mischief ; secondly doth bring forth a lye ; thirdly hee causeth others to conceive a lye. It may be also called the *bigbest*, the *grand*, *grossest*, and most lying kinde of hypocrisie. As when men speake lies through hypocrisie.

The names of the second.

secretary.
Mat. 13. 35.
Heb. 6. 17.
Reuel. 3. 16.
2. Tim. 3. 2, 7.
pusquam thesauris

The names of the third.
Psal. 7. 14.

1. Tim. 4. 2.

Part affected.

AS out of the heart, come false testimonies, so there is no greater fallshood then hypocrisie : For the hypocrite lieth to himselfe, in a safe perswasion : or lieth to the world, vnder dissimulation. Or else he giueth a false testimony both the wayes : pride and deceit are alwayes his designes.

Mat. 15. 19.
Heart.

M. 4.

Causes.

Causes.

Causes of fe-
cret hypocrisie.
Satan seducing

God deserting.

Spiritual pride
Pro. 13. 26.
2. Pet. 1. 4.

2. Cor. 13. 7.

Causes of tem-
porizing hypo-
crisie.
Satan's policie.
He bribeth
them.

When *Satan* cannot get the regenerate tempted, to reigning finnes, or higher degrees of hypocrisie: he goeth about to distaine the face of innocency, with a conceit of more grace then the heart hath. He maketh the reliques of his proud nature, a duance aloft in his owne opinion: and esteeme too highly of himselfe, and of the worth of his owne graces. He dazeleth his eyes, that for a long time he cannot take vp his owne hypocrisie. God deserts his owne for a time, and permits *Satan* to try them.

When the *Godly* findeth himselfe more excellent then his neighbor: And that he is partaker of the diuine nature: and beholdeth his own reformed shaddow in a faire fountaine of godlinesse: he is ioyfully amazed, and admires his owne happinesse. He beginneth to conceit better of himselfe, then he is. He becommeth proud of humilitie: and proud, because he is not proud. Other finnes spring from pestilent rootes, this is drawne from the purest streames of grace; and it is proper to Gods Child, whereas other finnes are vniuersall. *Paul* was surprized heerein, as he saith: *And lest I should be exalted out of measure through the abundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet mee, because I should not bee exalted out of measure.*

As for temporizing hypocrisie: God permitteth *Satan* to bestow worldly trifles vpon man, which are to him as golden fetters, a sleepe potion, and *Naboths* vineyard, an honourable seruitude, a golden wedge, and a glorious misery: And his onely *Diana*. The *Devill* is wife, willing and cunning, he reigneth and ruleth in their hearts: If he cannot get men to open impietie, and to reiect religion, he labours to cause them subiect religion, and subordinate it, to their idoll. He also maketh him

to

to haue an imaginary perswasion of mercy, grounded vpon outward shewes, and generall confused motions, morning dewes and clouds of vulgar graces, naturall light, ciuill carriage, and externall restraint from open sinnes: which he causeth him thinke to be religion sufficient.

He is so busied and delighted with the world, that he is loth to see his vilenesse within. He neuer descendeth into himselfe, to make examination of the lowest bottome of his heart. He can neuer rightly see nor take vp his owne inherent darknesse, deadnesse, disorder and slumber. It maketh not his sinnes more knowne to himselfe, but more conspicuous and sinfull before God, his damnation more iust, and himselfe more inexcusable.

He compareth himselfe with worse then himselfe, and saith with the Pharise, *O God, I thank thee that I am not as other men, extortioners, vnjust, adulterers, or even as this Publican.* He thinketh himselfe to bee farre beyond the adulterers, murderers, oppressors. He keepeth externall formes of Religion, and is of *The generation of them that are pure in their owne conceits, and yet are not washed from their filthinesse.* He marketh also the end and death of others (that are worse then himselfe) to be *godly* and happy (as he takes it) while as he seeth in their death some shew of penitency, and vrged light ejaculations of mercy. Thus he contenteth himselfe with his present modell of his owne imaginary confidence of sufficient perfection in grace.

He hath a preiudiciall opinion of true godlinesse and of them that are truly *godly*. He thinketh that the *godly* haue many aduersaries, and are euill thought of: Their boldnesse as a Lion, is called pride; their zeale counted precisenesse; their sorrow esteemed melancholy; their austeritie to be but misery; their minds counted weake; their spirits low; themselves base, vnfit for the world, and wonders in *Israel*. And if he himselfe should follow their course; he thinketh there is a Lion in the way; the way

He alloweth on them an imaginary perswasion of mercy.

Ignorance of himselfe.

By comparing himselfe with worse, hee thinks himselfe good enough.
Luk. 18. 11.
Prou. 30. 13.

A misconstruing of true godlinesse.
Psal. 38. 30.

Prou. 28. 1.

Eia. 3. 18.

He feareth the
inconuenien-
ces of true
godlinesse.
Esa. 59. 15.

A misconstru-
ing of sinne,
iustice, and
mercy; and
false testimo-
nies thereof.

An ill con-
science.

Mat. 13. 31.

way is too strait, too narrow, and full of thornes. Hee will not fight with his owne corruptions, the diuels tentations, and the worlds vexations; alleaging that *he hath refrained from euill, maketh himselfe a prey.*

For the which causes, he thinketh the safest, and the best course, not to be precise, or too peremptory in piety; but to keepe a mediocrity, fit for his worldly humor, and currant custome of the time, and to vex his minde no further. Vpon this fond conceit, vnder good hope, he aduentureth his soule for the best.

He is repleat with a foolish misconstruing of sinne, of iudgement, and of mercy: Sinne is little, and pardonable: Iustice is small, and auoydable: Mercy is aboue all Gods workes, his truth and promises: and is to bee had at the first call: He presumeth of mercy: he thinks prosperity and outward peace, and an inward powerlesse taste of *godlinesse*, to be the assured testimonies of mercy; thinking with himselfe, hee is holy enough, because he is happy enough, and secure enough: Making no further progresse in piety, but contenteth himselfe with common graces.

His conscience is too wide and vnlimited, strong to digest any sinne; most fauourably mincing, excusing, interpreting, and distinguishing the same. He hath agreed the accusing and excusing power of conscience; that the one shall but little preiudge the other; thinking that little grace may gaine, and much sinne may be done, vpon some good respects and hopes. Hee wants not his theoricke principles of diuine truth; but in practising them, he hath his owne reseruations, exceptions, limitations to doe them, but so farre onely as they are compatible with his worldly welfare: when they crosse his course, there he stayeth, or else falleth away. Hence hee is a temporizer. The intelligencers of this his large conscience, are examples, customes, opinions, worldly wisdom, and the common naturall notions of right and wrong. Hee will not subiect his conscience to the full yoke

yoke of Gods will, nor wil walke according to that rule.

He may have the naturall and scripturall knowledge of God: but hee wants the spirituall and sanctifying knowledge: He is a shining lampe, but not a burning cole: he may enlighten others, but inflameth not himselfe: his light shineth without, but not within: hee is enlightened like the Moone, (which hath a borrowed light to give others, but darknesse within, in her owne body, which maketh her spots the more conspicuous,) he remaineth still within his owne heart darkenesse it selfe. He thinks the hony sweeter then his light; and the gold more precious; pleasure is better, profit more pertinent, and honour more delightsome: hee subordinates it to his wealth, to his honour, to his pleasures, and to the light of nature.

Although hee go beyond the open Atheist, and grand hypocrite, and is more moderate and civill then they are, and abhorreth the infamous sinnes of adultery, drunkennesse, hereſie, and such like; yet he doth ever lodge within himselfe, some sweet seeret bosome sinne, on which his minde most runneth, his best thoughts are spent, and vnto the which all light and grace within, resolutely is made serviceable.

As for that grossest hypocrisie, *Satan*, by Gods speciall permission, *fillethe the heart: As a spirit of error to make a manspeake lies through hypocrisie.* He causeth him to learne too much to bare knowledge, and to ceremonies of Religion; more then to the substance thereof; having the forme of knowledge, and no performing of it. At once glorying in the law, and in breaking the law: reposing more vpon the circumcision of the flesh, then vpon the circumcision of the heart: *And will come and stand before the Lord, in his House, and say, We are defiled; though we have done all these abominations.*

He is skillfull to discern the face of heaven and earth: but as Christ saith, *And why iudge ye not your selves what is right?* This selfe-ignorance made the *Laodicean*

Church

Ignorance
of God.

Ephes. 5. 8.

He harboureth
some seeret
bosome sinne,
that keeps
him backe
from true
piety.

Causes of gro-
sest hypocrisie,
Satan &c. Lea-
ning to cere-
monies.

A&E. 5. 3.

1. Tim. 4. 1, 3.

Prou. 7. 14.

Rom. 2. 27, &c.

Esa. 1. 13, 14, 15

Ier. 7. 10, 4, &c.

Blindnesse. 1.

Luk. 12. 55, 56.

Reu. 3. 17.

Math. 7. 5.

Blindnesse. 2.
Psal. 118.

Math. 23. 16.
17. 23.

Auarice.
1. Tim. 6. 9.

Esa. 32. 6.

Mat. 23. 14.
Luk. 20. 30.
Ioh. 12. 56.

Pride.
Mark. 12. 38.

Mat. 23. 5.

Church a grand hypocrite; saying, *I am rich and increased with goods, and have need of nothing, and knowest not how thou art wretched, and miserable, and poore, and blinde, and naked.* This is that blinding beame that lyeth in his eye; suffering him to see and censure something in his neighbour, but nothing in himselfe.

He will not acknowledge the all-seeing eye, power and iustice of God. He saith, *The Lord seeth not, hee will neither doe good, nor ill.* Thus hee is called a blind guide; he knoweth not whethet the sanctifying Temple, or the sanctified gold is greater; nor knoweth that the weightier matters of the Law, (as Mercy, Iudgement, and Fidelity) should be preferred to the smaller tithes of Annise, Mint and Cummin. Hee is such a foole, that hee straineth out a Gnat, and swalloweth a Camell. Hee knoweth not, that God requireth more the heart, then the body.

While as he would be rich, he falleth into temptation and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction. Amongst other snares (to attempt his desires) hee can take on the most dissembled vizard of hypocrisie: whereby the niggard will speake of niggardnesse, and his heart will worke inquiry, and doe wickedly, and speake falsely against the Lord. Hee denoureth widowes houses, euen vnder a colour of long prayers. Like as the hired spies that were sent forth to take Christ in his talke, for hire did saue themselves iust men. And Iudas said, *Why was not this oymment sold for three hundred pence, and giuen to the poore?* not that hee cared for the poore, but because he was a sheefe, and had the bag, and bare that which was giuen.

Through ambition, hee masketh his face with piety, as it is said, *Beware of the Scribes, which desire to goe in long robes, and loue salutations in the markets, and the highest seats in the Synagogues, and the chiefe roomes at feasts.* His externall humility and deuotion is superficiall; but his inward pride is essentiall. Hee doth all things to deceiue

deceiue the eye of man, to make his vnworthy selfe glorious: he maketh himselfe a *whited tombe*, and iustifies himselfe before men.

Feare constraineth him (for safety of his person, and to eschew greater inconueniences) to play the hypocrite in some particulars: as *Peter* did, who at the breath of a maide (feare of his life did so ouercome his faith) *curst himselfe and swore, I know not the man*. So he and *Barnabas*, and some other Iewes played the hypocrites, in withdrawing and separating themselves from the *Gentiles: Fearing them which were of the circumcision*. This he did not with his whole heart, yet condemned for his not walking in the right way: but the vngodly, to helpe their feare, will take on the wilyest formes of filthy hypocrisie, and will continue therein to the end.

A seared conscience, senselesse of all sinne, will make a mantake on the fairest masking vizour of most lying hypocrisie, that he may speake all the lies he can deuise. Hee becommeth a very stage-player, and doth laugh within himselfe; when hee is so cunning, to cause the world beleue that which hee himselfe will not beleue. *To speake lies through hypocrisie, with a conscience burned with an hot iron.*

The heart that is remoued from God, and is not content to bee ruled by the straight forme of his truth, is content to be intangled with a more easie forme of piety, taught by the precepts of men, and doctrine of diuels: as it is said, *Because this people come neere vnto mee with their mouth, and honour me with their lips, but haue remoued their hearts farre from me, and their feare toward me was taught by the precept of men.*

Feare.

Mar. 16. 74.

Gal. 2. 12, 13.

Opusculi.

A cauterized conscience.

1. Tim. 4. 2.

Drawing of the heart from God.

Esa. 29. 13.

1. Tim. 4. 12.

Signes

Signes and Symptomes.

Signes and
symptomes of
secret hypo-
crisie.
His blindnesse.

HE that is subject to secret hypocrisie, fixeth his eyes too much vpon his owne worthinesse and graces: he admireth himselfe aboue his fellows.

He beholdeth too little and too seldome his wants and weaknesse. He is not thorowly acquainted with the slownesse of his race, and smalnesse of his progresse to so high a prize.

His careles-
nesse.

He striueth coldly against his most secret pride: hee taketh not so much paynes as he ought, in delecting himselfe, that he may sensibly feele the bottome of the secret mystery of his hid corruption: and to cry with a wounded spirit: *O miserable man that I am, who shall deliuer me from death?*

Rom. 7. 24.

Signes and
symptomes of
temporizing
hypocrisie.
^a Luk. 8. 13.
^b Heb. 6. 4.
^b Mark. 6. 10.

The temporizing hypocrites light is but generall and confused; it puffeth him vp, but sanctifieth him not. His calling is ineffectuall, hee renders it no echo: ^a In his faith he hath both illumination by the truth, and approbation of the truth; but no application and appropriation of the same to his heart. ^b In place of true mortification, he hath nothing but restraint of some sinne, and conformity of externall manners with Christians.

^c Rom. 7. 24.

^d Phil. 2. 12.
and 31. 13.

^c Hee is carefull to stoppe grosser sinnes: some things he doth amend, but the Idoll of the heart is still reserved, and the very root of sinne vnmortified. ^d Hee worketh his saluation, securely, coldly, and without feare. He makes all heavenly matters subordinate to his worldly businesse; his care of heauen (*That onely one necessary thing*) is vnder reuerfion. ^a His feeling of sinne is confused: ^b his terror of conscience is only but a seruile feare: hee is sorry for the sinne that hee misliketh not; ^c and is more grieued for the punishment, then for the fault. ^d And because he feareth hell, he would faine be happy.

^a 1. Sam. 29. 31.
Gen. 4. 13.
^b Mat. 27. 19, 24
^c Heb. 12. 17.
^d Numb. 23. 10.
^e Exod. 9. 27.
Act. 8. 24.
Rom. 8. 16, 26.

^e His loue to God is mercenary: hee loueth more to bee prayed for, then to pray himselfe. Hee confides much in his

his honest life, his morall carriage in Religion, and freedom from infamous finnes. Hee thinkes himselfe better then the worst, and as good as the best: a few brain-sicke precisian fellows excepted. Hee referres himselfe presumptuously, at all adventures, to Gods mercy; and to the hazard of a thousand like himselfe.

He hath no resolute purpose to be constant; by short abode, and that by starts and accidents, he inioyeth holinesse with wearisomenesse: he doth swiftly returne to his vomit.

A goat in deed, in shew a sheepe; one of the visible Church, but none of the Catholike: Externally within the Couenant; internally a stranger, and aliant from God.

The grand hypocrite hath a forme of knowledge and piety, but denyeth the force of it, Rom. 2. 20, 29. 2. Tim. 3. 5. looking sowre, and disfiguring his face. ^b His leaven of hypocrisie fermenteth himselfe thorowly, and is contagious to others. ^c All his desire is to bee seene of men, and hideth his nakednesse with a garment of fig-tree leaves. ^d In Religion he is ceremonious, but not substantiall. ^e A carper of the breach of ceremonies: ^f a bragger of externall obedience.

^a He draweth neere to God with his lips: ^b he seeketh God fainedly: ^c he abuseth himselfe more about outward, then inward things. ^d In smallest matters he is most precise. ^e He is like a viper, who in his greatest lust and loue, doth most harme. ^f He hurts priuily, like the *Hyena*, (a cruell beast) which by counterfetting of mans voyce, beguileth him.

^a He abuseth Religion to his wicked purposes. ^b Hee is ambitious, and a seuerer censurer of others. ^c He doth couer couetousnesse with godlinesse: ^d and feareth more to be defiled with the common Hall, then with Christs blood. ^e He flattereth with his tongue, and his throte is an open sepulchre. ^f Hee is skilfull in flattery, both with words, & pleasant *Judas* his kisses. ^g He doth vaunt to be

one

Ag. 11. 23.
2. Pet. 2. 20.
Hos. 6. 4.

Signes and
symptomes of
grand hypo-
crisie.

In degrees.

^a Math. 6. 16.

^b Luk. 12. 1.

Gal. 2. 13.

^c Math. 6. 1.

^d Mat. 23. 23, 29

^e Luk. 6. 2.

and 13. 14.

^f Luk. 18. 11.

Eurygemma.

Gal. 6. 12.

^a Math. 15. 7, 8.

^b Esa. 58. 2, 3.

Zach. 7. 5, 6.

^c Luk. 12. 54.

to 58.

^d Mark. 3. 2.

and 6. 26.

and 7. 3.

^e Luk. 3. 7.

^f Psal. 13. 3.

^g 1. King. 21. 28.

^h Mat. 23. 4, 5.

ⁱ Ioh. 12. 5.

^k Ioh. 18. 28.

^l Psal. 5. 10.

^m Prou. 26. 22.

and 27. 6.

ⁿ Esa. 48. 1.

• Esa. 58. 2, 5.
 1 Jer. 5. 2.
 1 Jer. 9. 8.
 and 12. 6.
 1 Habak. 3. 15.
 1 1 Tim. 4. 2.
 1 Colos. 3. 18.

1 King. 21. 9.
 Dan. 6. 13.

Gen. 34. 15.
 2 Sam. 15. 7.
Obedientia lupina, non columbina.

1. Ioh. 3. 19.
 Jer. 7. 48.

In quo nunquid bona fide vitia mansuecunt.

Senec. Epist. 8. 7.
 Luk. 10. 29.
 and 16. 15.

2 2 Pet. 3. 17, 18
 1 Ezek. 24. 6.

1 Hof. 7. 9, 16.
 1 Math. 7. 15.

Intus Nero, foris Cato, talis ambiguus, monstrum est.

Leo pars prima, draco media, ipsa Chimera.
Hier. in quadā epist.

Qui curies simulans & Bacchanalia viuunt.

Artox. 1.
 Lam. 4. 8.

Iune. Stat. 2.
Fronti nulla fides.

one of Gods people, when he is not: ° and can brag of godlinesse where it is not. ¶ He pretends Religion, 1 and is so deceitfull to his brother; 1 that hee will not spare to make him drunken, to see his priuities. 1 Hee speakes lies through hypocrisie. 2 His humbleness of minde is fained, and he transformeth himselfe into a good man.

He pretends his worst affections, with the best lawes: as *Iezabel* did with *Naboth*; and the *Lords of Persia* against *Daniel*: and can cloke the worst intentions, with the best Religion: as *Simeon* and *Leui* did against the *Sichemites*; *Abisalom* his vow in *Hebron*; *Iezabel* her fast, and the high Priest his adiuring Christ in the name of God.

He can for a while make his abode with the faithfull, he hideth many things vnder the cloke of popularity, and guilefull affected clemency: as *Abisalom* did with his treason. He can cleaue to good company, more to better his name and manners, then his conscience.

Hee puts his confidence in false things, that cannot profit. His zeale is fained: sinne hee may externally restraime, but cannot mortifie it; he iustifieth himselfe before men, but God knoweth his heart.

He is a ° Well without water, and a cloud carried about with the winds. He is full of the swelling words of vanity; ° he is a pot, whose scum is therein, and whose scum is not gone out of it: ° A cake on the hearth vnturned, and a deceitfull bow, ° clad like sheepe without, and within like a rauenous wolfe. Cruell *Nero* within; graue *Cato* without: alwayes double, and a monster. The first part whereof is a Lion, the middle, a Dragon; the whole, a *Chimera*. He is like linsie-woolfe, made of linnen and woollen, forbidden in the Law: he hath *Iacobs* voyce, and *Esaus* heart and hands.

He hath a heart, and a heart, a double man: Hee is like the Ostrich, that hath wings to flie, and doth neuer flie: and like the beast of *Ethiopia*, called *Nabie*, or *Camelopardalis*, whose necke resembleth the horse, the feet

feet and legs the Ox; the head the Camel; and the spots the Tiger. Like unto *Prohibus*, in many formes. He hath a masked mouth, and a stinking breath; an Ape, in a robe. His words and wayes are like the Hermites breath, wherewith hee both warmeth his fingers, and cooleth his broth.

Prognosticks.

If secret hypocrisie in time be not cured, the eggo will grow to a Cockatrice; it wil make the best man at last imbrace some groundlesse singularity, and degenerate to some madnesse of unwarrantable opinions; rooting deeply, spreading dangerously, and hurting plausibly. And that because of his secret pride, so much accounting of his graces with admiration. Yet, for as much as this befalleth onely the person of a chosen child; hee still remaineth vnder hope of recovery, and mercy at the last.

And as for the double or temporizing hypocrisie; if he be a reprobate, he will neuer amend; but his paines in that second death will be mitigated, because of his great restraint of sinne.

A chosen child, before that he be regenerate, as he may be an open Atheist, (with the chiefe that became penitent, or a fierce persecuter, with *Saul*, who became a Preacher) so he may be first, either a grosser, or a formall hypocrite; and God, in his owne time, may make his hypocriticall forme of godlinesse, a Pedagogue to grace. Of whom there is some hope of reformation; and so much the more, if he be counsellable, and tractable to vse all the meanes of grace.

Hee that accustometh himselfe to formall hypocrisie, at last, vpon small temptation, will become a grosser hypocrite, or an open Atheist. And he that continueth therein, (hauing a name that he is aliue, but in truth is dead) must

N

either

*Forma se ver-
it in amodo.*

The danger of
secret hypo-
crisie.

The case of
temporizing
hypocrisie in
a reprobate.

In a chosen
child.

Danger.

Reuel.

Numb. 11. 33.
and 18. 18.

The dangerous case of a
grosser hypocrisie.

Aug. de temp.

215.

He is vncapable of admonitions and grace.

His fault is
double.

Simulata equitas est duplex iniquitas.

Aug. in Psal. 13.

God seeth
him.

Iob. 37. 8.

Senec.

And shall detect him.

Ier. 7. 10.

a Iob 13. 16.

b Ioh 9. 31.

Isa. 1.

c Iob 37. 9.

either dye senselesse, like *Nabab*, or desperate, with *Indas*. If God blesseth his worldly estate, it is either to conuert him, or else to conuince him: when he calleth for temporall things, God may grant his desires, but in wrath.

As for the grosser and grand hypocrite, hee is of lesse hope, and more miserable then the open Atheist: who hath the Christian name, for his condemnation, and not for his remedy. He is an oylelesse shining lampe, whereby mens eyes are dazelled, and whole some admonitions debarred, that he cannot amend. Open Atheisme prouoketh others to give admonitions, but hypocrisie debarreth all occasion of good counsell.

He that is thus infected, and affected, sinneth against the light of conscience, which maketh him vncapable of sauing graces. To his naturall hardnesse, hee ioyneth his acquired obfirmation; and wilfully shurreth the windows of his soule. Because he is vnkowne, he thinketh publike admonitions belong not to him: nor are directed to him. He transfers them vpon open sinners, and frustrates himselfe of that benefit.

His inquiry is double: he seemeth to stand for God, and still remaineth a close factor for Satan. His Christian name shall neuer make him a Christian. His iudgement is like to be extraordinary, and most great and certaine. Fained equity is not equity, but double inquiry. While as he goeth about to deceiue men, hee maketh God as a mediator of his wickednesse.

Though *Isaac* was deceived through ignorance, yet God will not be mocked: Hee perfectly knoweth both the true *Nathanael*, and the false-hearted *Simon Magus*: What hope hath the hypocrite? His hypocrisie must at the last breake out, and be detected. No man doth beare long vpon himselfe a fained person: fained things doe soone returne to their owne nature: his confidence is vaine. He shall not come in Gods presence. He cannot pray: and if he do it, God heareth him not: and his prayer is turned to sin. Will God heare his cry when trouble cometh vpon him?

Feare

Feare shall come vpon him. If in life hee prospereth, when death commeth, he shall bee tormented with the hell of conscience; or else if he depart senselesse, hee must goe to torment endlesse. He is a condemner of himselfe, and though he cry, Lord, Lord, he shall not enter into the Kingdome of God: his congregation shall be made solitary: He hath no solid expectation; his portion is terrible. The reward of many endlesse woes abides him: he dieth in wrath and sinne. *God will smite him as a whited wall*: He is like that tree which had faire leaues, but no fruit; therefore was accursed by Iesus.

His condemnation.

Eia. 33. 14.

Rom. 3. 1.

Iob 2. 7, 8.

and 8. 13.

Math. 24. 51.

Math. 6. 7.

and 23. 23.

Luk. 11. 43.

Iob 38. 13.

Act. 23. 3.

Curation and remedies.

IF thy heart be insnared in secret hypocrisie; turne thy eye from thy supposed worthinesse, to the manifold dregs of thy corruptions, infirmities, wants, omissions, dulnesse, coldnesse of zeale, carelesnesse of conscience, shrinking in thy seruice, and feare in thy calling. Runne the backe trace: marke how faintly thou hast runne to life; how feebly thou hast fought for that so great a prize; how iustly thou hast deserved to be plagued with some fearefull desertion; casting of thee into some odious sinne, and awaking of thy old guiltinesse of vnregeneration, with millions of fresh stings, as so many awaked Lions to teare thy heart with fresh remorse. Narrowly marke the complacency of thy owne gifts: rip vp fresh matter to renew repentance: beat downe pride, to increase humility, and to double thy zeale.

Looke on thy selfe, so *Wretched, miserable, poore, blind, and naked*: Behold, that *thy body of death* (momently so grieuing that *sanctifying Spirit of grace*, and euery houre so foully eclipfing his vnspotted beames) and therewith, looke vp to that glorious Maiesty: so patient in sparing, so bountifull in rewarding, so mercifull

Remedies of secret hypocrisie.

Know thy selfe.

Set God before thee.

* Reuel. 3. 17.

Esa. 6. 5.

Iob 42. 5, 6.

Gen. 18. 27.

Remedies of
grosse hypo-
crisie.Consider the
danger of this
hypocrisie.

Mat. 11. 38.

Esa. 57. 3.

Ioh. 8. 44.

Mat. 23. 18.

Mat. 23. 13.

Mat. 12. 41, 42.

Mat. 23. 17, 33.

Ephes. 5. 14.

Consider
Gods all see-
ing eye.

Mark. 12. 35.

His Judge-
ments.Thy due pu-
nishment.

in forgiuing, so strong in strengthening, and so liberall in gracing thee that at once, thy selfe (so vile) and thy God (so holy) compared together, in thy deepest meditation; the one (so glorious) may the more argue, and detect the others so vile nature. When thou shalt thus see, that most holy One, before thy most vnholly selfe: Thy pride shall bee made low; and thou shalt cry with *Isaiah*, *Woe is me, for I am vndone, because I am a man of polluted lips, for mine eyes haue seene the King and Lord of hosts.* And with *Iob*, *I haue heard of thee by the hearing of the eare, but now mine eyes see thee. Therefore I abhorre my selfe, and repent in dust and ashes.* And with *Abraham*, *Behold, now I haue begun to speake vnto my Lord, and I am but dust and ashes.*

If thou be polluted with the grossest and Triple hypocrisie, consider thy thrice miserable estate, how thou art not onely of that generation of vipers, and of that euill sort of adulterers and witches children: but also of the *Diuell* thy father, who is a lye, and the father of lyes. The Lord Iesus perceiueth thy wickednesse, many fearefull woes are threatened against thee. *Nineue*, and the *Queen of Saba* shall rise in Iudgement, and shall condemne thee: Thou art a *foole*, and *blind*: how canst thou escape the damnation of hell? This consideration deeply felt in thy heart, should awake thee, that sleepest; that thou maist stand vp from the number of dead hypocrites, that Christ may giue thee life.

Remember, that as the *Searcher of all hearts* knoweth thy hypocrisie: so all thy most obscured finnes, are most conspicuously (by the hand of God, with the poynt of a Diamond) registred both in thy slumbering conscience, and before his Tribunal. He is coming against thee, as a most hatefull object of his reuenging iustice; with armies of plagues: why shouldest thou therefore continue any longer, the most base and vnaturall opposed enmity to so pure a *Glasse*?

And what reward canst thou reape in the end, to abide

still

still a most notorious instrument of Satans deepest malice? but indignation and wrath, tribulation and anguish? Thy soule is immortall, thy body must rise againe, thou shalt be presented before that Tribunal: an account shalt thou make of all: life eternall, and endlesse death are both set before thee; thou art posting to a doubtfull end, euery moment threatneth thy departure.

Cast off therefore thy hypocrisie; mourne for thy bigane iniquities; the Lord, as yet, both calleth thee, and expecteth thee: *Draw neere to him (with sincerity)* and he shall draw neere to thee; cleanse thy hands, thou sinner; and purge thy heart, thou double-minded: which if thou doe, thou shalt liue heere with a blessed contentment; die with ioy vspeakable, and glorious; shine thereafter like the firmament, and dwell euer most blessedly in Gods presence.

If thou be subiect to temporizing hypocrisie, and conceits, thou hast that *sauing grace and power of godlinesse*, while as thou hast but the *show* thereof. It is fittest to enlighten thy minde, to distinguish those things that are different. For a temporizing hypocrite hath nothing but the *show*; and hath nothing at all of the true sanctifying; and *sauing power* of godlinesse. Thou must clearly see, that all thy godlinesse is but a *show*; and thou must bee purquilt out of all hope to obtaine mercy and life thereby.

The *show* of godlinesse standeth in these things following, *viz.* Gifts and goodnessse of nature, science, experience, arts, and policy in estate, morall vertues, ciuill honesty; precedency beyond the open Atheist; and the triple hypocrite: a heart affrighted with the suggestions of infamous finnes; amendment of life in many things, respectiue workes of charity, and repressing of many euill actions, and greater finnes; but not mortifying them at the root.

An outward progresse in profession, externall exercise of Religion. Acknowledging the truth, professing, con-

Rom. 2. 8. p.

And Gods mercy if thou repent.
Iam. 4. 8.

Remedies of temporizing hypocrisie.

The forme and power of godlinesse are two diuers things.

The forme and shew of godlinesse stand in these particulars following.

Gifts naturall and morall.
1 Pet. 2. 10.

Gifts supernaturall and common.

Heb. 10. 26.
 Act. 16. 17.
 Mat. 7. 22.
 1. Tim. 4. 10.
 1. Sam. 10. 9.
 Mat. 7. 21.
 Mark. 6. 38.
 Mat. 12. 14.
 1. Cor. 8. 3.
 and 14. 31.
 Iacobi
 Common mo-
 tions.
 Luk. 8.
 Heb. 6.
 Mat. 12. 43.
 1. Pet. 3. 20, 21.
 Mark. 6. 20.
 Numb. 11. 33.
 Exod. 9. 27.
 Act. 2. 24.
 Mark. 8. 26.
 Math. 27. 3.
 Heb. 12. 17.
 1. Kin. 11. 27, 29.
 Exod. 9. 27.
 Numb. 22. 34.
 Mark. 6. 10.
 Math. 13. 20.
 Mark. 6. 10.
 Act. 8. 13.
 Gal. 4. 16.
 Heb. 6. 4.
 Gal. 4. 16.
 1. King. 10. 16.
 and 10. 37.
 1. Ioh. 2. 23.
 Gal. 17. 7, 10.
 and 3. 8.
 1. Cor. 7. 14.
 Rom. 11. 16.
 Examine thy
 imaginary
 godlinesse.

selling, preaching, and defending the same. The generall graces of the Spirit, and a shadow of regeneration; gifts of waighty callings, working of miracles, an outward and intellectuall calling, a generall confused puffing vp, and an vn sanctified light: a dead faith, without workes; an historicall faith, without approbation of the truth; and a temporall faith, without true application, and appropriation thereof to the heart.

Good purposes, good inclinations, holy longings for happinesse, more then for holinesse: wishes, desiring to be happy in heauen, and fearing torment in hell: earthly prayers for worldly trash, desiring to be prayed for, more then to pray him selfe. A smarting terror, and seruile feare for sinne: affrighting sorrow, and lothnesse to commit sinne, for feare of punishment: Sorrow for sin committed, without a true detestation of it; mourning more for the paine, then for the sinne: Externall humiliation; Confession in extremity, and in the torment of body, or soule.

A mercenary loue of God; superficiall ioyes in the Word, flashes of fleeting and sitting comforts, spent in their birth, and their life vanishing like a moment. Reuerence to Ministers, and loth to displease them, and a desire of their company. Friuolous, simple, and fainting taste of the powers of the World to come: Ignorant zeale, one of the visible Church, and esteemed for a member thereof (though none of the Catholike,) externally within the Couenant, and partaker of the scales of spirituall prerogative.

Examine therefore thy supposed and imaginary godlinesse: thou hast not come to the true power thereof; thou shalt finde it defectiue, in many poynts of the vulgar shew; and thy selfe, with thy formality in Religion, to be farre inferiour to many Eohnicks and reprobates, who haue runne farre before thee. Thy former fleshly persuasion hath been like a hungry mans dreaming of meate; and a poore mans dreaming of gold.

It

It is nothing else; but that *forme of godlinesse*, without the power of it.

2. Tim. 3. 5.

Vpon the vneschewable paine of thy owne damnation, thou must take vp another course: rouse vp thy soule from thy former slumber; deprecate thy former hypocrisie; cast away every thing that presseth downe, and the sinne that hangeth so fast on; with a renewed repentance runne the race that is set before thee, that thou maist be truly partaker of the Diuine Nature, and sauing grace. Inducor by all ordinary and spirituall meanes, to make thy calling, perswasion, and election sure: in the doing whereof thou shalt neuer fall. And lest thou shouldst be ignorant, wherein the power of *sauiug grace* doth stand; thou shalt be informed as followeth.

Heb. 12. 1.

2. Pet. 1. 10.

The power of godlinesse, and *sauiug grace*, stands most generally in an *vninersall sanctification of the whole man*. It is like leauen, that leauenth the whole lump: of a spreading and growing nature. It is like the Sonne in the firmament, inlightening the whole world: and as the vitall spirits are begun and fixed in the heart, and from thence dispersed, by the arteries, thorow the whole body, and every part thereof. So the power of godlinesse, and that sanctification of the Spirit, is seated in the heart, and is dispersed thorow all the body and soule, and powers thereof; changing, lightening, softening, purging, awaking, sanctifying, mortifying, informing, conforming, reforming, comforting, directing, and making grace communicable to others.

Consider the power of godlinesse, and *sauiug grace*. It must be vninersall.

2. Thes. 2. 13.

By this vninersall sanctification, is not understood such a sanctification as is *perfect in degrees*; but that which is *perfect in sincerity*, (being as well in the heart, as in outward apperance;) And *perfect in integrity*, (being like a well-proportioned infant, procreated from the wombe of Regeneration.) 1. The subiect of it must bee all the parts of our person, both body, soule, and faculties. 2. The object of it must be all the Commandements. 3. It must be respectiue to all persons; competent to God in

And perfect, not in degrees, but in sincerity and integrity.

The parts of integrity.

1. Thes. 5. 23.

Luk. 1. 6.

Luk. 1. 75.

Tit. 2. 12, 13.

Light must be
powerfull.
Mat. 9. 34.

Faith parti-
cular.

Iob 13. 15.

Ioh. 1. 12.

Gal. 3. 27.

Ioh. 6. 36.

Ephes. 3. 17.

Conscience
sensible.

Calling ef-
fectuall.

Psal. 27. 8.

Zach. 13. 9.

Sorrow for sin.

Psal. 40. 12.

Ier. 17. 9.

1. Cor. 4. 4.

holiness, to our neighbours in righteousness, and to our selues in temperancy. 4. The effects must bee actions compleat (though not perfect: to wit, 1. The actions themselves must be iust, and warranted. 2. The circumstances honest. 3. The means lawfull. 4. The fountaine, the heart, sincere by faith.) 5. The end must be Gods glory. 6. The progresse of it must be with growth. 7. And the continuance, with perseuerance to the end.

And in speciall thy knowledge and light must bee pure, certaine, distinct, particular, and ioyned with some feeling and experience. It must humble, sanctifie, warme and lighten thy selfe, and shine to others. Thou must count it sweeter then the hony; and more precious then gold. Thou must desire it, reioyce in it, and delight in it: thou must suffer it to command and guide thee in the wayes of holiness, and to proceed thereby in despite of thy owne inclination, and current sinnes of the time. Thou, and all thy wayes, must be subordinate to it: thou must allow it to beare the chiefeest sway in thee: and to rule the residue of thy life: let thy eye bee set vpon eternity, fixe thy crowne in thy sight; let thy heart be at a poynt with all vnder the Sunne.

Thy faith must haue illumination to see the truth, approbation to loue the truth, and appropriation to apply the truth. Thou must receiue Christ, *Put him on, eate him*, and let him *dwell in thy heart*: content not thy selfe with a simple taste; both taste him, eate him, digest him, feede vpon him, and liue vpon him, and walke worthy of him.

Thy conscience must be straight, tender, and sensible; touched for sinnes bigane, armed for sinnes, to come, and ready to bleed at the assaile of any sinne.

Thy calling must be effectuell and resonant; sight and sense of sinne must be distinct, for particular and personall sins: and generally for the whole suspected troop of secret errors: sorrow and griefe for sinne must be with a misliking of it, and with a forsaking of it: more be-
cause

cause it offendeth God, then hurteth thy selfe. Thy humiliation must be intire, and thy confession willing.

Let not thy loue to God be mercenary: loue him more for himselfe, then for his gifts: let thy zeale be sincere, and thy amendment thorowly; mortifie euery sinne at the roote. Receiue the Word with an opened, and enlarged heart, that it may dwell in thee plentifully.

As for thy pretended impediments (that thou imaginest doe lie in the way to stop thee from the course of the power of sauing grace) they are easily overcome. If thou pretend impossibility: thou hast the promised power of God vpon thy desire, to begin, to further, and to finish the worke of sauing grace.

If thou subiect feare; so soone as thou feelest the power of grace, it will make thee confident like a Lyon; whereby thou shalt victoriously overcome thy owne corruptions, the deuils tentations, and the worlds sinnes.

If thou thinke thou shalt be redacted to a more retired, and inward businesse, and shalt neglect thy worldly estate: Thou shalt vnderstand, that grace is not contrary to any externall lawfull estate: but rather confirmeth it, blesteth it, and makes the fruition of it the more pleasant.

And as for the supposed losse of thy sinfull desires and delights: perswade thy selfe that thou shalt be supplied, not onely after life, but euen in this same life, with that peace, passing all vnderstanding, with true contentment, and ioy vnspeakeable, and glorious; in the fruition of Gods fauourable countenance. Which thou shalt finde in one day, in the Courts of grace, more then in a thousand elsewhere, in the palaces of sinfull pleasures, and tabernacles of wickednesse.

If thou haue a preiudiciall misliking to bee in that course of the power of grace: because that the world will esteeme ill of thee; and count thy freedome of spirit, pride: thy zeale, hypocrisie: thy selfe, a wonder in Israel: thy wisdom, singularity: thy mourning, melancholly: thy minde, bale: and thy life miserable: Thou shalt not

Luk. 16. 19.
Ioh. 4. 18.
Pl. 19. 12. Pl. 51.
Loue, not mercenary. Zeale sincere. Mortification true.
Act. 15. 16.
Psal. 119. 32.
Objections against true sanctification, answered.
Of impossibility.

Of feare.

Of negligence.

Of losse of delights.

Psal. 48. 10.

Of discredit.

Renel. 1. 7.

not regard those foolish childish, yea rather devilish popular conceits : but still approoue thy selfe to God; whose approbation surpasseth, in dignity and comfort, the opinions of a thousand worlds. For whilst the wicked are falsely smiling, with a bleeding and conuicted conscience within : thou shalt be feasting vpon inward vnspeakeable ioyes, and shalt haue in thy soule that white stone : that new name : and that endlesse title to that heavenly Inheritance, with ioy vnspeakeable and glorious.



CHAP. XIII.

The Falling sicknesse, or Epilepsie
of Apostacie.

Luke 8. 13. *In the time of temptation they fall away.*

Description:

Mat. 17. 15.

Epilepsie spirituall.



As the *Lazarus* was sore vexed with his falling sicknesse, for oft times he fell into the fire, and oft times into the water, and no man could helpe him; but Christ onely: For, besides the naturall cause of his disease; he had a devilish phrensie. So likewise there is a spirituall falling sicknesse; which cannot be helped by any meanes of nature; but by such remedies as Christ hath appointed.

This spirituall disease, it is both terrible, abominable, and

and filthy : It maketh men fall in fearefull sins : and precipitates them from thence, to the Ocean of Gods wrath : and finally, to that *endlesse fire*.

Sometimes men doe fall from the faith, sometimes from a godly life: And sometimes from both, as *Salomon* did. There are many sorts and degrees of falling. The most generall whereof is, that *imputed defection* and *guiltinesse* of our first parents : vnder the which all doth lie. For *in Adam we haue sinned* : And that which was to *Adam* personall, is become vnto vs naturall. As soone as wee are capeable of life, we are capeable of this sinne, and fall : from the which we are freed by Iustification.

Secondly, that *originall inherēt proclivity and disposition to ill*, wherein we all doe lie ; which is a potentiall, and habituall infection and defection ; containing not onely a simple priuation of all good, but also a peruerse disposition, and inclination to all euill. This is propagate from *Adam* to his whole posterity, after a most iust, and secret manner. Which should be more beleueed then inquired : and may be more easily inquired then vnderstood : and is better vnderstood then expounded : we are freed from this fall in Sanctification.

Thirdly, that frequent claudication and halting of the regenerate : by sudden vnadvised steps, proceeding from their daily lamented infirmities : whereby if they *make not straight steps to their feete, that which is halting, will be turned out of the way, which should rather be healed*. These three sorts of falles are not here vnderstood.

Fourthly, that falling and relenting from the former degrees of grace and powerfull fruits of piety, whether it be in perwasion, deuotion, affection, or externall action. As the Church of *Ephesus* left her first loue, and was willed by *Christ*, to remember from whence she had salue.

5 That sudden anticipation, whereby the weak Christian is taken by occasion in any offence, and becometh as one that hath his legge luxate, or disioynted, who cannot bur fall, and lie in his fall, till his ioynt be restored ;

As

Called falling
sicknesse.

Specials.
1. Tim. 4. 7.
2. Sam. 12. 4.
1 King 11. 3.
Imputed guiltinesse.

Inherent corruption.

Whitaker. G. 1.
de pec. orig. c. 8.
Plal. 51. 5.

Frequent claudication.
Ier. 30. 16.
Plal. 38. 17.
To 2000.
Heb. 12. 13.

Grosse mission.
2. Pet. 3. 17.

Reuel. 2. 4. 5.
Precipitation.
Gal. 6. 1.

Gal. 5. 26.
Ephes. 6. 4.
Colos. 3. 31.
a Gen. 9. 31.
b Gen. 19. 35.
c Gen. 20. 2.
Stumbling.
Idolopie.
Rom. 11. 11.

Isai. 19. 14.

Defection.
Idolopie.

* idopie.
Heb. 12. 13.
1. Tim. 5. 15.
1. Tim. 6. 21.
2. Tim. 4. 4.
1. Tim. 1. 6.
2. Tim. 2. 18.
Grosse falling.
Idolopie. idolopie.
Mat. 7. 27. &
31. 44.
Rom. 11. 12. &
14. 4.
1. Cor. 10. 13.
Heb. 4. 11.
Iam. 5. 12.
Colos. 3. 13.
Ephes. 3. 13.
Gal. 6. 1.
Rom. 11. 17. 13.
1. Tim. 6. 1.
Relapse.
Idolopie.
Gal. 4. 9.
2. Pet. 2. 21.

As they that are *provoked* to enuy or wrath, or such like; suddenly moued to do that, which aduisedly they would not haue done. ^a *Noah* was suddenly ouertaken with drunkenesse: ^b *Lot* with incest: ^c *Abraham* with a lie: and ^d *Peter* with deniall of his Master.

6 A staggering and stumbling, as it were a rushing forward, immediatly before a greater fall, when any is, taketh an offence at the way of truth: and suffereth his heart to raue with errours: *As a drunken man erreth in his vomit.*

7 *A turning out of the way*, when the wicked healeth not their haltings, and regard not their stumbling: they become *turned backe after Satan*, and erre concerning the faith: *turning their eares quite from the truth to fables.* Herewith is conioyned, * which is an aberration from the marke, and falling from the first scope aimed at: as that erring *from a pure heart and a good conscience, and faith vnfaigned, and turning into vaine iangling, As Hymeneus and Philetus concerning the truth, erred from the marke.*

8 That common and accustomed filthy sort of falling, ouertaking all sort of men: yea, euen many of the best regenerate, after their conuersion: proceeding of ignorance, weakenesse, fearefull tentations, and such like pestilent infections of the heart, wherein the sinner falleth most fearefully: as *Salomon* into idolatrie: and *David* into murder and adultery. From the which in their owne time, they are recovered by grace.

9 *Relapse*, which is not, when an vnregenerate falleth oftentimes in one and the selfe-same sinne: or when he falleth from one sinne to another: but when one that hath risen from any sinne, falleth againe into the selfe-same sinne: He that riseth hypocritically, may with the Sow and the dog, returne to the puddle and vomit; And he that hath risen truly, may doubtlesly fall into the same sinne; albeit we find not such an example in the Word. *David* oft sinned: but once onely in adultery, and once onely

only in numbering the people. *Peter* did oft sinne, but once only denied he his Master; once only played the hypocrite amongst the Jewes: one may be also an hypocrite in oft rising and falling, before his true regeneration.

10. *Falling away*: the Apostle useth the word, "whereby is signified the falling of the reprobate: The elect are said to fall. But they are said to *fall away*; which is so to fall, that they are past recovery: as *Hymeneus* and *Alexander* made shipwrecks of their faith. And for those that in the latter times shall depart from the faith, the Apostle useth the word *apostacy*. For this is most truly called *Apostacy*, whether it be particular of one or two men; or vniuersall, of many thousands. This befalleth the temporall beleeuers; *Who receive the Word with ioy, but they haue not rootes, which for a while beleue, but in the time of temptation fall away.* These are they that are once enlightened, and haue tasted of the heavenly gifts, and were made partakers of the Holy Ghost, and haue tasted of the good Word of God, and of the power of the world to come. If they fall away, it is impossible they should be reclaimed againe by repentance. Of this sort, the highest degree is that fearefull fall, into the sinne against the Holy Ghost.

Part affected.

FOrasmuch as this malady is a compound euill, and diuersified by specials: being sometimes in the matter of faith, other times in the way of our life: so accordingly, is the soule affected. If the *Apostacy* be in religion, the minde is first affected. If it bee in conversation, the heart and affections are first affected. When any one part is first affected, it draweth on the rest of the faculties, by sympathie, wherein there is not one function of the soule free: but more or lesse, first or last, mediately or immediately, they are infected.

Causes.

Falling away.

* *magisterium.*

Heb. 6.6.

Zach.

1. Tim. 1. 19, 20

1. Tim. 4. 1.

2. Thes. 1. 3.

Luk. 8. 13.

Heb. 6. 4, 5, 6.

Mind.

Heart.

Affections.

Causes.

God is a iust
deficient cause.

THe deficient cause of mans falling, is God: deserting iustly whom he will; and in what measure it pleaseth him: To trie, correct, or punish, according to his wisdom. By grace we stand: the want of grace, is the occasion of falling: if it either be with-held, or with-drawne.

Satan an vnjust
efficient cause.
Eph. 6. 12.

Satan is an efficient of mens fall; As it is said, *Wee wrestle not against flesh and blood, but against principalities, against powers, and against the worldly governors, the princes of the darknesse of this world, against spirituall wickednesses, which are in the high places.* He moued *Isa-das* first to treason, then to desperation. He caused *Dauid* to number his people: he buffetted *Paul*; he desired to sift *Peter*, and sifted him too much, when he made him denie his Master. By his transformations, deepensse, methodicke stratagems, and tentations: Hee blindeth the imagination: and corrupteth the heart, and affections; he maketh sinne seeme small and pleasant: Hee maketh the sinner presume too much of Gods mercy, of Christs death, and of his gracious promises; he perswades him, that he hath faith already before he sinne, and shall not lose it when he sinnes; and that he shall haue time and power to repent well enough, when he hath sinned. His purpose is to make the heart sin, without contradiction; drawing on epicurian contempt, finall defection, or hopelesse desperation.

His craft.

Mat. 4. 9, 10.
2. Sam. 15. 2.

He vseth our owne flesh and the world, as deputies and instruments in all his suggestions: He obserueth our disposition and pregnant inclination: naturall or occasioned; he vseth the tide of our owne humor, to precipitate vs. If he find men addicted to voluptuousnesse, couetousnes, or ambition; he followeth the swindle of their appetites. And because concupiscence followeth the completion and temperature of the body: hee taketh his aduantage

advantage herein: moouing the *Sanguinian* to lust; the *Cholerian* to reuenge: the *melancholike* to despaire: and the *phlegmaticke* to idlenesse. And finally, as he findeth euery ones worldly estate (ill or good, affecting them) so he furthereth the birth of their concupiscence, to ruinate them.

The World (the Devils darling) in *prosperity*, offereth the baits of pleasure: casting before vs the golden Apples of riches, and the Peacocks feathers of honors: that by these waterish vanities, it may quench the flaming sparks of the Spirit: and conuert the loue of God into the *amity of the world, and enmity with God.*

The world other times doth cease to allure, and with a changed countenance doth affright with aduersity and crosses, to make men deny God and godlinesse, to fall into iniquity, and into much miserable disquietnesse.

Sometimes the world vseth intisements and euill examples (as deceiuing errors) to make them fall from their steadfastnesse: and to be suddenly moued from their mind: By alledged spirits, words, or letters, pretending that they are authenticke: as also by signes and lying wonders, in all deceiueablenesse of vnrighteousnesse; By spirits of error, and doctrine of deuils, making men depart from the faith: It imployeth euen those that are needest to vs; as to seduce *Iob* by his wife: *Adam* by *Eue*: *Achab* by *Iezabel*: the yong Prophets by the old: *Christ* by his *Aposle Peter*: *Salomon* by his seuen hundred wiues, and three hundred concubines.

Every man is tempted, when he is drawne away by his owne concupiscence, and is intised: then when lust hath conceived, it bringeth forth sinne; and sinne, when it is finished, bringeth forth death. Heere are fixe seuerall branches, springing from one vile roote (euen the *body of death*) whereby is performed that humane temptation, causing fearefull falles.

1. *A drawing*, by the which (as by the weight of the pace of a clocke, all the wheelles begin for to moue) so concupiscence

The world by
prosperity.
Mat. 13. 22.

Iam. 4. 4.

Aduersity.

1. Pet. 5. 9.

Mat. 13. 21.

Intisements &
ill examples.

2. Thes. 2. 2.

3. 9. 10.

Gal. 1. 6. 7. & 3.

1. & 5. 7.

2. Pet. 2. 18. &

3. 17.

1. Tim. 4. 1.

1. King. 13.

Mat. 16. 23.

1. King. 11. 3.

Concupiscence.

Iam. 1. 14.

Her fixe bran-
ches.

Rom. 7.

1. Cor. 10. 13.

Drawing.

Drawing.

Drawing.

Drawing.

Baiting or de-
lighting.
Maqui Q.

Conceiuing.
Maqui.
Isai. 59. 5.
Iob 15. 35.

Trauelling.
Maqui.
Isai. 57. 4.

Finishing.
Maqui.

Bringing forth
of death.
Maqui.

Blindnesse.
Hardnesse.
Gal. 3. 1. & 4. 9.
Mat. 15. 14.

1. Tim. 1.
Rom. 11. 32.

Rom. 2. 4.
Eccles. 8. 11.

concupiscence beginneth to draw the affections of the soule to a mowing: to fury, and to contemplate the objected bait.

2. *A Baiting*, by the which the heart and affections are baited: and with a certaine titillation delighted, at the view of the object.

3. *A Conceiuing*, whereby the heart and affections are moued to conceiue a consent, and a desire to performe the delightfull euill. *They hatch Cockatrice egges, and weane the Spiders web: And they conceiue mischiefe, and bring forth vanitie, and their belly hath prepared deceit.*

4. *A Trauelling*, and labour of the whole soule, and of all the instruments of the body, in the performance of sinne. *They conceiue mischiefe, and bring forth iniquity: And behold, he shall trauell with wickednesse: for he hath conceived mischiefe, but he shall bring forth a lie.*

5. *A finishing*, and full accomplishment of sinne: delighting and lying in it: allowing and defending the same, with all the fortifications that the heart can afford to it. Whereby the *Epilepticke* falleth and lieth, vnder his dolefull and deadly fit and *paroxysme*.

6. *A bringing forth* of death, as it were out of the *Matrix* of sinne, in a new deuillish and damnable generation.

The blindnesse of the eye maketh the foote to stumble, and the whole body to fall: So *falling in sinne*, proceedeth from a blinded minde. For, *if the blind leads the blind, both shall fall into the ditch*. The ignorance of our selues, of sinne, of God, of his will, mercies, and iudgements, maketh thousands to fall. If there be ioyned, hardnesse of heart, securitie, a seared conscience, and incredulity, the precipitation and danger of the falling will be the greater: *Not knowing that the beautifullnesse of God leadeth them to repentance: And, because sentenced against an euill worke is not executed speedily, therefore the heart of the Children of men is fully set in them to doe euill.* And,

I held

I held my tongue (saith God) therefore thou thoughtest that I was like thee, & so hatedst to be reformed, and didst cast my works behind thee.

Forasmuch as the hypocriticall faith (whether it be historicall or temporall) lacketh the sauing power of grace; and the temporizer leaneth to it, as if it were good enough and strong enough: the least tempest or surge is able to make him ship-broken: For he believeth in vaine, and his faith in the Word is *rootlesse*, and *choked*, and in the time of temptation he *falleth away*.

Whosoever beareth these my words (saith Christ) and doth them not, shall bee likened vnto a foolish man, which hath builded his house vpon the sand: and the raine fell, & the floods came, and the winds blew, and beat vpon that house, and it fell, and the fall thereof was great. And because they received not the loue of the truth, that they might be saved, God sendeth them strong delusions that they should believe lies: As also when Science (falsely so called) is either adaequate, or preferred to the Scriptures, it maketh men to erre, concerning the faith, and to be spoiled with Philosophie.

Signes and Symptomes.

SOME fall in religion, some in life, and some in both. Some fall vpon simple ignorance, some through weakenesse and consent, some through pride and contempt, some with contempt and malice: And some againe fall, but fall not away; and some fall away, and neuer rise. Some make a lapse; some a relapse; and some fall in part, some in whole: some fall fully and finally; and vpon malice make an vniuersall Apostacy from all the points of godlinesse, as they that sinne against the Holy Ghost. The vnregenerate man falleth one way, and the regenerate falleth another way.

The vnregenerate man falleth continually, and greedily: he draweth sinne to himselfe, as it were with Cart-ropes:

Psal. 50. 11, 17.

An hypocriticall faith.

1. Cor. 13. 2.

Luk. 8. 13, 14.

Contempt of the Word.

Mat. 7. 26, 27.

2. Thes. 2. 10, 11.

1. Tim. 6. 20.

Col. 2. 8.

Diuers formes of falling.

2. Pet. 3. 17.

Rom. 11. 17, 18.

Eph. 4. 19.

Isa. 5. 2.

The vnregenerate doe fall one way.

Rom. 7.
Ier. 8. 6.

Iob 15. 16.
Ier. 9. 5.

The regenerate fall another way.

He sinneth, but by ignorance, or by occasion, or by precipitation, or by prouocation.

Falling foretold.

1. Tim. 4. 1.
Luk. 18. 8.
Mat. 24. 12.
2. Tim. 3. 1.
2. Thes. 2. 3.
Ephes. 2. 1, 3.

Mat. 12. 31, 32.
Falling fearefull.

Cause of relapse

Heb. 10. 31.

ropes: He hunteth after sinne, and sinneth with full consent of will: and falleth as willingly in sinne, as a sleepe man is willing to fall downe in his soft bed. He suffereth sinne to reigne ouer him, and yeeldeth hearty obedience to it, as to his lawfull King: He falleth with deliberation, his conscience slightly or neuer controuleth him; he makes an occupation and trade of his sinne; *He drinketh iniquity like water.* His one fall brings on another: he walloweth with pleasure in his trance.

But the regenerate falleth but sometimes, irksomely and after a sort vnwillingly: Hee is hunted by sinne, till he be wearied. He yeeldeth, but grudgingly, with some resistance. He obeyeth sinne (as a tyrant) repiningly. He falleth for the most part suddenly, his conscience controuleth him, and iudgeth himselfe to be in the wrong way, till he returne; he thinketh vpon his sins with griefe, and riseth againe with ioy by repentance.

Prognostickes.

NOW the Spirit speaketh evidently, that in the latter times some shall depart from the faith: *When the Sonne of man cometh, shall he find faith on the earth? Iniquitie shall be increased: And that day shall not come, except there come a departing first.* That generall and originall fall, wherein by nature we are all lying, is most dangerous: because by it we are the children of wrath, and dead in trespasses and finnes.

Euery fall in sinne is deadly of it selfe: *Yet euery sin and blasphemy shall be forgiven vnto men; but the blasphemie against the Holy Ghost shall not be forgiven vnto men.* Albeit the child of God may often fall into one, & the selfe-same sinne; and there after be receiued to mercy: Yet it is a fearefull thing to fall into the hands of the living God: for we reade not in all the Scriptures, that any of the regenerate did fall twice in one and the false-same grosse sinne.

If any continue long in his fall: it is to be feared that he shall either be giuen ouer to a reprobate minde, or to a desperate end. *If any sinner willingly, after that they haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes: But a fearefull looking for of iudgement and violent fire, which shall deuoure the aduersaries.*

Such as delight to lie in their fall, shall fall in the condemnation of the deuill: and the falling into tentations and snares, drowne men in perdition and destruction. *Behold the severity of God toward them which haue sinned: And how fearefull shall the finall fall of those be recompensed: When they shall begin to say to the mountaines, Fall on vs, and to the hills, Couer vs?*

Case of continuance, and willingness in falling;
Heb. 10. 26, 27;
31, & 6.

Condemnation
1. Tim. 3. 6.
1. Tim. 6. 9.
Rom. 11. 22.

Luk. 23. 30.

Curatation and remedies.

AS for that originall fall (the guiltinesse and corruption whereof presseth all very sore, both by *imputation* and *inbasion*;) There is no remedy, but only Christs merits (apprehended by that sauing faith, and imputed by that *diuine grace*) and the *power of his death*, (applied by the power of his Spirit, and beating downe that body of death, that it may not reigne ouer our mortall bodies.) Thus we may be freed both from the condemnation, and from the domination of naturall sinne, and be raised vp in Christ.

As for the claudications, and haltings of the regenerate; the best remedies are; The guarding of the heart; the warching of the conscience; the feare of God before our eyes; the dwelling of the Word within vs; acquainting of our selues with God, with an earnest indouour to walke with him; and walke vp rightly before him; still approouing his will, and respecting his glory.

And as for those that are lying in their groser sinnes, and in a fearefull paroxysme of their present fall: as yet

O 2.

nothing

The remedies of originall fall.

The remedies of haltings.
Pro. 4. 23.
1. Tim. 3. 19.
Psal. 36. 31.
Iob 22. 21.
Gen. 5. 22.
Eph. 5. 10.

Remedies of groser falles.

2. Tim. 3. 15, 16

Gal. 6. 1.

2. Sam. 12. 1.

Isa. 58. 1.

Reuel. 2. 7.

Heb. 3. 12.

Rom. 11. 33.

Preseruatues
generall.

Rom. 14. 4.

Knowledge.

2. Pet. 3. 17, 18.

2. The. 2. 15.

Luk. 8. 15.

Psal. 1. 2.

Psal. 40. 8.

Psal. 119. 133.

105.

nothing awaked, nor raised from their trance. Great wisdom is to be vsed; as toward them that are suddenly preuented, and toward them that neuer knew the truth before: *patient instruction* (proving if God at any time will give them repentance) and *restoration with the spirit of meeknesse*. With some there must be vsed a holy guile: as *Nathan* (vnder the parable of the rich man, taking and killing the poore mans onely lambe) conuincd *Dauid* of the slaying of *Uriah*, and taking of his wife.

But if any be obstinate, and so indurate in their fall, that no gentlenesse, nor spirituall policie can moue them: they must be handled, as those that are lying in a *Lethargie*: They must be stirred vp, with the fearefull trumpet of Gods Law; sounding nothing in their eares, but guiltinesse, curses, damnation, wrath, hell. As it is said, *Crie aloud, spare not: lift vp thy voyce like a trumpet, and shew my people their transgression, and to the house of Iacob their finnes*. And generally, vse all the remedies to such that doe serue to rowze vp those that are affected with incredulity, hardnesse of heart, the spirit of slumber, a seared conscience, and impenitencie: Make them alwayes consider, from what they are false; where they are lying; and what is their misery: that by all means they may be raised from their fall.

As for the remedies to preserue such as are restored, that they fall not againe: or to keepe those stablished, that haue not as yet false so fearefully: The first is, a knowledge of the truth, wherein thou must be carefull to grow: *Lest thou be plucked away with the error of the wicked, and fall from thy owne stedfastnesse: But grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ*. Retaine instructions of the Word. Let thy heart be honest, and become that good ground for receiuing, keeping, and bringing forth of fruit with patience. Let thy delight be in the Law of the Lord, and meditate therein day and night: that resolutely thou maist say, *I do sure to doe thy good will, O my God: yea thy Law is wish-*

in my heart: And direct my steps in thy Word, and let none iniquity haue dominion ouer me: Because thy Word is a lantern vnto my feet, and a light vnto my path. I will follow the truth in loue.

Hold before thy eye, that hie price of thy calling, and study to enter into that endlesse rest: and thou shalt not fall after the ensample of disobedience. But so much the more; Seeing that we haue a great high Priest, which is entered into heauen, euen Iesus the Son of God, let vs hold fast our profession: And goe boldly vnto the Throne of grace, that we may receiue mercy, and find grace to helpe in time of need. And as thou hast receiued mercy, so saue not.

Be awake, and strengthen the things which remaine, that are ready to die: Remember how thou hast receiued and heard, and hold fast and repent. If therefore thou wilt not watch (Christ saith) I will come on thee as a thiefe, and thou shalt not know what houre I will come vpon thee: watch ye, stand fast in the faith, quit you like men, and be strong. Take a narrow inspection of thy selfe: Taking heed that thou fall not away from the grace of God: let no root of bitterness spring up and trouble thee, lest thereby many be defiled. Seeke vnto God who shall be found faithfull, which will not suffer you to be tempted aboue that you be able, but will euen giue the issue with the temptation, that ye may be able to beare it.

Consider what thou hast already, and hold it fast vntill Christ come; and being made partakers of him, keepe sure vnto the end, That beginning wherewith thou art upholden; Considering that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, wherewith you be called by the Gospel, to obtaine the glory of our Lord Iesu Christ: And because this foundation of God remaineth sure, and hath this seale: The Lord knoweth who are his: Let every one that calleth on the name of Christ, depart from iniquitie. And giue all diligence to make thy calling and election sure: for if thou doe these things, thou shalt neuer fall away.

Ephes. 4.

Aspiring to
heauen.
Phil 3. 14.

Heb. 4. 11, 14, 16

2. Cor. 4. 11.

Watchfulnesse
Reuel. 3. 1, 2, 3.

1. Cor. 16. 13.

Heb. 12. 15.

Sins,

1. Cor. 10. 13.

Lose not thy
prerogatiues.
Reuel. 1. 2, 5.

Heb. 3. 14.

2. Thes. 2. 13,
14, 15.

Gal. 4. 9.

2. Tim. 2. 19.

1. Pet. 1. 10.

1. Thes. 4. 17.

Luk. 7. 47.

Haue recourse
to Christs pas-
sion and inter-
cession.

1. Pet. 4. 1.

Ioh. 6. 56. 19A

Luk. 22. 31. 32.

Ioh. 17. 20. 21.

Feare.

Iere 31. 40.

Pro. 18. 14.

Phil. 2. 12.

1. Cor. 10. 12.

1. Cor. 10. 5. &

13. Pl. 17. 4. 5.

Rom. 2. 5.

Heb. 10.

2. Pet. 3. 10.

11. 14.

Reward so
great and glo-
rious.

Reuel. 2. 7. 11.

17. 8.

Reuel. 3. 5. 12.

Fixe in thy minde Christs passion; that thereby thou mayst be armed likewise with the same minde; which is, that he which hath suffered in the flesh, hath ceased from sinne. By the application of faith, eate his flesh, and drinke his blood; that he may dwell in thee, and thou in him; and thou shalt neuer fall away. Haue recourse to his intercession: as Christ saith, *Simon, Simon, behold, Satan hath desired you, to winnow you as wheate: But I haue prayed for thee, that thy faith faile not: therefore when thou art conuer- ted, strengthen thy brethren:* And I pray not for thee alone, but for them also which shall beleene in mee through their word, that they all may be one, as thou, O Father, art in me, and I in thee, euen that they may be also one in vs, that the world may beleene that thou hast sent me.

Beg at God, that he may put his feare into thy heart, that thou neuer depart from him. Blessed is the man that feareth alway, but he that hardeneth his heart, shall fall into euill. Make an end of thy owne saluation with feare and trembling. And if thou thinkest thou standest, take heed lest thou fall. Remember the fearefull examples of others that haue saine, and were sorely punished. Consider Gods all-seeing eye, his seueri iustice and anger against sinne. Consider that fearefull day with the Archangels sounding voyce; *Arise, ye dead, and come to iudgement. The beaues shall passe away with a noise, the elements shall melt with heate, the earth with the workes that are therein shall be burnt vp; and all these things must be dissolved. And seeing that we looke for such things, be diligent that thou mayst be found of him in peace without spot and blamelesse.*

Remember what great rewards are promised to thee, if thou stand and overcome: To wit, To eate of the tree of life, neuer to be hurt of the second death: to eate of the hidden Manna, to get the white stone with the new name; the morning starre: to be clothed in white array, and his name not put out of the Booke of life, but confessed before God and his Angels: To bee made a pillar in the temple of God,

God, to haue the new name of God, and of the Citie of the new and beauenly Ierusalem written vpon thee. And finally, to sit on Christs Throne for euer.

Be strong in the Lord, and in the power of his might, put on the whole armour of God, that yee may be able to stand against the assaults of the deuill, &c. Stand therefore, and your loynes girt about with verity.

By the verity, is vnderstood a profession of the truth with an vpright heart.

By this *righteousnes* (which our great Capitaine Christ did put on before vs as an habergion) is vnderstood true sanctification, and a godly life, with an earnest desire, and holy study to please God.

And your *sette shod* with the preparation of the Gospel of peace: which is so called, because it bringeth peace to our soules: and in the assurance thereof, we haue peace in our conscience: with this Gospel we must be prepared, and be in readinesse to profess the same in the midst of the most fiery trials, and to confesse the same vnto saluation. As also we should be ready, alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you: for whosoever shall confesse me before men (Christ saith) him will I confesse also before my Father, which is in heauen.

Above all, take the shield of faith; wherewith ye may quench the fiery darts of the wicked. These darts, are Satans poisoned tentations, wounding our conscience, and inflaming our lusts to sinne: they must first bee repelled, and he himselfe resisted stedfastly in the faith. And if they haue pierced, faith must coole the burning inflammation, which they haue made; by applying the precious balme of Christs blood, to the mortall wounds of our euill conscience, inflicted by that euill one (euill in himselfe, euill to himselfe, euill vnto others, and prouoking others vnto euill.)

And take the helmet of saluation; which is our hope: wherby assuredly we expect (after our combat is finished)

Gal. 6. 9.
Preseruatiues
speciall.
Ephes. 6. 10.
The armour of
God against
the deuill.
Sincere profes-
sion.
True sanctifi-
cation.

Preparation
for trials.

Rom. 10. 10.
1. Pet. 3. 15.

Faith must re-
pell as a shield,
and quench as
a water, Satans
fiery darts.
Ephes. 6. 16.
1. Pet. 5. 9.
Ephes. 4. 27.
Mat. 6. 13. &
13. 38.
Ioh. 8. 44.

Hope of glory.
Ephes. 6. 17.
Rom. 8. 24.

1. Theſ. 5. 8.
2. Cor. 4. 17.

The Word.
Mat. 4. 4.

Prayer.
Ephes. 6. 18.

Watching.
Mat. 26.
1. Pet. 4. 7.
1. Pet. 5. 8.
Colof. 4. i. 2.
2. Theſ. 3. 17.
1. Pet. 5. 10.
1. Theſ. 3. 13.
Preſeruatiues
againſt the
worlds intife-
ments by pro-
ſperity.
1. Ioh. 5. 19.
Mat. 6. 14.
1. Ioh. 2. 15.
Iam. 4. 4.
Mar. 8. 36.
Pſal. 75. 8.
Or by aduer-
ſity.

1. Pet. 5. 9.
Iam. 5. 13.
Mat. 5. 4, 10.

the promiſed garland of euerlaſting happineſſe. *For our light affliction which is but for a moment cauſeth vnto vs a farre more excellent and an eternall weight of glory.*

The ſword of the Spirit, which is the Word of God. This is our weapon, both deſenſiue and offenſiue. It doeth ſerue vs againſt *Satans* blinding illuſions, and ſeducing errors. It detecteth his transformations: and protecteth from his roaring violence. It is a fit inſtrument to repell the force of all his tentations. But we muſt learne in Gods Schoole for our beſt aduantage, to uſe it ſkilfully: leſt he make it like the ſword of *Goliath* to kill our ſelues.

And pray alwayes with all manner of prayer and ſupplication in the Spirit. That as *Moses* ioyned prayer with *Joſuahs* ſword, againſt the *Amalekites*: ſo we are to liſt vp our hands and hearts to God for obtaining of victory.

And watch, leſt we enter into tentations: and implore others, *to ſtrive alwayes for vs in prayers, that we may ſtand perfect and full in all the will of God. And be eſtabliſhed in every word and good worke, and that God may both perfect, confirme, and ſtrengthen vs.*

Liſten not to the worlds Syren ſongs: conſider that although in her faireſt ſhew, ſhe be like the *Paradiſe* of God: yet in the end ſhe ſhall be found nothing but the *Sodome* of ſinne: for it *lieth wholly in wickedneſſe*. It is impoſſible to ſerue God and this *Mammon*. If any man loue the world, the loue of the Father is not in him: *The amity of the world is the enmity of God.* In the end it will prooue a *Dalila* to *Samſon*: And what will it profit vs to win the whole world, if we loſe our owne ſoule. When we haue drunke of the cup of worldly vanities, we muſt drinke of the cup of Gods wrath. But if the world ceaſe to deceiue with her pleaſant ſhaddowes: ſhe will not faile to frowne, when ſhe ſawneſh not: and with aduerſity, affright. Yet we muſt know that the ſame afflictions are accompliſhed in many others which are in the world. Wherefore is any afflicted? let him pray: conſidering that Bleſ-
ſed

sed are they that mourne; for they shall be comforted. And, blessed are they which suffer persecution for righteousness sake; for theirs is the Kingdome of heauen.

If thy flesh tempt thee to fall, beate it downe, bring it to subiection, and disable it by fasting, watchfulnesse, prayer, and withdrawing from it the fewell of pleasures and delights. *Abstaine from fleshy lusts which fight against the soule.* Defraud it of all the outward occasions and opportunities of sinne. Abstaine from all the inducements, formes, and *appearances of euill*: put thy suggesting tentations out of hope of all entertainment. Suters are drawne on by an easie repulse. Giue sinne a peremptory answere, let all suggestions finde thee *resolute*. Resist and restraîne sinne by reason and Religion. Seeke thy power, not out of nature, but out of Christianity. Let thy second natiuity crosse the first: inure thy selfe to the awe of God, and exercise of true mortification.

If those former considerations will not bridle thee from thy fall, there resteth nothing, but that either God by his corrections must awake and restraîne thee, as it were with a hedge of *thornes*, and draw thee to himselfe with the *ropes of Adams*, and with some secret operation of grace, that thou maist say, It is good for me, O Lord, that thou hast afflicted mee, that I may learne thy Statutes. Or else he shall ouertake thee in thy fall, when he shall come, *In flaming fire, rendering vengeance vnto them that do not know God, and which obey not vnto the Gospell of our Lord Iesus Christ, which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power.*

Preseruatiues
against the in-
ticements of
the flesh.

1. Pet. 2. 11.

1. The. 5. 22.

Gods cor-
rections.

Psal. 119.

His iudge-
ments.

2. The. 1. 8, 9.



CHAP. XIII.

The Gangrene of heresie.

2. Tim. 2. 17. *Whose word shall fret as a Gangrene.*

Description.

Why called
heresie.

Apost. 1. 28
apost.

Sella.

Four things
in heresie.
Error.

Conuiction.
Contumacie.
Aug con. Man.

Propagation.

Heresie is as much as an option, or election, (from a word that signifieth, To make choyce.) This was once a laudable word amongst the *Philosophers*, and was taken for a right forme of learning, faction, study, or course of life, which the *Latines* call a *Sect*. Now, it is a word of contempt: and the name *Hereticke*, is a word of great disgrace. It is taken from one that goeth astray from sound and wholesome doctrine, and continueth stubbornly, in his opinion; nothing regarding to contemne the approued truth, and peace of the Church.

Four things doe conturre to make vp a compleat *Hereticke*. 1. *Error* in the truth, whether it be concerning the Head Christ, or his body, the *Church*, or else those necessary things that belong either to the Head, or the body. 2. *Conuiction* by the *Church* out of the Scriptures. 3. *Contumacy*: For, they that will not amend their pestilent and deadly opinions, but will insist to defend them, are *Hereticke*s. 4. Hereto is oft times conioyned *Propagation*, in spreading their opinions abroad, as masters and teachers of error.

There

There is a great difference betwixt the *Hereticke*, and him that beleueth his heresie. For, if of simplicity and facility of heart (illuded by *Hereticke*) he doth (without obstinacy) yeeld vnto the errour: and being admonished thereof, contends not: but giueth place, and repenteth: he is not to be called an *Hereticke*.

There is also a difference betwixt the *Hereticke*, and the *Schismaticke*. For a *Schismaticke* doth separate himselfe from the vnity, peace and body of the Church, in respect of life, order, or discipline. An *Hereticke* offendeth against the verity: the *Schismaticke* against charity. And oft times one and the selfe-same man, offendeth against them both: and so is both an *Hereticke*, and *Schismaticke*.

Heresie is a most deadly and contagious disease, as it was said of some, that they were sicke of the *Monichianus* heresie. It is most truly called by the *Apostle*, a *Gangrene*, which is a mortification of the place affected: and proceedeth of the want of the vitall heate and spirit: being either repelled, or kept from the place, (by bonds, contusion, or obstruction) or else choked or extinguished (by abundance of humours, inflammations, obstructions, stop of naturall perspirations, piercing cold:) or else by a venomous quality. Euen so the *Hereticke* maliciously reiecteth grace: God iustly withholdeth it from him. And his fond imaginations, his violent affections, his frozen heart in sinnes dregs, and the *Diuels* injected venom, choked and extinguisheth his inherent common light, and vulgar graces: So that hee becommeth wholly gangrenate: and in his diuellish and malicious conceiued opinions against the diuine truth; he becommeth most poysonable and obstinate.

This *Gangrene* is said to *fret* or *spread*, by eating vp and consuming the parts about. *Heresie* is of a spreading nature, and infectiue to the whole body of the Church, like vnto poison, steuen, or fire, & smoke rising out of the bottomlesse pit: and like a root of bitterness springing vp.

Hereticke and
heresie-holder,
differ.

Aug. lib. de vii. cred. c. 1.

Hereticke and
schismaticke
differ.

Heresie is a
disease.
Chrys. in Epist. ad Corin. 15.
1. Tim. 1. 19.
Why called a
Gangrene.

How it frets.

Nasulus exen.
Nasus 1. ulcera depascencia.
Plin. & Diosc.
Mat. 16. 6, 12.
Reuel. 8. 7.
and 9. 2.
Heb. 12. 15.

Part

Part affected.

Minde, &c.
 2. Thes. 2. 11.
 1. Tim. 4. 1, 2
 and 1. 6.
 and 4. 7.
 and 6. 4.
 2. Tim. 3. 16, 17
 and 3. 9.

THis *Gangrene* rooteth it selfe into the minde, so strongly and strangely deluded: It spreadeth the smaller roots thorow the heart, conscience, and affections. It springeth vp thorow the body by vaine iangling, profane fables, logomachies, foolish and vnlearned questions, and hypocriticall lies: it becommeth euident vnto all men.

Causes.

God permitteth heresies to be.
 To punish the wicked.
 2. Thes. 2. 10, 11, 12.
 To try the godly.
 1. Cor. 11. 19.
 Deut. 13. 3.

Tertul. de presc. adu. her.

To cleere the truth.
August. lib. 7. conf. c. 19.

IT falleth out by Gods speciall providence, that heresie should be, partly to punish the bigane contempt of the Word, and some other secret sinnes, *Because they receiued not the lone of the truth, that they might bee saued. God doth send men strong delusions, that they should beleene lies.*

And partly, for the triall of his owne, *For there must be heresies euen among you, that they which are approued among you might be knowne. And the Lord your God prometh you, to know whether ye loue the Lord your God, with all your heart, and with all your soules.* For this purpose heresies are, that faith hauing tentation, might haue also probation.

God turneth the euill of heresie, to the good of his Church: For through occasion thereof, the Scriptures are the more diligently searched. The condemning of the heretickes hath made that to appeare, that the Church thinkes, and what truth wholefome doctrine hath. The falschood of heresies, and light of the truth (as two opposed contraries) doe mutually argue other. The heresie appeareth the viler, because of the verity: and the truth the cleerer, because of the opposed heresie. The one becommeth the more hated, and the other the more loued.

Heresies

Heresies are descried, that they might be eschewed, and not receiued.

The God of this world blindeth the mindes of the Infidell heretickes: *That the light of the glorious Gospel of Christ, which is the Image of God, should not shine vnto them.* That Arch-apostate Hereticke, which is an aduersary, and exalteth himselfe against all that is called God, or that is worshipped, so that he doth sit as God, in the Temple of God, shewing himselfe that he is God, hath his conning by the effectuall working of Satan, with all power and signes, and lying wonders, and in all deceiueablenesse of vniuersitie among them that perish.

The pre-dominion of selfe-loue in mens hearts, too farre affecting themselues, discontented with their present estate, and swelling wth the great desire of temporall commodities, but chiefly of glory and dominion; hath infected many one with this Gangrene. As *Dionysius*, which loued to haue the preeminence in the Church, became deepe in heresie, and is called, *Heresiarcha superbus*.

It is found by experience, that other raging passions of the minde haue bred and watered the seed of heresie in the hearts of many. As *Valentinus* a Platonicke, and *Pythagorean Philosopher*, and professor of the truth, a man of great wit and eloquence, expected confidently a Bishopricke, whereof when he saw himselfe frustrate, by the preferment of a better: he began vpon indignation to erre from the marke, and became a plaine Hereticke. He professed many diuellish opinions. As thirty *Eones* in the generation of the gods: his two beginnings of all things. That Christs body was not a very body, but a celestiall and spirituall body: and was borne, not of the Virgin, but by the Virgin. That faith was naturall: That workes deserued: And finally, denied the Resurrection. From whom did proceed the heretickes called *Valentiniani*.

Apollinaris a Presbyter, being excommunicated by *George*

Satan blindeth.

2. Cor. 4.4.

1. Thes. 2.4, 9,
10, 11, 12.

Selfe-loue.

August. c. 1. de
viti. cred.

Pride.

3. Ioh. 1.9.

Beda.

Discontentment.

Impatiency.

Tertullian.

Valentinus.

His Gangrene.

1189. de pass.

1194. vi. mater.

Apollinaris, and
his errors.

Socras. l. 2. c. 46.
Confidence
of wit.
*Epiphanius. Hæc
heretici.*

*Donatus and
his heresies.*
August.

*His followers
called Donatists.*

Marcionism.

*Arius and his
heresies.*

*It is in the
Epiphanius.
Epiphanius.
Conclusion.*

George, Bishop of Laodicea, was so inflamed with passion and confidence of wit, that presently hee embraced and deuised new heresies. He affirmed, that Christs body and flesh was quickened and nourished, but had not a reasonable soule: in place thereof was his *Deity*. From whom sprang the heretickes, called *Apolinarists*.

Donatus, when hee saw *Cacilianus* preferred before him vnto the *Bishopricke* of *Carthage*, separated himselfe from the communion of the Church, and became first a *Schismaticke*, alleaging, that the true Church should haue perfect and Angelicall sanctity, and that the force of the Sacraments depended vpon the dignity, and sanctity of the Minister: with many moe, from whom flowed the *Donatists*.

Marcion, a whoremonger, being excommunicated by his father (a godly Bishop :) Hee quarrelled the Churches seuerity, and began therewithall to oppugne the verity, and embraced the whole heresie of *Cerdo* his master. He professed two gods, and that *Christs* humanity was but phantasticke: that his body was not of the Virgins substance: that he suffered onely for vs by a kinde of delusion: and turned all the doctrine of Christ vnto a tragicall fable; alleaging all was but *appearance*. Hee affirmed also, that the matter of the world was coeternal with God. He denied the Resurrection; and did hold, that the soules of the reprobate should bee saued. Hee defended the soules passing from one body to another: And the repetition of Baptisme, how oft any did fall in sinne.

Arius, because that *Alexander* was preferred before him into the Bishopricke, was so impatient of his repulse, and inflamed with emulation, that hee began his spreading Gangrene: auouching plainly that Christ was not God, nor coeternall to the Father; and was a creature made of nothing. The *Arians* held, that Christ was like God in substance, but not one with him in substance. Thus at length may appeare, how inflamed passions, in earthly-minded men (swelling with pride, confident in learning,

learning, fretting with enuie, and corrupted with couetousnesse, ambition, and contention) hath kindled vp the first seeds and roots of this *Gangrene*.

Heresie oft times is the cause of heresie; the *Gangrene* thereof is contagious. *Secundus*, the disciple of *Valentinus*, more witty then his master, retained his hereticall opinions. But some things he changed, some other things with strange words he obscured, and some things he added. His master called *Aeons*, affects and ideas of Gods mind, but he said, there were *Essences* subsisting by themselves: and affirmed saluation to come by the knowledge of the *Aeons*. *Ebion* (called iustly, *multiforme monstrum*) infected by many heresies, became a *compound heretick*: He did hold all at once, the *Samaritanes* abomination, the *Iewes* name, the *Nazareans* opinion, the *Cerinthians* forme, the *Carpocratians* improbity, and the Christians profession.

Heretickes haue their owne diuerticles, vnder the which they lurke; and by the which they deceiue, and are the fewell of their *Gangrene*, strongly confirming them in their complacency and madnesse.

As 1. *Reason*, whereby they thinke that all is diuine verity, that is agreeable to reason: And whatsoeuer is not consonant to the light of nature, to bee but folly, wherein they are much illuded, and doe prouoe great fooles.

2. *Philosophy*, when they obstinately make profession of science, falsely so called, and goe about to *spoyle through Philosophy and vaine deceit*. Science or *Philosophy* is good in it selfe; but if it abide not within its owne bounds (but becommeth a presumptuous maide like *Asar*, vsurping aboue *Sara*) meddling too much in Diuinity, it bringeth in many absurdities vpon diuine verities.

Hereby the *Valentinian Aeons* and *Idea* were brought in from *Plato*. The soules death fro *Epicurus*. The deniall of the Resurrection fro the whole schooles of *Philosophy*.

The

Heresie, the cause of heresie.

August.

Epiphanius.

The crastie shifts of heretickes.

Reason.

1. Cor. 1. 24.

Philosophy.

1. Tim. 6. 10.

Colos. 2. 8.

Trudimus

2. Tim.

*Mimphozoen.
Quid Athenis
cum Hierosoly-
mis, &c?
Tertul. l. de
præsc. advers.
Hæret.*

1. Cor. 1. 22.
and 2. 45, 67, 8
1. Cor. 3. 19.

Traditions.

*August. Crefc.
Gram. l. 2. c. 32.*

Inspiration.

The blinde va-
nity of mans
heart.
1. Tim. 3. 5, 6.

The matter that adequates God from *Zenon*: The fiery God from *Heracitus*: The passing of soules frō body to body, frō *Pythagoras*. What hath *Athen* to do with *Ierusalem*? or the *Academians* with the Church? Let the consider this, that prefer the *Stoike*, & *Platonike*, and *Dialektike* to Christians. The great mixture of *Philosophie* with *Divinity*, made *Origenes* depraue the Scripture in many places. This made the *Apostle* to write so much against the wisdom of the *Grecian*, of the world, and of the Princes of the world; and to reiect (in all his preachings) the enticing speech of mans wisdom: And alwayes simply to speake the wisdom of God in a mystery. For the wisdom of this world is foolishnesse with God: for it is written, *Hee catcheth the wise in their owne foolishnesse.*

3. *Traditions* of antecessors, commended by antiquity, is an hereticall refuge: not considering that antiquity is onely good, when it is of good things, (for finike is not the better because it is ancient:) and is not to be so farre commended, except it bee *Antiquissima*. But the truth is most ancient, and before all kinde of errour and heresie. In the antiquity of traditions nothing is to be regarded, but that which is agreeable to the Scriptures. As *Augustine* saith of *Cyprian*: I am not bound to *Cyprians* authority, because I esteeme not *Cyprians* letters as Canonickall, but consider them out of the Canonickall Scriptures.

4. *Enthusiasmi*, or secret inspirations and revelations, whereby they themselves are illuded, and others by them deluded. *Montanus* the hereticke was so bewitched with his two adulteresses, *Prisca* and *Maximilla*, that what-soeues they dreamed, imagined, or did thinke of things to come: that, he affirmed to be diuine revelations, and preferred them to the written Word.

The naturall rebellion, blindness, and vanity of mans heart, is the most neere and coniunct cause of this Gangrene, when man contenteth himselfe with the *flow*

of

of godlinesse, and denyeth the power thereof, professing he knoweth God, but by workes he denyeth him, and is abominable and disobedient, and unto every good worke reprobate, wandering and carryed about with every winde of doctrine, by the deceit of men, and with craftinesse, whereby they lie in wait to deceive: and delighting to be deceived, and to deceive others in all deceivablenesse of vnrightheousnesse, which iustly deserued strong delusion, that they should beleene lies. Heerein Simon Magus exceeded, who beleened, was baptized, continued with Philip, and wondered at the miracles; but still continued in his heresie, and had neither part nor fellowship in the businesse, and grace of true doctrine: because his heart was not right in the sight of God, but full of hypocrisie. He was in the gall of bitterness, and full of malice, and in the bond of iniquity, but specially of witchcraft and heresie.

Tit. 1. 16.

Ephes. 4. 14.

2. Thes. 2. 10, 11

Act. 8. 13, 11, 23

Signes and Symptomes.

Heresie is like the *Aspe*, because it counterfeits the gesture of piety; like the *Fox* in fainednesse, the *Dragon* in cruelty, and the *Serpent* in subtilty. An *Herricks* loveth not the truth, he is strongly deluded, beleeveth lies, and hath pleasure in vnrightheousnesse. Hee is a mocker of the truth, he speaketh lies through hypocrisie, and hath his conscience cauterized. Hee is given to fables, vnstable, presumptuous of mercy, confident in his knowledge and opinion, loaded with a burthen of sins: As with pride, couetousnesse, enuie, contention, and such like: he is full of brawlings, he walketh after the flesh in the lusts of uncleannesse, and stands in his owne conceit, hauing a heart exercised with couetousnesse, louing *Balaams* wages of vnrightheousnesse. A well without water: a cloud cartied about with a tempest, speaking swelling words of vanity, promising liberty, and is himselfe the seruant of corruption.

The qualities of an hereticke.

1. Pet. 3. 3.

Iude 18.

1. Tim. 4. 12.

Nicoma.

2. Tim. 4. 4.

2. Pet. 2.

2. Tim. 3. 2.

Tit. 3. 9.

1. Pet. 2. 3, 17,

18, 19.

P

Heresie

^a 2. Tim. 7. 17.^b Math. 24. 14.^c 1. Pet. 1. 1.^d 1. Pet. 2. 3.^e Act. 20. 29, 30.

Heresie fret-
teth and cree-
peth.

Sener.

*Non est finis
erroris.*

The fretting
of the Sino-
nian Gan-
grene over all
the Simoni-
ans.

Act. 8. 10.

Euseb. l. 4. c. 7.

Menandrians.

Saturninians.

Heresie is like the Viper, preasing to slay the mother Church. It is chaffe among the good corne: it is a contagious leprosie, a poysonable venome, a desperate shipwracke of his owne faith, and of the faith of others: and a most turbulent tempest. His heresie doth ^a *fret like a Canker*, ^b deceiuing others, and ^c priuily bringeth in mo damnable heresies, ^d with fained words, selling simple people like cattell in a faire; ^e speaking peruerse things to draw Disciples after him. A gricuous wolfe, not sparing the flocke: speaking euill of them that are in dignity, and of those things which hee knoweth not; delighting himselfe in his deceiuing, beguiling vnstable soules.

The hereticall Gangrene, it is contrary to the Scriptures, and is euicted by the truth. It hath contumacy ioynd to the errour, and alwayes is bent to propagate it selfe, till it goe out of bounds, both in matter, and amongst persons.

Simon Magus affirmed himselfe to be Christ, and by witchcraft bewitched the people of *Samaritan*: affirming himselfe to bee some great man: to whom they gaue heed from the least to the greatest, saying, *This man is the great power of God*. His Gangrene spread amongst all the Simonians vnto *Menander*, who professed that he was sent *ab invisibilibus*, to be a sauour to man. *Menanders* heresie spread amongst all the *Menandrians* vnto *Saturninus*, who was against the Trinity, and held, that the world was made, not by God, but by some Angels: and that the true Sauour was incorporall, and visible onely *putative*. He denied the Resurrection of the flesh. *Saturninus* his Gangrene spread amongst all the *Saturninian* heretickes; and thorow all Egypt almost, vnto *Basilides*, who still professed his grand-fathers *Sarman* *virtutem*, against the Trinity: This his highest power he called barbarously, *Abraxas*, which in Greeke letters amounts to the number 365. affirming that there was so many heauens. He denied Christs Passion, and the Resurrection.

urrection of our bodies; and affirmed that Christ had a transfigure body, and not a reall body: his heresie spread amongst all the *Basilidian* heretickes, vnto *Carpocrates*: the disciples of all those *Saturninians*, *Basilidians*, and *Carpocratians*, were thereafter al called vnder one arrogated name, *Gnostici*; because of their supposed excellent knowledge.

Againe, from the most pestilent Gangrene of *Valentinus*, his vile heresies did spread to his disciples, *Secundus*, *Ptolemus*, *Heracleon*, *Marcus*, *Colarbasus*, and *Bassus*. And from *Arius*, his Arian Gangrene spread o- uer all the Orient; and this day the Turkes are most obstinate in their great heresie of Arianisme; denying Christs Diuinity: the Orient infected the Occident: so that iustly it is said of heresie, that it doth fret: and by the creeping nature, and multiplying power, it appeareth very well in its owne proper colours. For as in the bodily Gangrene the colour fadeth, and doth grow blackish, the part groweth tumid and cadaverous: wherein there is neither pulse, dolour, nor sense, although it were pierced neuer so deeply: So likewise in the spirituall Gangrene, the party affected loseth his faire colour of profession, hee becometh tumid; *Advancing himselfe in those things which he neuer saw, rashly puffed up with his fleshy minde.* His knowledge inflameth him, hee is past feeling; no law, no threatening; no reason, no crosse, will make him sensible. *Such men are deceitfull workers, and transforme themselves into the Apostles of Christ: and no man welle for Satan himselfe is transformed into an Angel of light: Therefore it is no great thing though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shall be according to their works.*

P 2

— *Prognosticks.*

Basilidians.

Carpocratians.
Gnosticks.The fretting of
the Valentini-
an Gangrene:
And of the
Arian Gan-
grene.A comparison
betwixt the
bodily and
spirituall
Gangrene.

Coloss. 2. 18.

1. Cor. 8. 1.

2. Cor. 10. 10.

2. Cor. 11. 13.

14. 15.

The case of an
hereticke.

The euils of
heresie.

1. Tim. 3. 13.
Hereticke
were worse
and worse.
1. Joh. 2. 19.

Exod. 1. 5. c. 16.
Exod. 1. 4. s. 14.
Hist. Trip. l. 2.
c. 10.
Plat. in vita
Anst. 11.
Platin. f. 44.

Tripart. Hist.
l. 6. c. 4.

Gal. 5. 21.
2. Pet. 2. 3, 12,
13.

Prognostickes.

THe Gangrenate hereticke, in the beginning of his maladie, is vnder some hope to be remedied; specially if he be a chosen child. But if it be inueterate, he is most hardly helped. Heresie doth more harme then persecution; and this Gangrene killeth more then the sword doth. It snareth vnto perdition many thousand soules, vnder the colour of sanctity and verity: and stirreth vp great intestine sedition in the Church: which is worse then warre. Herein Satan getteth his haruest; hauing the doctrine of the person and natures of Christ, oppugned in the *Orients*, to the *Meridian* vnder *Mahometisme*: and the doctrine of his merits peruerued in the Occident vnder *Papisme*.

But the evil men and deceiuers shall wax worse and worse, deceiuing, and being deceiued, which once were with vs, and amongst vs. Yet (Oh to be lamented!) They went out from vs, but they were not of vs: for if they had been of vs, they would haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

The visible iudgement of God hath fearefully falne vpon hereticke. *Montanus* with his two harlots, desperately hanged themselves. *Corinthus* was stricken from above: and so was *Anastasiu Imp.* 3. punished. *Arius* had all his intestines burst forth on the stoole: and so became of *Anastasiu* 11. *Olympius*, who publickly detested the Trinity, was stricken with three lightnings, whereby his body was all burned. *Valens Imp.* was burned in a cottage: and *Iulian* the Apostate (a most violent enemy, and Arian hereticke) being wounded to the death; he did cast a handfull of his blood toward the beauen: crying at the last breath, At the last, thou hast overcome, O Galilean.

And they which doe such things, shall not inherite the Kingdome of God, whose iudgement long since resteth not, and their

their damnation sleepeb not: made to be taken and destroyed, and shall perishe through their owne corruption, they shall receive the wages of unrighteousnesse. And are damned of themselves, to whom the blacke darknesse is reserved for ever: Men of corrupt minds, reprobate concerning the faith: But they shall prevaile no longer, for their malice shall bee euident to all men.

AUTHENTICALL.

Tit. 3. 11.

2. Pet. 2. 17.

2. Tim. 3. 8, 9.

Curations and remedies.

THe first thing is to try the Gangrene, (according to the counsell of Saint Iohn: *Dearely beloved, beleene not enery spirit, but try the spirits, whether they are of God: for many false prophets are gone out into the world.*) There is no fitter way to try it rightly, then by the Scriptures. For the whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness. And albeit heretickes vse, or rather abuse the holy Scripture for their defence: mutilating and detorting the same to their bad intentions, yet by that onely one, sound, constant, and perpetuall Scripturall truth, they are most easily convicted, and driuen from their holds.

Here is great wisdom to be vsed. For first, they must not be receiued to house, neither to bee bidden. *God speed: for he that biddeth them, God speed, is partaker of their euill deeds.* Marke them diligently which cause diuision, and offences, contrary to the doctrine which yee haue learned, and auoid them, that being ashamed of themselves, they may be brought to some consideration of their error; *Frans & malitia hereticorum, vel dolenda est, tanquam hominum; vel cauenda, tanquam hereticorum; vel irridenda, tanquam impericorum; & superborum.* The deceit and malice of heretickes is either to be lamented, as they are men; or to be eschewed, as they are heretickes; or to bee scorned, as they are ignorant and proud, and no further to acknow-

Triall.

1. Ioh. 4. 7.

2. Tim. 3. 16.

Shunning.

2. Ioh. 10. 11.

Rom. 16. 17.

Aug. cont. Adia.

Euseb. l. 4. eccle. biffer. s. 14.

Purge their
passions.

ledge them: But as *Polycarpus* said to *Marcion* the hereticke, *I acknowledge thee to be Satans first-borne.*

And because they are not moued with the verity it selfe, neither with any true zeale to lay hold vpon such bad opinions, but onely with some worldly, fleshly, and sinfull passionate respects, and naturall blinded imaginations, which are in place of grounds, and fuell for their Gangrene: they would first bee driuen from these fortresses, and seminaries, before they be dealt with in any hereticall poynt. As for example: their selfe-loue, madnesse of minde in generall, passions of minde, couetousnesse, ambition, discontentment, indignation, confidence, and complacency of wit, their cauterized conscience, and hypocrisie, would be first helped, and cured (according as they all, or some of them, haue predominion ouer them) otherwaies it shall be most hard to stop the streame, before the fountaine be dried vp; or to cure the Gangrene, before the feeding humours be emptied, and euacuated.

Conuince by
the Word.

1. Tim. 1. 10.

2. Tim. 1. 13.

Heb. 4. 12.

3. Tim. 3. 25.

Their cacochymicke heart being purged of all humo-
rall passions, and the bad iuyce that doth flow vnto the
part affected, being remoued, diuerted, or repelled: It is
fittest, after this precedent preparation, to meddle with
the Gangrene it selfe: and by that *wholesome and healing
doctrine*: and that *sharpe two edged sword, that is liuely and
mighty in operation, and entrencheth thorow*: make many inci-
sions of euident conuictions; that they may cut the Gan-
grene deeply; now, and then, formenting, and washing
the part affected, with warme instructions, exhortations,
and louing admonitions: that the impacted grosse error
may be attenuate: applying the most sharpe *Egyptiacke*
of threatnings, and comminations, to corrode, and exsic-
cate the hereticall putrefaction. This would be done oft,
and diuers times, vntill the Gangrene be consumed: and
the good and liuely fleshly heart appeare.

Excommuni-
cation.

But if it yeeld not to those remedies: As *Hippocrates*
precept is: *qua ferro non curantur, ignis curat.* First, the
censures

cenſures of the Church muſt be uſed, and that by them that haue authority: *After once or twice admonition, the hereticke is to be reiected, knowing that he that is ſuch, is peruerſed, and ſinneth, being damned of his owne ſelfe. As Paul did with Hymeneus; whom he deliuered vnto Satan, that he might learne not to blaſpheme.*

If the hereticke contemne the ſentence of the Church, and doth continue in his peruerſe opinion, to perſuert others; the Magiſtrate muſt lay hold on him, who hath power both ouer ſchiſmatickes, as they are the authors of ſchiſme; and perturbers of the Eccleſiaſticke, and politicke eſtate, to bridle and correct them: as alſo ouer heretickes, ſpecially ouer thoſe that haue ſprung out of the boſome of that Church; to puniſh ſuch, not ſo much as they are conuicted of errour, or contumacy, in the defending of the ſame: but chiefly becauſe they propagate their Gangrene (priuately or publikely) to the ſubuerſion of others, and perturbation of the publike order.

*Elijah ſupplying the place of the Magiſtrate, cauſed to ſlay the Prophets of Baal: So did Iehu with Baals Priests: * For Kings are appoynted of God, that wee may lead a quiet and peaceable life, in all godlineſſe and honeſty. This is allowed, as may be ſeene by the example of ^b Moſes: of ^c Aſa the King: of ^d Joſiah the King: of ^e Darius: of ^f Nabuchadnezzar: of ^g Peter, who killed Ananias and Saphira, for their hypocriſie and impudent lies (of which ſort there is no greater then heresie:) of ^h Paul, who puniſhed Elymas the ſorcerer with blindneſſe, for peruerſing the wayes of the Lord: of ⁱ Conſtantine, his decree againſt the Arians: And likewiſe of Valentinian, Theodoſius, Marrian, Juſtinian the Emperours,*

Tit. 3. 10, 11.

The Magiſtrates power.

1. King. 18. 40.

2. Kin. 10. 24, 25

* 1. Tim. 2. 2.

Deut. 13. 6, 9,

17.

Leuit. 24. 14.

^b Exod. 32. 35.^c 2. Chro. 15. 13^d 2. King. 23. 6.^e Ezra. 6. 11, 12^f Dan. 3. 11.^g Act. 5. 5.^h Act. 13. 11.ⁱ Eccleſ. Hiſt. 1. 8.

c. 18. apud

Nicephor.

Nicephor. 1. 18.

de heret. c

Manich.



CHAP. XV.

The plague of Discontentment.

1. King. 8. 38. *When euery one shall know the plague in his owne heart.*

Description.

Contentment.

THe minde should study to attaine to that happy case, wherein it may freely inioy it selfe, at all occasions, with sound contentment, and peaceable euennesse: (like a paire of ballances, whose scales, beame, and tongue keepe a very equall and stayed course:) neither in prosperity to bee mounted too much with losstnesse, and lightnesse of minde; with complacency, or with too great ioy: Nor yet dejected too farre, when our desires and delights are crossed. If it be a little agitate, or vpon a sudden mastered, it should resolutely returne to it selfe againe. Neither should it alwayes trauell for ease, and that it haue neuer occasion to be shaken: but rather, it should indeuour to make it selfe firme and strong, against all that may assault it, by depressing it, or casting it vp. This is one of the speciall poynts of the soules integrity and health.

1. King. 8. 38.
Discontentment.

The contrary whereof is this *Plague of discontentment*: an epidemicall plague and vniuersall: a most heauie calamity ouer all, and spareth not to torment the wealthiest and highest; and to gnaw the hearts of greatest Princes.

How

How many thousands doth it every day assaile, making their liues inuisible miserable? Their death more sudden and cursed, and their soules (which is worst of all) most damned; it is a storme, causing many one to make shipwracke: An intestine battell, banishing all peace. A tribulation, griefe, and offence of minde: an enemy to that euennesse of mind. It is a bitterneffe of the heart, bitterer then the worme-wood and the gall: It is a vexation of the spirit: and this is that *Darkenesse* of the heart, that is accompanied with much griefe, sorrow, and anger: A sicknesse in deed tormenting the heart, Eccl. 5. 17.

Part affected.

THe heart (or will) is here chiefly affected: when either it is frustrate of the inioyed or desired good, (whether it bee good in it selfe, or in appearance) or else when it is annoyed with some present or imminent euill (whether it be an euill in it selfe, or in appearance.) Sometimes the heart will be vnder a peremptory discontentment: sometimes againe, vnder a hesitation and suspense. And because there is a reciprocation betwixt the heart and the minde (the minde first informing the will: the will thereafter forcing the minde with anxietie, to meditate and deliberate vpon the hearts griefe.) It falleth forth, that as well the minde, as also the hearts affections, are grievously tormented with this plague.

Cause.

THe prosperity of the wicked made *David* to fret. As he doth confesse of himselfe: *Certainly mine heart was vexed, and I was pricked in my reins: So foolish was I and ignorant, I was a beast before thee.* Thus said the Prophet,

Iud. 13.
Psal. 119. 43.
1. Sam. 25. 31.
1. Sam. 22. 2.

Eccle. 1. 14.

Heart.

Minde.

Affections.

The prosperity
of the wicked.
Psal. 73. 21, 22.

Ier. 12. 1.

Iob 24. 12.
and 21. 6. 7.Presumption
of too much
strength and
too perempto-
ry designs.
Exod. 18. 17, 18Eccle 4. 14, 16.
2. King. 6. 11.
Iob 7. 3, 6.Evils not pre-
meditate.Iob 30. 26.
Isai 59. 9.
Iere 8. 15.Our minds too
farre set on the
evils, & diuert-
ed from our
present good.

phet, *Wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgress?* And Iob making mention of the insolencie of the wicked, complaineth that *God doth not charge them with folly.* This griefe befallcth specially to the godly; but it doeth not continue: For they run to the Word for instruction and remedie hereof.

When we presume too much of our selues and of our gifts, vndergoing too heavy burthens of affaires; with vnknowne and inconsiderate weakenesse: In the end we are forced to grone vnder the weight, and vtter discontented complaints. And hauing too many peremptory designs, desires, plots, and hopes (neuer looking to that ouer-ruling prouidence, which in all euents should bee respected and reuerenced.) If any thing fall out otherwayes then wee deuised or desired: wee beginne to complaine and exclaime, at the failing of our vnlimited hopes.

When the worst of evils that may befall our best goods, are not premeditate: but the best, in euery thing foolishly expected: It maketh men to be surprized on a suddentie; that the storme arising, before that the minde be made strong (to meete with the sorest tempest) breedeth many vnlooked for tyrannizing griefes of the mind; As appeared in *Iob*, who discontentedly complaineth that when he *looked for good, euill came vnto him.* And in the people of *Israel*, who looked for peace, when euill came vpon them.

We make no vse of the worst of euery accident: we fight more with our selues, then with our evils; we cannot subordinate our lightest euill to our great good: that the one may eclipse the other. Wee fixe our eyes too much on our euill, and too little on our good: like little children, who for the losse of one puppet, or little bable, doe cast all their best things away in a rage: we suffer the occasion of smaller griefes, to furnish vs a raging sea of disquietnesse, and to choake many present, both tempo-
rall

raill and diuine contentments, which otherwayes wee might enioy.

When wee doe associate our selues with companions that are passionate and peruerse, or vnfit for our humor and errands; by whose presence wee pine our minds, to dissemble our infirmities: we cannot but acquire to our selues much distemper of minde; and so much the more, when we take our selues to such company, who hath an antipathy with vs, or are foolish; *for a companion of fooles shall be afflicted.*

Vnfit company
Pro. 22. 24. &
36. 19.
Iere. 9. 4.

Pro. 13. 20.

If we seeke after superfluous vanities, and wander from an honest and simple trueth; hunting after pompe, and grounding our designes vpon vulgar opinions: not looking to that which is most necessary; but to that which fantasie affoordeth: we must needes distract our minds with much distresse.

Vanities.

Men that are confident in prosperity, ouer-ioying and ouer-louing their smiling fortune; are so transported, that in their loftinesse they know not what to doe. They suffer their mindes to bee troubled with the sursets of a boundance: They cast their wits abroad, and lay their mind open to be encombred and disquieted with a thousand trifles: Beside the often and too plentifull vsing and inioying of one thing that ingendereth satiety (nature alwayes affecting variety), tediousnesse and a lothsome life.

Surfet of prosperity.

There are many that cannot iudge rightly of their present estate: but are either comparing it with the better estate of others: or else suffer their mindes to bee higher then their owne low estate. They thinke themselves incomplete, if any excell them in any thing; as if all things did beecome them onely; and so looking vpon themselves and vpon others, they can neuer be at rest in their owne bosome.

Counting the estate of others better then their owne.

Some disquiet themselves with imagined wrongs, taking every thing too farre in heart. They can take nothing in good part; nor expone things for the best: By a

Taking all things in euill part.

suspicious

suspicious humour they misinterpret every thing, intended, spoken or done, as most offensive to themselves. They imagine themselves to bee ship-broken, at every dreamed blast: fearing alwayes a mountaine of misery to come from euery moate: or else stirring vp their inflamed mindes, to make warre for euery trifle.

A preiudiciall conceit.

Many are mastered with a preiudiciall conceit, thinking others doe sit in their light, and that the sinne of others eclipseth their candle; that they can neither rise, stand, nor goe forward, because others are in their way. They dreame, the fortune of others preiudgeth their vnhappy welfare. Thus *Cain* was discontented with *Abel*. *Esan* with his brother, and *Laban* with *Jacob*.

Gen. 4. 27. & 31

Crosses reall.

Crosses disquiet, whether they be reall, or in conceit: present or feared: much astonishing, and beating downe the weake minde, and bringing it to much disquietnesse: yea, oftentimes to rage and despaire. But so much the more, when the poore minde is besotted with vulgar, misconceited opinions of aduersitie, and false estimation of things in their outward appearance.

Crosses imaginarie.

Sundry times it falleth soorth, that where there is no euident cause of griefe: and in the very freedome of all externall evils; yet some will be tormented with millions of imaginary discontentments: forging and faining out of their owne thoughts, molestations to their owne mindes. This ariseth vpon the melancholious distemper of the braine: the foulness of the organ foolishly distracting the functions.

Sinne.

But there is nothing that bringeth greater disquietnesse to the minde, then the sinne, that *Enuie* against God and our selues. It beginneth with some false contentment, but endeth with too much more true discontentment; silent with seeming truce, smoothly smiling at the first; yet afterward it becommeth a turbulent executioner of deserved vengeance, within and without; furnishing troupes of furies, to set the whole soule on fire: which for a time the sinner may shift, he cannot eschew,

if

if custome of euill hath bred the sinners securitie (that still he can sleepe vnder the forest thunder-claps of crosses) yet an vnough blow will make the hardest backe sensible at last. As long as sinne is within, the conscience will exclaime: whose intermission of ease ingendreth more trouble: time helpeth all other things, it increaseth this.

That discontented deuill, content with nothing, but with all mens discontentment, *compasseth the earth to and fro*, and goeth about like a roaring Lyon. Some he snarcth with too much ease; some he taketh by too sore quietnesse: If he keepe the hold as a *strong man*, all things are at peace for a time, to giue the deeper wounds in the end. His purpose is alwayes to make a renting betwixt God and man, heauen and earth, *Church and pollicie*, man and man, and man and his owne minde. He is neuer content that God should possesse man, or man himselfe: like a mad dogge he assayeth to bite euery one, to demenstrate them like himselfe.

Satan.

Iob 1.7.

1. Pet. 5.8.

Mat. 12.29.

Signes and Symptomes.

THe discontented is displeased with euery thing. He doth censure all men and all things: and where hee lacketh grounds, he can deuise them. To satisfie his discontented mind, he is content to suffer any griefe beside; as *Zopirus* the Persian was contented to susteine the cutting of his nose, his eares, and his lips, to further the enterprise of his Lord *Darius* against proud *Babylon*. His liking and misliking is reasonlesse, and phantasticall. In wrath hee will exceed. His countenance will bee cast downe. He is full of murmuring, and grudgeth at euery thing. He misliketh euery benefit, because of some smaller deficiency, & apparant insuing ill; and is discontent with euery ones gifts. He giueth euery wrong the hardest construction, and nothing can quench his rage but reuenge.

The vice character of a discontented minde.

Herodot.

Gen. 4.5. &

31.2.5.

Gen. 37.41.

He

Gen. 17. 44.

Gen. 37. 8, 10.
& 38. 14.
Num. 12. 1, 2,
& 16. 2.
Isai. 38. 19, 30.

Gen. 31. 2, 5.

1. Sam. 8. 6.

The case di-
uerse.
Luk. 2. 39.
Nemo sua sorte
contentus.
Iud. 13.
Esa. 57. 20.
The ensuing
evils.
Gen. 27. 41.
2. Sam. 15.

He is a selfe-louer, and yet is not pleased with him-
selfe. Hee will not spare bad remedies, to quench the
flame of his discontented minde : as *Esau* did with his
brother. He is so earnest vpon that which he wants, that
he cannot enioy what he hath. Hee exalteth his minde
aboue his estate. Hee conceiuerh so many hopes; that
when he seeth them turned to wind; he waighs not how
to torment his owne mind. He is euer complaining like
a quarrellous curre; changes are his desire, like a sicke
man; who would euer be changing his bed, yet he ne-
uer finds rest; for that the cause of his griefe lieth not in
his bed, but in his bodie. He frets in his passions. His
minde is neuer at rest. In his best case he is insolent; and
in his worst desperate.

The prosperity of better then himselfe, is bitter to
his heart. He is enuolous of his owne brother, and enu-
elth the good fortune of his neereft in nature. Hee will
sharpe his discontentment vpon his best friends. He is
not content with his owne present estate: neither with
the doings of man nor of God. Satyres are his speech,
and mutinies his delight. His owne unhappinesse is not
so grievous to him; as the happinesse of others. The
praise of others pierceth his heart: He walloweth in
preiudice, and hath vulgar opinions in account, as di-
uine Oracles.

Prognostickes.

NOne almost are exempted from this maladie. *Ma-*
ry the mother of Christ had her heart pierced with
this sword. But the wicked are like the *raging waves of*
the sea. The greatest evils in the world, doe proceede vpon
discontentment. *Esau* wished his fathers funerals, to
haue his discontented minde reuenged on his brother
Jacob. *Abshalon* not content with his owne estate, vsurped
against

against his father. *Indar* betrayed his Master. *Ambrosius* put desperate hands on himselfe. It subuerſes Churches, Nations, Cities, Kingdomes. It is the author of ſects, ſchiſmes, diſcords, murder: and an enemy to all Religion. It will cauſe the vileſt Ruffian put bloody hand on his moſt Royall innocent Soueraigne.

It is more eaſily helped where grace giueth ſome contentment: but moſt hardly is it cured in a graceleſſe heart. If either time hath giuen it growth, or the object hath made a deeper impreſſion; it is the more hardly remedied. It is ſpeedily to be helped, for feare it become inuincible, and the furie of it breake forth in a worſe euill then it ſelfe. It is a ſore euill, and a ſorrowfull ſickeſſe.

Curatiō and remedies.

Afflict not thy ſelfe for other mens faultes: neither fret with enuie at their eſtates; though they be neuer ſo prosperous: giue not place to thy grudging thoughts, conſidering that Gods providence diſpoſeth all things moſt wiſely. Enter thy ſelfe to be a ſcholler in Gods ſchool: goe into his Sanctuary; and there learne by his Word, that he ordereth all things moſt iuſtly. Call for the opening of thy eyes, to conſider thy owne heavenly eſtate: and thou ſhalt contemne all the vaine and prophane pompe of others. Learne to eſteeme lightly of the miſdemours of others: as thou which neither grieue thy ſelfe with *Heraclitus*: nor inhumanely make paſſiue with *Democritus*: but either amend what thou canſt, or patiently ſuffer, and wiſely diſſemble at that thou canſt not helpe.

Examine thy ſelfe, and make a prooffe of thy ſufficieny for thy calling; and burdens that thou takeſt on: And ſee that thou be able to execute thy charges; take no more in hand, then what thou findeſt thy ſelfe ſuffici-

Case of curation.

Eccles. 5. 16, 17.

Fret not at the fault or welfare of the wicked. Conſider Gods providence:

Pf. 73. 17, &c. And thy owne more happy and heavenly eſtate.

Try thy ſtrength and make thy burdens proportionall.

ent

Psal. 131. 1.

Premeditate
euill.
Reu. 15. 1.Count thy
burthen com-
mon:And with pati-
ence make vse
of it.

ent to performe. Auoide all impossible, impertinent, and idle businesse; for he that taketh much on himselfe, giueth fortune much power ouer himselfe. *Walke not in great matters, and hid from thee.* Draw thy mind from too many outward things, home to it selfe: but herewithall be free of a base carelesnesse, and be not slothfull in thy necessary and honest adoes.

Consider that thou art a pilgrime in a dangerous place. In thy sailing on this *glassie sea*, thinke thou maist meete with a storme. Be neuer too much fixt on one estate, as to be impatient of a change; in thy way all accidents may touch thee: premeditate therefore the worst in all things: foresee ill, and preuent it: or else learne to bee strong against it, when it commeth. As *Anaxagoras*, when it was told him that his sonne was dead, answered contentedly, I knew well that he was mortall. Hee which in such sort maketh his premeditation of the worst, shall neuer say in the end, (what euer doth chance) *I had not thought it.*

Remember that we are all prisoners of fortune, either subiect to our selues, or to others, and bond-slaves to a thousand discontentments. Mans life is a warfare and a bondage: all are prisoners, some in golden chaines, some in iron chaines. Some are slaves to pouerty, some to riches, some to honour, and some to basenesse. Learne therefore to count the best things but golden chaines, and burdens in golden ropes: the bondage is all one with that in the rusty giewes.

Time, necessity, and vse, will make thee cary thy iron chaines more easily. Patience lesseneth the grieue of greater euils: in euery trouble dissemble the euill, and make vse of the good. And seeing there is no perfic ill, count the worst things to haue some comfort. As when *Soliman* lay miserable in the Whales belly, he made vse and comfort of his leasure, and prayed to God for helpe. *Dionysius* in his banishment studied wisdom. *Socrates* by his euill wife learned patience: like a Bee, out of the bitterest

terest herbs drawes out some sweet honey. Make thy life like one playing at Tables: content thy selfe with why cast; be resolu'd as well to lose as to win, and mend thy ill cast with thy better skill.

Make speciall choyce of thy familiar companions, that they be faithfull, milde-minded, secret, merry, and wise, exempt from reigning vices. If thou canst not finde one with such perfections, make choyce of him that hath fewest imperfections: chuse him that is both fit for thy selfe and for thy affaires, in whose company thou mayst cheare thy spirits with variety of recreations and meales, and of all other honest indulgences. Beware of such as are too sad, complaining, despairing, suspicious, peniue, apprehensiu, fearefull and curious.

Walke in an honest and simple truth: be free of hypocrisie: pine not thy selfe in dissembling thy infirmities. If thou bee inclined to be extreme merrie, force not thy selfe to be extreme graue: but rather goe about to restraining and correct thy infirmities, and bring them to a temper.

Cut off superfluities, remove all pompe and vanity of honour, apparell, traines and diet; hold euer the meane, and that which is necessary: and not that that is grounded on mens opinions and phantasies. Keepe as low as thou canst, without prejudice of the dignity of thy estate: If in thy ranke thou must not stoupe without falling, temper so thy stateliness, that men may impute it to thy office, and not to thy nature. Thunder and lightning commonly fall vpon highest places.

Hold thy selfe indifferent in the whole stage of thy life, keeping alwayes the same countenance and courage, like a skillfull Artificer, make profit of all; like the excellent Painter *Phidias*, of euery matter, forme all manner of Images, with one and the same countenance. Behold fortius duo faces. Be furnished with Armes for both combats: with a spurre against adversity, to stirre vp thy cou-

Make choyce of thy familiars.

Walke in a simple truth.

Shun superfluities.

Medium tenet re beati.

Be ready, both for prosperity and adversity.

Fortitudo, sapientia, penitentia, rectitudo, iustitia, caritas.

ἄνθρωπος ἐν ἀντι-
Επίλ.

Moderate thy
heart in pro-
sperity, & mo-
tues thereto.

Dan. 5.
Zeph. 1. 17, 18.
Ezek. 7. 19.
Obad. 4.

ἰσχυρὸν ἔργον
Ioh. 8. 14.
10, 11, 12.

Be content
with thy estate
and skil, & ne-
cives thereto.
Compare not
with the better
but with the
worse estate of
others.

rage: with a bridle against prosperity, to rule thy selfe with modesty. Sustaine and abstaine.

In prosperity moderate thy heart with reason and religion; by thinking on thy sinnes, weakenesse, misery, mortality, and on the inconstancy of fortune. Beate downe thy loftinesse: consider that the greatest happinesse that the whole world can afford, is not able to fill the vnlimited desire of the heart: it is no true happinesse. All this whole materiall globe, is not proportionable to the precious soule. The greatest worldly welfare cannot secure the conscience, nor preuent iudgement. While fortune is smiling on thee, thy heart may be mourning within. All worldly pleasures are but cold comforts: They cannot stretch to eternity. The world is a fooles paradise, full of vipers: the obscure print of vnsound ioyes: a sporting (but doubt, some) passage: a dreamed sweetnesse: and a very Ocean of gall. All is vncertaine, and full of vexation: common to the worst, and cannot better the mind, nor comfort nor content the best: the happiest fortune, is but honied poison.

Bridle therefore thy affections, and compose thy addi-
ons by reason: prosperity is a slippery pale. Go with feare and doubt; be not carried beyond thy selfe, hold not alwayes thy selfe in a chase and purchase. Settle once thy rest and sweete contentment. Frequently remem-
ber King Philips ordinary morning Memorandum: *Thou art a man*; and the Christians watch-word, *Thou art dust, and to dust thou shalt returne*: so shalt thou not suffer thy minde to wander in discontenting vanities.

Advance not thy minde aboue thy estate: if thy estate will not be framed to thy minde, labour to frame thy mind to thy estate, said Socrates. Compare not thy estate with better estates of other men, but with the worse estates even of better men: on this as good as thy selfe. The *ape* and the *ass* doe both complaine the one, for that hee hath no house: the other, because hee wanteth

wanteth a taile: the *Mule* or *Mare* thus answereth, But if you did well consider of my miserable blindnesse, you would not so complaine of such your want. Cast downe thy sight to thy inferiours, looke on others, wanting what thou hast: Many (now in misery) would be content of thy estate.

Let not the good of others torment thee more, then thy owne is able to comfort thee. If thou hold thy eye vpon superiours in estate, thou shalt euer be disquieted. For prisoners count none happy but libertines: and libertines count none happy but the rich: and the rich count none happy, but those that are in offices of dignity: and officers count none happie but kings. There is no estate without complaint. As that *King* in *Homer* complaineth, *Great Iupiter hath imprisoned me with great cares: O how happy are they, who in their little cottages, sine exempt from these dangers!*

Hannibal said, he had knowne many old fooles, but neuer such a one as the *Philosopher*, that in the schooles discoursed so bravely of the stratagems of war: because he entreated of that, that is not learned in Academies. All things doe not besee me all persons. *Megabises* of *Persia*, of great worth, on a time in *Apelles* shop, professed skill in Paintry: to whom *Apelles* answered: Before I heard you speake, I thought you wise: but since you entreated of my Art, my prentices doe laugh at you. The Poets bring in the fained gods, each one content with their owne office and estate: *Mars* with warre: *Minerva* with sciences: *Mercury* with eloquence: *Cupid* with loue: *Iupiter* with heaven: and *Pluto* with hell.

Dionys thought his estate incomplete: because *Plato* excelled him in Poetry, and *Plato* in Philosophie: wherefore he condemned the one to banishment, the other to the plough. Every thing must be content with its owne estate and skill: the ox for to till, and the horse for to ride on. The whole estates in the world make vp the pertinent parts of the harmonie of musike;

Hold not thy
eye vpon thy
superiours, but
inferiours:
Plutarch.

Hold thee
within thy skill.

Bridle thy
passions.

1. Cor. 9. 37.

Be not disquiet-
ed with
wrongs.
Motives
thereto.

some flat, some sharpe, and some a middle tune. The part that providence hath allotted thee, sing it well.

If passions happen to surprize thee, let reason and religion retund them and rule them: let them not grow customable. Snib them in their beginnings, and crush them in the egge. And because sorrow is one of the greatest perturbbers of thy peace: if it cannot bee cured with grace or with reason, time will helpe it. In all thy passions, neither slacke too much, nor too much bend thy minde: but doe as wise Princes vse to those they misdoubte for faction: so hold them downe, that their very impotency & remissnesse may afford thee security, *Beate downe thy body, and bring it vnto subjection.*

Giue wrongs some fauorable construction. Consider of what weight and importance things are, according to the verity and reason of them. Be not like the world, that suffereth it selfe to be led with inspreffions, accounting more of a word then of a deede: and of a little blow, then of a great wound: wherein opinion and our impatient discontentment hurts more then the euill. If thy neighbour scoffe at thee, let him know, that thou knowest as much of thy selfe and more then he can tell. *Vatinius* scoffed at his owne deformed feete and necke, so that none of his enemies did iest at him.

If thou hast giuen occasion of the wrong, remember it is not an offence to grudge at, but a correction to make vse of. If thou hast giuen no occasion, thou hast the more to reioyce of thy innocency. Thinke it no maruell to bee iniured: for wheresoeuer wee shall finde men, we shall finde iniuries. If thy offender bee foolish, wherfore complaineest thou of a mad man? make no account of him, and that shall be a grieuous reuenge to a foole.

It is a weakenesse of mind, not to know how to con-
temne an offence. If he be a wise man, suspect euill in thy
selfe: he discouers some of thy infirmities. Make profit of
all iniuries, what thereby the better thou maist manage thy

thy affaires. To conclude, learne to be humble: if thou be vile in thy owne eyes, the lesse shalt thou be discontented, to be accounted vile of others: for a man of lowly stomake, can swallow and digest contempts without distemper.

As for aduersity (the common cause of most discontentment) driuing fooles to rage and desperation; consider that it is not so euill in it selfe, as it is vulgarly esteemed. Behold it more in the substance, then in the accident: in the core, then in the barke; and in the end, then in the entrance. For crosses to sinners, are instructions: to sluggards, they are compulsions: to the veracious they are Theaters, wherein they play their vertues: to wise men, they are matter of good, and steps to greatnesse and felicity. This befell *Ioseph*, who was lost, that he might be found: They are sinners fruits, and Gods messengers.

Affliction is the oyle of the Scorpion, that healeth his owne sting. It is the file that scowreth and sharpeneth the soule. It weaneth vs from the world, and plucketh vs from the dudge. It is a remedy for a sicke minde, a remedy not plausible, but soueraigne: bitter to the body, but sweete to the soule: pleasing in displeasing.

If thy crosses be but coming and falling on: haue thou a resolute minde for the worst; whereby euils will neuer come the sooner, but the easier. Make euils present in conceits, and they shall be halfe past in their violence, when they shall be present in effect. Learne to fence in the schoole, ere thou fight in the field. Vse meditations heerein, thinking vpon the worst, and making thy selfe ready to receiue them. A man forewarned is halfe armed. A good Mariner provideth for a storme. A wise Captaine, in peace prepareth for warre. See therefore that no euill surprize thee: stand vpon thy guard: foresee what is to come, and be resolute for all accidents.

When crosses are come and present: be not like a cur running to the stone, nor looking to the calter. Blame not the instruments, while thou knowest the agent.

Struggle

2 Sam. 6. 12.

Be not discontented with aduersity. Motines there to.

The good of crosses.

Patinur quia peccauimus, & ne peccemus.

Crosses future.

Premeditati mali molis icilur.

Hominem perant ad humans.
Crosses present.

Struggle not with God nor with thy selfe: be not a foole, not knowing whence crosses come: nor a rebel, murmuring by impatience against the Author of them. *Make a vertue of necessity*, draw good out of the euill: kill *Goliath* with his owne sword, make profit of paine.

Be really honest within, and thou shalt be more peaceable in aduersity, then the vicious in their prosperity. A sore crosse, and a sicke conscience, maketh much torment: if thy lesser part be subiect vnto fortune, hold the principle in thine owne power: if thy crosse impoverish thee, let it not make thee vicious; if it afflict, let it not deiect thee from thy probity, vertue, and grace.

Time and custome, are the remedies of the baser sort, vnder the crosse. But let resolution and meditation make thee strong. Content thy selfe in thy crosses, because they come from God. Be thankfull, because they are medicines. Be cheerefull, because they are steps for thy glory. Heere is thy hell, thy heauen is to come. If thy estate were better to the world, it might be worse to God. It is a happy euill that inforceth to good, and next happy that hinders from worse.

But the last and best remedie against all discontentments, is a sweete fruition of God: which thou mayest haue by seeking him by prayer, to be thy portion, and thy all in all. The heart of man is three-nooked, the world round: the circle cannot fill the triangle: God only must doe it, who filleth all with his presence. *Plato* said, *The minde is not satisfied nor quieted, till it returne whither from whence it came.* Let thy heart be happy in it selfe, and thy blessing in thy brest, draw thy minde from the circumference of the world, to God the center. He is a comfort matchlesse, changelesse, alwayes, every where, aboue all casualties, and exempt from all vncertainties. God alone is a thousand felicities, and a world of happinesse, the onely life and light. *Alcimus* the Martyr found more light in the dungeon, then was without in all the world.

Heere is thy secret Manna without murmuring: and a

Paradise

Resolution,
Meditation.

A fruition of
God.
1. King. 8. 38.

The sweetness
of this fruition.

CHAP. XVI.

The griefe of Impatency.

*Psal. 42. 5. 11. Why art thou cast downe, my soule,
and disquieted within me?*

*Psal. 73. 21. Certainly mine heart was vexed, and I
was pricked in my reins.*

Description.

Impatency is an unwilling enduring of any kinde of thing that troubleth vs. The contrary extremity is insensibilitie: whether it be naturall, as in those that are brutish, and borne like blockes: or voluntary, which is a stoicall setting a presse on the heart: exempting it from all kind of griefe. The middle vertue is patience: which is a willing suffering of any trouble.

There is one sort of impatience, towards God: when we grudge vnder his crosses; which importeth a milking of God, or of his doings toward vs: although otherwayes we seeme neuer so fairely to endure. There is another sort towards men: in regard of their persons, estates, doings, or iniuries: as they offend vs.

The heart sometimes is agitate like a ship in a tempest, and taketh no rest: but is rouled vp and downe like a bowle: contrary to the which, is to establish the heart: that vnder all euils it may lie close, like vnto a soure squared stone, Lam. 5. 8.

Other

What impatency is.

Insensibility in naturall be-
call.

Impatency in

Patience.

Two sorts of
impatency.

3. Degrees of
impatency.

2. The 1. 1, 3.

Agitation.

Agitation.

Agitation.

Agitation.

Agitation.

Agitation.

Agitation.

Agitation.

Agitation.

Other times the heart wearie and fainteth vnder the burthen; contrary to the which, is the *corruption with all might*. Sometimes againe a man goeth, as it were, out of himselfe with rage, grudging, and murmuring against euery thing. He is dispossessed of himselfe, and of his right wit and senses, and almost knoweth not what hee is doing, or what he shall doe. Contrary to the which, is the *possessing of our soules with patience.*

Part affected.

THe heart is beere chiefly affected, when it is foregriued at the want of that good which it affecteth, and at the presence of that euill that it abhorreth. As *David* saith of himselfe, *My heart was sore within me, and while I was musings, the fire kindled.* Sometimes the heart is impatient at the euils of them whom we loue: as also at the good of them whom we mislike. As *David* fretted at the prosperity of the wicked.

Causes.

Beside the common externall causes, as *God's* insufficiency, and the diuell an vnjust efficient: The want of those things that once we ioyed, or that our hearts earnestly desire, and presently stand in need of stirreth vp impatience. As when *Israel* murmured against *Moses*, saying, *What shall we drinke, or what shall we eat? Wee shall come vs firste to eat: we remember the fish which we did catch in Egypt for strength, the Cucumbers, and the Melons, and the Leekes, and the Onions, and the Garlick: Now our soule is dryed away, wee can see nothing but this Masse.*

Our impatience becomes the greater, if there bee conioyned the present feeling of those euils that lie upon

Heb. 12. 3.
Psal. 42. 11.
Fainting.
Colos. 1. 11.
Dispossessing of vs of our felicity.
Luk. 21. 19.

Psal. 39. 10.
Psal. 73.

The want of good things.

Exod. 15. 24.
Exod. 16. 27.
Num. 11. 4, 5, 6.

The presence of euill things, as
1 Cor. 11. 18

1. Tim. 4. 16.
Bern. in conuys.
Pauli.

Ier. 31. 18.

Injuries.

Luk. 15. 28.
Ioh. 6. 42.

The welfare
of others.
Mat. 21. 15.
Mar. 10. 11.

The faults of
others.

Psal. 73. 3.

Ignorance and
misfold.
Psal. 73. 22.

Psal. 119. 67, 71

Incredulity.

vs, whether they be externall, as paine, pouerty, shame, sicknesse, death: or internall, as griefe, care, feare, grudging: whether they be in our persons, in our goods, or in our name. *Hac uolunt triplici ariete pulsatur patientia nostra.* These are the fruits and rewards of sinne, and most repugnant to our sensuality. If we be vnacquainted with these euils before, (like an *untanned Calf*) we grudge the more with a new yoke.

And as for men (whose offences. and iniuries make vs impatient) we cannot consider their persons, that if they be good, they may be pardoned; if they be ill, they may be referred to their iudge: we doe not weigh our iniuries, if they be small, to be miskend; or great, to be used with prudency, and with patience.

We are impatient at the good of others, as if it were prejudiciall to vs: As the Priests grudged at Christ's honour, and *Hofanna*: and the seruants that wrought all the day, at him that wrought but an houre: and *Herod* at all the Infants, because hee thought one of them was Christ.

The faults and offences of others stirre vs, albeit they bee but imagined. The Iewes, when they saw Christ goe with *Zachens* the Publican, impatiently murmured. The godly also are sometimes moued, impatiently to fret at the foolish, when they see *the prosperie of the wicked.*

A blinded eye maketh an impatient heart, when vnder trouble we looke not to God, to our selues, to our sinnes, nor to our good: to *God*, as the Author of all; to *our selues*, as procurers; to *our sinnes*, as desertings; and to *our good*, as the benefits that redound to those that make true vse of the Crosse. We thinke it no seruice to suffer: we doe not runne to God that strikes; wee cannot see good vnder euill, and sweet vnder sowre; wee cannot beleue, that bitter Aloes can bee good medicine.

But when we are incredulous, then are wee most impatient:

patient: we distrust Gods power and promise, we doe blind Gods fauour to outward things; preferring his goodnesse in temporall goods, to his goodnesse in spirituall graces. Here is that doubting of the diuine providence, thinking that God will not regard. As *David* said in his fears, *All men are liars*. As *Ishmael* in the famine, said, *Shall I ascend on the Lord any longer?*

Psal. 116. 11.

2. King 6. 33.

Signes and Symptomes.

THe impatient man is like a mad dog, who spareth none, but biteth all that come towards him. He curseth either the Creator, or the creature, or both. He is euer murmuring, complaining, quarrelling. Of a friend, he is made a foe: hee vseth lawes, and his power for reuenge: from the which if he be restrained, it is because he dare not, as a coward; and not because he ought not, as a Christian.

He can abide none.

Iudg. 15. 16.

Exod. 16. 7.

He is of a flexible nature, dismayed with euils, sensible of the scourge, but cannot see the striker: he hath a weak backe for the least burthen. The want of one thing, or feeling of one ill, troubleth him more, then the inioying of many benefits can quiet him. In his griefe hee hath hanging hands, weake knees, and halting feet, as being cleane out of heart, and discouraged. Hee taketh all things in an euill part, and can vse no relaxation without fury. Anguish deiects him; and a little thing will cause him to reuolt from a true cause.

Nor the crosse.

Heb. 11. 22.

It is a hard thing to bridle impatiency vnder the crosse. The very Saints themselves, at some times were surprised with it. *Elijah* desired that hee might die; and said, *O Lord, take my soule, for I am no better then my Fathers*. *Jeremiah* said, *Why is my heavinesse continual? and my plague desperate, and cannot be healed? why art thou vnme as a flar, and as waters that faile. And, O Lord, thou hast decreed me, and I am decreed: thou art stronger then I,*

The Symptomes of the godly.

1. King 19. 4.

Ier. 15. 18.

Ier. 20. 9, 14, 15

Iob 3. *tot.*

Iob 34. 6.

Case of cu-
ration.
*Magnum ma-
lum non posse
ferre malum.
Sener.*

Enfuing euils.
1. Sam. 20.
1. Thes. 4. 13.
Numb. 11. 1.
Gen. 4. 13.
Numb. 14. 29.
Numb. 21. 6.
1. Cor. 10. 10.
1. Sam. 17. 13.

Stoicall insen-
sibility a false
remedy.

and hast preuailed: I am in derision daily, euery one mock-
eth me. Cursed be the day wherein I was borne: and let not
the day wherein my mother bare me, be blessed. Cursed bee
the man that shewed my father, saying, A man-child is borne
vnto thee, and comforted him. And Iob cursed his natiuity,
(but not his God.) and wished death as the end of his
misery. He alleaged his wound to bee incurable without
transgression.

Prognostickes.

Impatieney is most hardly cured in *Ignorants* and *Infidels*, but more easily helped by them that are ruled by
reason, or by grace. It helpeth not euils, but rather increa-
seth them. And it is like a lime-rod to a bird; or a hooke,
or a net to a fish; or iron chaines to a thiefe; or a bur-
den on a weake backe, the more struing; the more
harme. It maketh externall euils enter thorow into the
soule, and become internall.

Many great euils doe spring from it: as contentions,
malice, reuenge, treasons, endlesse desperations, and dis-
comforts. When the people became murmurers, their
carcasses fell in the Wildernesse: and the Lord sent fiery
Serpents amongst them, whereby they were *destroyed*
of the destroyer. And *Achisophel*, and *Iudas*, in their im-
patience did hang themselves.

Curations and remedies.

The Stoicall *Apasie* (in setting a presse on the heart,
excepting the same from all griefe) is a false and
phantasticall cure of impatieney. For it is good that in
some measure and manner wee bee sensible of our euils.
But we should learne, that if they touch vs, they neither
passe vs, nor master vs: and that wee make good vse of
them.

them, and draw good out of them. This cannot be done without patience. The Scriptures are fittest to learne vs this lesson. For whatsoever things are written aforesaid, are written for our learning, that we through patience and comfort of the Scriptures, might haue hope.

Consider the examples of others (better then we are) who suffered worse things then wee doe, and yet ouercame their impatience. Take the Prophets for an ensample of suffering aduersity, and of long patience; yee haue heard of the patience of Iob, and haue knowne what end the Lord made, who left vs an example that we should follow his steps. Who when he was reuiled, reuiled not againe: when hee suffered, he threatened not, but committed it to him that iudgeth righteously.

Consider also the example of the wicked, that were punished for their impatience. For all their euils came vnto them for ensamples, and were written to admonish vs, upon whom the ends of the world are come.

Let thy minde bee directed towards God, and say, *a Shall wee receiue good at the hand of God, and not receiue euil? acknowledging b the strokes of Gods hand: And that no creature can harme, before the Lord hath c bidden it. None can haue power at all against thee, d except it were giuen from aboue. And, e Who is hee then that saith, And it cometh to passe, and the Lord commandeth it not?*

Gods providence is the parent of necessity. Gods Decree cannot be illuded, or suoyded by impatience. That is to be borne with patience, which cannot be redressed with carefulnesse. To be grieved at Gods providence, is the greatest impiety. All things doe modestly and silently obey: man onely disquiets himselfe with impatience.

It is foolishnesse not to obey willingly that Soueraigne Mistresse, that will otherwise carry vs all by force. It is best therefore to submit our wils to Gods secret will, and make a vertue of necessity. To Resist against it,

Learn patience.
Rom. 15.4.

Examples of others.
Iam. 5. 10, 11.
Of the good to be followed.
1. Pet. 3. 37.
23, 33.

Of the euils to be eschewed.
1. Cor. 10. 11, 12.

Consider Gods providence and will.
a Iob 2. 10.
b Psal. 39. 70.
c 2. Sam. 16. 10.
d Iob. 19. 11.
e 1. Sam. 16. 10.
f Lam. 3. 37.

Gods providence.
Fera non cul-
pes, quod malis
non possit.
Senec. in pro-
verb.

Seneca.

it, is but to stirre the euill. *Optimum pati quod emendare non possit: malum miles est, qui Imperatorem genus sequitur.*

Heb. 10. 36.
Reuel. 3. 10.
Luk. 8. 15.

Remember that there is nothing so repugnant to the will of God, as impatience: nothing more agreeable thereto, then patience: *That after we haue done the will of God, we might receiue the promise. The word of Gods patience must be kept with an honest and good heart: heare the Word, and keepe it, and bring forth fruit with patience.*

Consider thy
selfe, and thy
sinnes.
Psal. 39. 11.

Looke to thy selfe, so base; and to thy sinnes, so great; and so iustly procuring thy euill. *When God with rebukes doth chastise man for iniquity, bee, as a moth, maketh his beauty to consume: surely euery man is vanity.* Yea, thou deseruest not onely one temporall crosse, but all. And not onely to be punished heere, but hereafter eternally, both in body and soule. Thou maist iustly say, *It is of the Lords mercy that thou art not consumed.*

Lam. 3. 22.

Esteeme thy
crosse to be a
medicine.
1. Cor. 11. 31.

Acknowledge thy afflictions for diuine medicines, to correct thy corruptions. They are chastisements for sins past: *Whereby we are chastised of the Lord, because we should not be condemned with the world,* (endlesse punishments are in Christ pardoned.) They are preuentions of sinnes to come, like vnto a *Prophylacticke* phlebotomy, or a *Preseruatue* purgation.

Detest sinne.

Strongly detest sinne, and thou shalt suffer the more patiently for sinne. Vnder the crosse learne to bee humbled for bigane sinnes; and know thy selfe, and feelee Gods mercies. Say, *Remembring mine affliction, and my mourning, the worme-wood, and the gall: My soule hath them in remembrance, and is humbled in mee. I consider this in my heart: therefore haue I hope. When I declare my paine, I am sorry for my sinne.* Learne also in time to come, to resist sinne, not only to the losing of pleasures, but euen to the induring of trouble: and *into the blood.*

Lam. 3. 19. 20.
21.

Psal. 38. 18.

Heb. 12. 4.

Premeditate
euils.

Premeditate euils, and learne to overcome them, before they come. Extenuate them in thy cogitation.

Let

Let vs rise against accidentall things; and whatsoever falleth soorth, let vs know, it is not so great as it is thought; and not so great, that we should bee troubled thereby.

Leame to make thy selfe strong, both by the strength of grace, and by the strength of reason. Overcome with reason, the present calamity, if thou canst: but faith is stronger then reason. Whereby, *If we hope for that we see not, wee doe with patience abide for it.* The gift of faith, and the gift of suffering, are given both of God inseparably. And, *God is faithfull, which will not suffer you to be tempted above that you be able, but will euen giue the issue with the temptation, that ye may be able to beare it.* He dealeth faithfully, fairely, and openly with his owne: to whom he saith, as he saith of *Salomon*: *I will be his father, and he shall be my soune; and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men: But my mercy shall not depart away from him.* Say thou againe, *Yet my soule keepeth silence vnto God, of him cometh my saluation: yet he is my strength, and my saluation, and my defence, therefore I shall not bee much moued.* And with *Dauid*, *Why art thou cast downe, my soule, and disquieted within me? waite on God.* And; *Let not your heart be troubled.*

There is no euill without some mixture or consequent of good: some finest merkinē are made out of the greatest poyson. Seeke, and thou shalt finde the good that is in euill, or following euill. It is lost onely by impatiency, and by no meanes found: but by patience. *Tribulation bringeth forth patience, and patience experience.* And knowing that the trying of our faith bringeth forth patience, let patience haue her perfect worke, that ye may be perfect and intire, lacking nothing. By patience wee possesse our soules (in the right vse of all the faculties and graces thereof) against all incident euils; making our selues stronger, and them lighter to be borne. Patience is the sweetest salve to mis-hap; no greater reuenge of

Trust in God.

Heb. 11. 35.

Rom. 8. 15.

Phil. 1. 29.

1. Cor. 10. 13.

1. Sam. 7. 14.

Psal. 68. 19.

Psal. 43. 5.

Ioh. 14. 1.

By patience
finde the good
in euill.*Aquila calcitris
ex Dracone
omnia.*

Rom. 5. 3, 4.

Iam. 1. 3.

Luk. 21. 19.

Arift.

Heb. 6. 12.

Gal. 6. 9.

1. Thel. 3. 13.

Rom. 2. 7.

Pfal. 116. 5.

Motives to patience vnder the Crosse: wherein thou shalt finde, that it is,

A signe of Gods fauour.

Heb. 12. 5, 6,

7, 8, 9.

It is common to the elect, and Christ our fore-runner.

Pfal. 17. 14.

1. Sam. 2. 35.

Math. 26. 24.

Coloss. 1. 24.

God is a Physician.

*August. super**Pfal. 116.**Intelligat bo-**mo medicum**esse Deum, &c.*

We are tryed

and fined.

of Fortune; the truest remedy of iniuries; the surest skill to forgiue them, or forget them; the shield against wrongs; and *fortitudas sister*.

By patience the promises are inherited. Let vs not therefore be weary of well doing, for in due season we shall reape, if we faint not. Wee must be content with our hell heere, to get our heauen hereafter, and with a wet spring, to finde a dry harvest. And, through patience in well doing to seeke glory: to *sew in teares, and reape in ioy.*

The greatest pleader for impatience, is that euill construction we make of euill, esteeming the worst of euery aduersity; alleaging the fountaine to bee Gods wrath, our selues to be the cast-awayes, the end, to bee endlesse and desperate misery: whereas by the contrary thou must vnderstand, that if patience doe meet with the crosse (how great soeuer it be) it is a signe of Gods fauour, we cease not to be his sons, he ceaseth not to loue vs, to receive vs, and to offer himselfe to vs, as a *Father of spirits.*

No elect is excepted from troubles; the best are oft thus handled; *As Lillies among thornes*, Cant. 2. 2. while as the *Basards* are vntouched, hauing their portion here. Whom the Lord smites not, them the Lord loues not: we haue Christ herein to be our fellow-companion, and our fore-runner.

Let man vnderstand that God is a Physician, and tribulation is a medicine to saluation, and not a punishment to damnation: vnder the medicine thou art burned, cut, thou cryest; the Physician heareth not according to thy will, but according to thy good.

Consider also that afflictions are sent for the exercises of Gods graces in vs, to try our loue, our faith. This is oft a fiery triall; wherein we are not consumed like drosse, but refined like gold. Hereby we are stirred vp to pleade the Lords part, and to know his strength in vs; and to make vs resolute not onely to dye in holinesse, but to dye for holinesse.

God

God turneth all things (and euen the worst things) *about, for the best to them that loue him.* This found *Dauid* to be the end of all his trouble, when hee said, *It is good for me, O Lord, that thou hast afflicted me, that I might learne thy statutes.* Godlinesse is learned more in one dayes aduersity, then in a whole yeeres prosperity. The Sunne and the Winde did strue for the travellers cloke; the turbulent winde did chuse the fore-time of the day, the more it blew, the more the man drew in his garment to him: the silent Sunne did chuse the afternoone, who with his quiet and pleasant warming influence, spoyled the man of his vesture. God doth chastise vs for our profit, to make vs holy, or holier, that wee may become happy. The best finde nothing, but the best, in the worst of euils. **The patient abiding of the righteous, shall be gladnesse, but the hope of the wicked shall perishe.* When *Shimei* cursed *Dauid*, he said, *It may be, the Lord will looke on mine affliction, and doe me good for his cursing this day.* As *Ioseph* said to his brethren, *When ye thought euill against me, God disposed it to good, that hee might bring to passe as it is this day, and saue much people aline.*

Consider wisely the euils that occasion thy impatency. If they be common, the community seemeth to mitigate and lessen the particular euils. (For it is a kinde of comfort, not to be alone in misery.) Publike euils must be considered in their cause: which if it be good, affect the more the goodnesse of the cause, and the trouble shall affect thee the lesse. *For a good man, it may be one dare dye.* And if we haue great ioy in Christ, or doe see him that is inuisible, we will also take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for his sake. This appeared in the Martyrs, who not onely were free of impatency in their torment, but by the contrary they were indued with a reioycing, and delightfull kinde of patience, admirable to all.

Griefe, paine, and sicknesse, are some of the greatest euils that cause impatency. (For all cannot bee heere

R

touched,

We are made
godly.
Rom. 8.

Psalm. 119.

Heb. 12. 9, 10,
11.

*Prefer & obdu-
ra, dolor hic
tibi praeferit
alim.*

And in the
end glad.

* Prou. 10. 28.

b 1. Sam. 16. 12.

c Gen. 50. 20.

Consider the
nature and
cause of
euill.

A good cause.
Rom. 5. 7.

Heb. 11. 27.

2. Cor. 12. 30.

Remedies a-
gainst impari-
ency in sick-
nesse.

touched, but must bee referred to their particular places hereafter to be handled) wherein we must consider: If the griefe be indifferent, the patience will be easie: if it be great, the glory shall bee greater: if it seeme ouerhard, let vs condemne our tendernes; and not blame nature. It is a common necessity to indure. None are exempted. Many haue suffered much more then this. The ioy of recouery is more then the griefe and displeasure. It is a naturall thing, we are borne thereto: we must learne to suffer that, which cannot be eschewed. It teacheth vs to mislike that which we must lose, and to weane our selues from the worlds vanity. If it be long, it is the lighter: if it be violent, it is the shorter.

We should not haue too much estimation of the suffering body: it is but the instrument of the spirit; why should a fine Arts-man complaine too farre of the hurt of his instrument? or a valiant man, at the breach of his weapon? The body is made to serue the soule. It is but a borrowed garment, whereby our spirits doe appeare vpon their Stage, to act their part of a Comedie, or Tragedie. The *Lacedemonian* children whipped one another (sometime to the death) without shew of smart; to inable, incourage, and accustome themselves to suffer for their Countrey. And what should not we suffer, to sit vpon the endlesse Throne? *Anaxarcus* being halfe brayed in the Morter, by *Nicocreon* the Tyrant, would neuer acknowledge his minde to bee touched, saying, *Tunde, tunde; Anaxarcum non tundes.*

It is most expedient, at the present occasion, and perturbation of impatency, to force thy selfe to fall downe in deuotion before God. *Is any among you afflicted? let him pray.* Thou hast the Lords promise: *Call vpon me in the day of trouble; and I shall deliuer thee, and thou shalt glorifie me.* God shal either ease thy body of the burthen, or ease thy heart of the griefe, and with his secret comforts shall sweeten the sharpest crosses. Hereto ioyn a louing heart to God. *Iacob* serued seuen yeeres for *Rachel*, he thoughte

Si grauius, breuius: si longius, lenius. Seneca.

Prayer.

Isa. 5. 13.

Psal. 50.

Gen. 19. 18.

thought the time was short, because his loue was great. With an affectioned heart to God, patiently indure his will. *Loue suffereth all things, indureth all things, and doth neuer fall away.*

A superuenient crosse, cureth the impatiency of the former or lesse one: and a precedent crosse ripely remembred, cureth, at least asswageth a subsequest; and prepareth to vndergoe a new one. *It is good for a man that he beare the yoke in his youth; hee sitteth alone and keepeth silence, because hee hath borne it upon him. Hee putteth his mouth in the dust, if there may bee hope.* As it is in the fable of the new and old Cart: the new one made a noyse vnder the first load, vnused therewith, and wondred at the silence of the old one, which said, I am accustomed to this burthen, which I had rather indure then deplore. And, if thou couldest call to minde thy bigane experience of Gods fauour, it would so much the more quench thy griefe, with esperance of timous deliuary.

If thy impatiency proceed from an iniury or wrong, preiudiciall to God, to the Church, to the Country, to thy neighbour, to thy conscience, or to thy publike calling, it is the lesse: For patience in priuate wrongs is laudable: In iniuries against God, godlinesse, or righteousness, it is impious: As thou art a priuate man, thou must be free of priuie reuenge: and rather take with another wrong, before thou make any retaliation. Thou maist reprove the insolvency of thy iniurers. It is lawfull to vse a lawfull defence, in holding off the offered iniury. It is tolerable also to seek remedy of wrongs, at the ordinary Magistrate.

If thou sufferest for conscience sake; consider, it is good seruice to God, to suffer ill for goodnesse: heereunto thou art called. Thou hast Christs example. Thou shouldest commit thy cause to *him that iudgeth righteously.* It is a signe of election, and of our effectuell vocation. It is a fruit of the Spirit, and an approbation of thy

R 2

calling.

1. Cor. 13. 7. 8.

A superuenient crosse, or a precedent remembred.

Lam. 3. 27, 28.
29.*O passi grauiora, &c.*

Psal. 77. 10.

Remedies against impatiency at iniuries.

Iniuries intolerable.

Iniuries tolerable.

Mat. 5. 29.

Rebuke.

Ioh. 18. 22.

Act. 23. 3.

Defence.

Reparation.

Certent cause, non peltora.

If the iniuries be for piety.

1. Pet. 3. 20, 21.

22, 23.

Col. 3. 12.

Ephes. 4. 1, 2.

Gal. 5. 22.

1. Cor. 6. 4. to

11.

Or vnderfer-
ued.

*Greg. sup.
874. bom. 35.*

Discreetly be-
haue thy selfe
among the
wicked.

Reuel. 13. 10.

Consider
Christis com-
ming
*2. Thes. 2. 1.
1am. 5. 7, 8.*

*2. Thes. 1. 6, 7.
Gal. 6. 9.*

calling. If he be good that hath offended thee, doubtesse he will reparaire the wrong: If hee be euill, strue to make him good, that he may make conuenient satisfaction. Ouercome euill with good, and thinke it both honour and credit to pardon, or passe by an offence. It is great vertue, if thou hurt not him of whom thou art hurt: it is great fortitude, if being hurt, thou forgieue: It is great glory, if thou mightst hurt any, & yet dost spare. We may, without sword or fire, become *Martyrs*, if we haue patience truly in our hearts. To dye by a persecuter, it is *Martyrdome* in open worke; but to suffer iniuries, and loue our hater, it is *Martyrdome* in heart.

The wicked will be still *Canaanites* in thy company, prickes in thy sides, thornes in thy eyes, chaffe among thy wheat. No coniunction is able to make the *Serpent* and the *woman*, the cursed seed of the one, and blessed seed of the other, agree. One blood, one belly, one house, one education could neuer cause *Cain* and *Abel*, *Iacob* and *Esau*, *Ismael* and *Isaac* accord: alwayes let thy discretion and constructions be fauourable, and as fauourably thinke and say, *Heere is the patience and faith of the Saints.*

Consider Christs second *comming*, and our assembling vnto him; that th-re-by, in all calamities, thou maist learne to be patient. Behold, the Husband-man waiteth for the precious fruit of the earth, and hath long patience for it. vntill he receiue the former, and the latter raine. Be ye also patient therefore, and settle your hearts, for the coming of the Lord draweth neere. Behold, the Iudge standeth at the dore. And it is a righteous thing with God, to recompence tribulation to them that trouble you; and to you which are troubled, rest with vs, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels.

CHAP:

CHAP. XVII.

The excesse of Intemperancy.

Iam. 5. 5. *Ye haue lined in pleasure on the earth,
and in wantonnesse; yee haue nourished your
hearts as in a day of slaughter.*

1. Tim. 5. 6. *But she that liueth in pleasure, is dead,
while she liueth.*

Description.



E is said to bee intemperate, who is giuen to inioy delights and pleasures immoderately. And as the object of impatiency is griefe; so the object of intemperancy is bodily pleasure, nutritiue, or generatiue: and specially that concerne the sense of touching. There are some pleasures naturall, necessary and common to all, with the beasts: as in hunger and thirst, the pleasure of meate and drinke. Some againe are neither common, nor naturall, but aduentitious or acquired, and proper to some, according to custome, and vnruinesse of the mind. These become, in a manner naturall. In naturall pleasures, fewer are said to bee intemperate; but in proper pleasures, many: as those that are giuen inordinately to particular sorts of meates, drinke, venery, and other speciall sorts of bodily pleasures; without this, which otherwise they may very well liue: And are such things as either they should not inioy, or not inioy so farre as they doe.

Who are intemperate.

The object is bodily pleasure. Pleasures are either common, or proper.

Secundum naturam indidui, non specie.

Specials and
degrees of in-
temperancy.

*Arif. Eth. l. 3.
c. 11.*

ἡδονή.

φιλοτιμία.

φιλοτιμία.

φιλοτιμία.

Some are intemperate in common pleasures: as *venere furentes*; and some in proper, which are more to be called intemperate then the other. Some are intemperate in some things, some againe spare no pleasure: some are not intemperate, vntill they be prouoked by vehement and great objects: some againe are farre more to be called intemperate, who stirre themselues vp, or are stirred vp by some light occasion.

Part affected.

Sensitiae ap-
petite.

THe sensible appetite and concupiscible, is here most affected, and by that most large and ample sense of touching, infected and delighted. The will is here more pregnant and ready, then into impatency.

Causes.

God a defi-
cient.

*Rom. 1. 21, 25,
26.*

Rom. 1. 28.

They which forsake God (not glorifying him as God, but become vnthankfull, louing the creature better then the Creator) are in his Iustice giuen vp to the intemperancy of *vile affections*. For as they regarded not to know God, euen so God deliuered them vp vnto a reprobate minde, to doe those things which are not conuenient.

Satan an ef-
ficient.

Ephes. 2. 2.

The prince that ruleth in the ayre, (euen the spirit that worketh in the children of disobedience: That vnclane and vnfaciate spirit) carefully attends, with all his intended malicious slight and might, (both as a deuouring Lion, a poysoning Dragon, and a mad Dog with his hellish bit) to inflame euery one whom he findeth deserted of God: And with nothing more then intemperancy doth hee gaine thousands, to bee eternall sewell of his infernall flames.

The worlds
course.

The course of the world, as euill education, fond examples,

examples, a contagious climate, preposterous imitation, presence of inticing objects, and frequenting of favourable opportunities: but most of all, *custome*, drowne many in this euill, miserable. They make superfluous things necessary, and vnnecessary things their masters; pleasures they serue, but inioy them not. And (which is the greatest of all euils) they loue their owne euils.

They that are most at ease, and delight in greatest idlenesse, are soonest overcome with this maladie. Idlenesse occasioned *Dauid* to be intemperate. The abundance whereof made *Sodom* bawdry, and commit abomination before the Lord. They did runne first to their lust, then to their ruine. This is one of the great maintainers and entertainers of intemperancy, and bringeth on, at last, misery, infirmity, and povertry.

Many haue their mindes so blindfolded, that they know not how farre both God, and reason haue bounded, and limited their pleasures, who thinke they may liue as they list, and in the lust of concupiscence, as the Gentiles which know not God. They delight in the workes of darknesse, and as men that doe euill, they hate the light.

The earthly, sensuall and diuellsish wisdom of the flesh, maketh men stand in their owne conceits, and walke after the flesh, in the lust of uncleannesse, as naturall brute beasts, led with sensuality, counting it pleasure, dayes line deliriously, fulfilling the will of the flesh and of the minde. Fleete opinion of some false good blindeth wits eyes, desire of our vaine opinions, forceth the affections to insolvency: And selfe-loue (that *Circe* to all, making men louers of pleasures more then of God) holdeth the heart firme vpon desired delights, and peremptory to all pleasures.

Ephes. 2. 2.
Araque, from
Ephes. 2. 2. Castig,
vitiis male
castigatorum:
Araque indo-
miti. Arist. Eth.
1.3. 6.5.

Idlenesse.
Pulmar Sa-
lamo,
2. Sam. 11. 2.
Ezek. 16. 49, 50

Otiū & reges,
&c. Horatius.
Blindnesse.

1. Thec. 4. 3.

Wisedome of
the flesh.
Iam. 3. 15.
2. Pet. 2. 10, 12,
13.
Gal. 5. 17, 19.

Ephes. 2. 3.
2. Tim. 3. 2, 4.

Signes and Symptoms.

Foolishnesse.
Laertius.

Nisi pallati.

Beastlinesse.

Insatiableness.

*Boetius l. 4. de
rep. c. 3.*

Jouius.

They banish
strength, wit,
and grace.

Luk. 8. 14.

Intemperancy
is vniuersall,
*Alien. vari.
hij. l. 13. c. 32.*

THe intemperate are fooles, whom *Diogenes* did scorne, for that they had close butteries, and open bodies. And as *Demades* said of the *Athenians*, they did neuer consult of peace; but when they were in their mourning apparell: so they neuer thinke of temperancy, but when they are in sicknesse, and vnder physicke. They follow the beast in every poynt of sensuality, and goe beyond both beast and diuell in their owne excogitate delights.

They are euer in their strange lusting, like women diseased with *Malacia*; they sharpe their stomackes after then their knives: they are euer deuising to themselves strange delights, and prouoke themselves thereto. One Forrest will suffice many *Elephants*, but both sea and land can scarce furnish the intemperates appetite. *Mulassus* the King deiected from his empire, because hee was so intemperate, wandring in his exile, thorow *Italy* and *Germany*, an hundreth crownes would not suffice the making of one sawce to him; he had his eyes thereafter burnt out by his sonnes, and dyed miserably.

Their mindes are effeminate; they appeare only to be borne for their belly; they replenish the body, and empty the soule; their pleasures are enemies to their wisdom, and blinde their eyes, that they haue no fellowship with vertue, nor with grace. The pleasures of this life are those *thornes* that doe choke the sowne Word, that it bringe forth no fruit.

Prognostickes.

THe whole world, almost, are snared in intemperancy. *Throdas* that beautifull harlot, preferred her selfe to *Socrates*, for that when she pleased, shee might by her allure-

allurements, call all his Disciples from him: but he could get none of hers, for all his learning: To whom he answered, I draw to vertue, and the way is hard; thou drawest all to thee in a downewith, that is easie. It overthroweth the strongest, the wisest, the noblest. What mighty Lyons, and great men hath one delicate infirmity, to wit, luxury daunted? O fire of hell, whose flame is pride, whose sparkles are euill words, whose smoke is shame, whose ashes are vncleanness, and whose end is hell! It is hardly extinguished: the more secret, the more vehement. And because the intemperate mans sinnes are so pleasant, he can hardly amend, and doth become incurable.

He bursteth out into many euils. Many through vn-necessary pleasures, fall into great shame, greater dangers, most deadly diseases, and make themselves culpable of greater crimes. This insatiable euill, maketh a man miserable. Pleasure hath wounded, and past away: it hath made miserable, and then departed.

It resolueth the body, pulleth away the strength, ingendreth the seminary of incurable sicknesses, and shorteneth the life. It is a poison sweet in the mouth, but deadly in the heart. As said *Diogenes*, *Voluptatis vsura mors*. *Democritus* said, that intemperate men were *Valitudinis suae proditores*, betrayers of their owne health, and killers of themselves, by their pleasures: Many are the great punishments that doe befall the intemperate: whereof all Histories make record, and daily experience is a testimony: so that *Sybaritica mensa*, and *Sybaritica calamitas*, are for the most part inseparable.

Curation and remedies.

Consider that intemperancy is a soft disease, and a sweetned euill: alwayes appeasing with a disfigured face of vnlawfull & immoderate pleasures, which would

Facilis distensus auri.

Almost incurable.
Vix sanabile malum. Lact. l. 6. diu. 9.
Arist. ethic. l. 7.

The euils that come of it.
Plato.
Cic. 1. de finib.
Omnium malorum esca.

Semel rudimenta in iuuentute prolidunt.
Plut. in 1. Cont. volupt.
Lact. l. 6.
Boisardus Embl. 37.
Voluptates amplexantur ut strangulent.
Senec. Epist. 91.
Plut. Lamprid.
Cameras: opera succif. Cont. 2. c. 30.

Consider the euils of inordinate pleasures.

be

Arist.

Vbi mel, ibi fel.

Macrob.

Cic. Tusc. quest.
vii.Nulla fors longa
est: dolor as vo-
luptas inuicem
cedunt, breuior
voluptas.

Sen. Thieſt.

Act. 3.

Other motives

Eros. in Apoph.

Pro. 7. 21.

Pro. 7. 22, 23.

Plutarch. in Mo-
ral.Molorem effa
voluptas.

beconsidered, not as they appeare, but as they are: not in sense, but in reason: not in the entry, but in their ending: not as they come, but as they goe. *Phisiphos* wife and *Ammon* beheld them as they were comming, with sweetnesse and solace; but *Ioseph* and *Tamar* beheld them as they were departing, with filthinesse, shortnesse, lothsomnesse, shame, dolour, misery, and remorse.

Voluptuous sweetnesse wanteth neuer its owne gall, poison, and painefull stings of future remorse: sweete at the first, and bitter in the end. In *Rome*, the Priests of *Angeronia* sacrificed in the Temple of *Voluptia*, on whose altar, also was the image of *Angeronia* placed: to shew that dolour is the fellow companion of pleasure. *Dionysius* the Tyrant gaue a taste of his great felicity to *Damocles* the Parasite: In the midst of his imagined happinesse, he caused a sharpe glittering sword to hang downe from the ceiling of the house, with a small string about his head, which made him so affrighted, that the feare of danger eclipsed his present delights. There is no inordinate pleasure, that lacketh imminent and reall danger and griefe.

Voluptuous men are like *Aeps* dog, that snatching at the shadow, lost the substance. Many in their pleasures seeke their felicity, and reape nothing but misery. Voluptuousnesse is a net, made and wouen of many vices, that intrap foolish men like birds: It is like that whorish woman, who, with her great craft, caused the foolish yong man yeeld, and with her flattering lips intised him: He followeth his goddesse, *As an Oxe that goeth to the slaughter, and as a foole to the stocks for correction, till adarts strike thorow his liver, as a bird hasteth to the snares, not knowing that he is in danger.*

The delights of the wicked, are like the slender and comfortlesse playes at cards and dice, of those that are in irons; deceiuing both time and themselves, whilest death is at the doore. The deuill is a sifter: sinne is his hooke, pleasures are his baits: and fooles his fish. *Demosthenes,*

mosteases, when hee heard *Laila* aske ten thousand drachunes of money for her company but one night, answered, I will not buy repentance so deare. Pleasures are most carefully to be avoided: because they both harme and deceiue.

But *Temperance* is a preseruer of wisdom, the mother of health, a quencher of vice, a maker of riches: causing *Platonicks* suppers, both frugall and wholesome. It is a Pilot for the ship, and a cunning rider to bridle appetites, and to rule the body. It makes a man wise, willing and able to rule himselfe, and to vse his pleasures at his pleasure: to leade them, and not to be led by them. Temperance doth banish some pleasures: some it disposeth and bringeth to a sound measure; neither doth it come to them for them: it knoweth measure to be best, to take not so much as thou wouldst, but so much as thou shouldst.

Alexander beheld the helmet full of water presented to him in extremity of thirst, in his sojourning with his Armie: which he refused, saying, If I onely drinke, these will be grieved. *Rodolphus* the Emperour, in his battell against the *Bohemian* King, he and his whole host almost perished for drought: in the meane time, a rustick attending his haruest offered him drinke: who refused the same, saying, I thirsted for my Armie, not for my selfe. But *David* did better, who longing for to drinke of the water of the well of *Bethlehem*, which obtained by the hazard of three of his mighty men, was offered to him: but he powred it out vnto the Lord, and said, *Is not this the blood of the men that went in jeopardy of their liues? therefore he would not drinke it.* If those (so stately *Potomaces*) tempered themselves in their extremities, euen from lawfull desires, (from a thing so naughty, yet so necessary as water) for the regard of others: What should we not abstaine from that, that is both vnecessary and lawfull, in regard of God and his offence, and of our selues, and good both of body and soule?

True

Cato Major, ut
Sed. 1. 1. 1.

*Non amo tanti
pariter.*

*Nocet empty
dolore voluptas.*

Hor. in Epist. 1. 1.

*Blandissima do-
mine.*

Temperance.

Arith. et lib. 1. 6. c. 9

Hier. in Epist.

Epicurus.

*Motus ther-
to.*

*It ruleth the
body.*

*It is moued
with paine.*

Brus. 1. 1. c. 9. 10

2. Curtio.

Aeneas Syl. 1. 3.

Com. in res gest.

Alphonse.

2. Sam. 23, 17

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

True abstinence what?

1. Pet. 1. 6.

Accustome thy selfe to temperance.

Motives there to.

Arist. 1. 1. Rhet.

c. 9.

Est virtus placis abstinentie bonis.

A. Gelim. 1. 17.

c. 19.

Auxis et auxis.

Overcome delights, & how.

Dign fuga nec absentia: sed vigore animi & constanti presentia. Macrobi.

1. 3. Saturn.

A resolution against intemperance by reason.

True abstinence is, When any, for that loue he hath to God, and to his owne good, bridleth himselfe, not only from vnlawfull things, but sometime also from things lawfull and permitted. If it be associate with the fellow vertues and graces, of *faith, knowledge, patience, goodnesse, &c.* it is a certificate of our calling and election. Otherwayes sobriety is not commendable: For they that abstaine from meate and doe ill, are like the deuils, who want meate, but want not sinne. Or if we abstaine for sinister respects, and not for conscience, it is not the right temperance: As when we abstaine, more for wholsomnesse, then blessednesse.

Accustome thy selfe to command thy delights. Rule them by reason, and not by sensuality, and specially by the diuine law. And even in lawfull pleasures keepe a measure: and vse some abstinence, whereby thou shalt be the more able to abstaine from vnlawfull desires, and to make thy lawfull delights to be more pleasant. For satiety breeds lothsomnesse, and when sweete things are made rare, they delight the more. If any exceed measure, the most pleasant things shall become most vnpleasant. Reason and measure euer did pleade for temperancy amongst the Ethnicks, to command their vnbridled lusts. And seeing of all vices, *Impatiency* in euils, and *Intemperancy* in pleasures, are both the most generall and greatest: *Epictetus* said, If any man would imprint in his heart these two words, *Sustaine* and *Abstaine*, they would serue greatly for temperancy and tranquillitie.

Enter in battell with thy fond delights: Not by flight, nor by absence, but by the vigour of the minde, and constant courage, with a true moderate vse. This is that constant and settled resolution of the heart, against all intemperancy: wrought sometimes by reason: sometimes (and more strongly) by grace.

It should euer be the resolute purpose of a wise man to appoint reason a Mistressse ouer his lusts. We should harden our minde, and withdraw it farre from the allurements

ments of voluptuousnesse. *I saw* the Sophist said, when one did present to him a most beautifull woman, I haue ceased to be diseased of the eyes. The *Rechabites* all their dayes abstained from wine, because of their constant resolution, to obey the commandement of *Ionadab* the sonne of *Rechab*.

But grace workes more solidly and holily, this constant resolution, and abstinence from vnlawfull things, by the consideration of the euill, of the strame, and sinne that doe follow vpon intemperancy. *Elaazarus* desired rather to die gloriously, then he should breake the holy Law of God, in eating of swines flesh. So did the seuen children. When *Ioseph* was tempted to intemperancy by his masters wife, this was his resolution, *My master knoweth not what he hath in the house with mee, but hath committed all that he hath to mine hand. There is no man greater in this house then I: neither hath he kept any thing from me, but onely thee, because thou art his wife: how then can I doe this great wickednesse, and so sin against God?* And *Tamar* intised to folly by her brother *Amnon*, thus resolved: *No such thing ought to be done in Israel: Commis not this folly, and how shall I put away my shame? and thou shalt be as one of the fooles in Israel.* So *Daniel* determined in his heart, that he would not defile himselfe with the portion of the Kings meate, nor with the wine which he dranke. *Iob* made a Couenant with his eyes, not to looke on a maid.

Walke in sobriety, as a Child of the light, and of the day, and walke honestly, as in the day of grace: Put on the Lord *Iesuu*, and take no thought for the flesh, to fulfill the lusts of it. For whether we liue or die, we are the Lords. We are bought for a price, we are not our owne: our bodies are the members of Christ, and temples of the Holy Ghost, we should glorifie God therefore, both in body and spirit. They that are Christs, doe crucifie the flesh with the affections, and the lusts.

1 Consider that sauing grace of God, that bringeth salvation vnto all men, and teacheth vs that we should deny vngodlinesse,

Phil. i. sep.

win. i. i. 24.

lec. 35. 6. 14.

By grace,

2 Mac. 6. 13.

Jdem 7. 1010.

Gen. 39. 20.

2 Sam. 13. 13.
13.

Dan 1. 8.

Iob 31.

Consider thy prerogative in grace.

1. Thes. 5. 5.

Rom. 13. 14.

Rom. 14. 8.

1. Cor. 6. 19. 30.

Gal. 5. 24.

Grace as it bringeth felicity, so it teacheth temperancy.

Tic. 2. 11. 12.

Consider thy
dissolution and
death.

Sen. Epist. 115.

Christs com-
ming.

Tit. 2. 13.

Redemption.

Tit. 2. 14.

Prayer, labour,
&c.

2. Tim. 1. 7.

*studium super-
erogum.*

Ora & labora.

ungodlinesse, and worldly lusts, and that we should live soberly, righteously, and godly.

2 This present world, and shortnesse of our life. There is nothing so profitable for temperancy, as a frequent consideration of our short and vncertaine life: whatsoeuer thou doest, looke vnto the death. This was also *Pisbago* his lesson: Contemne all those things which thou wilt not need when thou art dissolued: and as for the things that thou wilt need when thou art dead, wait on those: and by prayer seeke God to bee thine helper.

3 Consider Christs comming, and the appearing of that glory of that mighty God, looking for that blessed hope and reward of eternitie, to all those that keepe their garments cleane.

4 Meditate vpon that great worke of our redemption, whereby *Christ* gave himselfe for vs, that hee might redeeme vs from all iniquities, and purge vs to be a peculiar people vnto himselfe, zealous of good workes.

Vse all the meanes, both of prayer, labour, and imploring of that spirit of soundnesse of minde. The frequency of obiected pleasures, are dangerous. Diligent labour in a mans owne calling, is a most present remedy against intemperancy.

CHAP.

CHAP. XVIII.

The frensie of Passion.

Rom. 7. 5. *The passions of sinne had force in our members.*

Description.

Passions are rauishings and commotions of the heart. They are naturall: and like fire and water, ill matters, but good seruants. They furnish pleasure, and take away tediousnesse from the practice of goodnesse. We are bidden, *Tremble and sinne not.* ^a *And with feare and trembling, worke out our owne saluation.* ^b They are *sparkes of fire* to kindle vertue. ^c They are a whetstone of fortitude. ^d They are horses which draw the Soule in her coach, to the inioying of her sweet objects. ^e They are the water that carries the oyle of grace aloft, from the filthy dregges of the earth. ^f They are the nerues of the Spirit. They are the armed Souldiers to attend their Captaine. They are the Spurres to stirre vp a sluggish heart to its owne taske. And they are the wind, moouing the ship of the body, whither the Pilot of the minde directeth, by the Compasse and Card of nature and graces light.

But they become a most euill maladie, and breede much mischief, when they make their amity with sense, and rebelliously tyrannize ouer *reason*, causing it to yeeld

Passions what?

Arist. l. 8. polit.

They are either good,

Psal. 4.

^a *Phil. 2.*

^{2.} *Cor. 7. 9.*

Psal. 119. 32.

^b *Cic. 3. Tusc.*

^c *Cic. 4. Tusc.*

^d *Lat. l. 6. c. 17.*

^e *Basil. de virgin.*

^f *Plat. in Phileb.*

Basil. hom. Cont.

Frag.

Or euill.

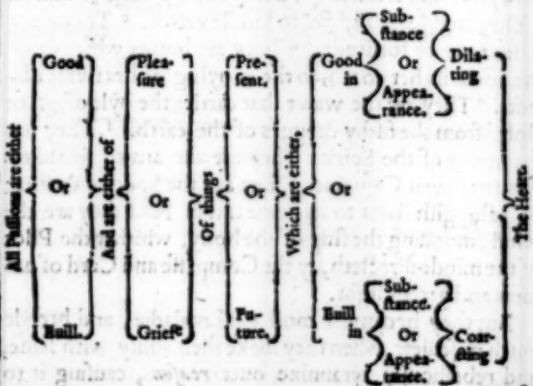
*Cura levis lo-
quuntur, ingen-
tes stupent.
Seneca.*

Rom. I. 26.
 1. Thes 4. 5.
 Rom. 7. 5.

yeeld by force of battell, or else by allurements of pleasure: That the minde may slavishly serue, and deuise thousands of delights, to please sensuality: when they faile either in their *matter*, or in their *manner*. In their *matter*, when they seeke their wrong, and vnlawfull objects: In their *manner*, when they redound and excede. If they be smaller, they are easily disgested, and expressed by words and teares: but if they be greater, and most strong, they make astonishment: and choake the whole powers of the soule.

And although they be immanent acts of the soule, and certain motions: yet because they make some stirring, and alteration of the body and minde, they are called *passions*. If they decline from *reason* or *grace*, and molest the calmnesse of the minde or heart, they are called *perturbations*. And because they corrupt the iudgement, seduce the will, and induce to vice, they are to be esteemed for sores and *sicknesses* of the *soule*. As the passion of *vilenesse*: the passion of concupiscence: the passion of *sinnes*.

A Table of Passions in generall.



A Table

| | | | | | |
|-------------------------|--|---|--|--|----------------------------|
| All Passions are either | Simple,
having no
mixture of
other, and
are either | Primitiues
consider-
ing the | Good
or
Euill. | { Absolutely in it selfe
or
To be possessed: | { Loue.
Desire. |
| | | | | | |
| | Deriua-
tives from
the primi-
tiues, | Loving
the good
or
Hating
the euill | { Present,
or
Future,
or
Present,
or
Future, | { Absolutely in it selfe
or
To be shunned: | { Hate.
Detestation. |
| | | | | | |
| | or | Equally | { Loving the thing
we want, & hating
them that haue it,
or
Loving the thing
we haue, and hating
the communication
of it with another: | { Present,
or
Future, | { Joy.
Hope. |
| | | | | | |
| | Compound
of | Primitiues
only,
or
Vnequally | { Hating the euill in
another, but more
loving his person:
or
Hating euill in
another, but loving
more the sport
thereof: | { Present,
or
Future, | { Sadnesse.
Feare. |
| | | | | | |
| | Primitiues
& deriua-
tives both
at once, | Loving &
or
Hating & | { Hoping,
or
Fearing,
or
Hoping,
or
Fearing, | { Present,
or
Future, | { Enny.
Ielousie. |
| | | | | | |
| | Deriuaues among
themselues at once,
both | Reioycing and Hoping,
or
Sorrowing and Fearing, | { Hoping,
or
Fearing, | { Present,
or
Future, | { Pitry and
Compassion. |
| | | | | | |

Affections.

Part affected.

THe parts affected, are the naturall affections of the soule, which were once created good: but thereafter lost their holinesse and rectitude. In respect of the other more noble and principall faculties, they are but base: and are compared to the feete of the soule, both paraliticke, growtish and full of many passionate sores, which molest both the head and the heart, and sympathetically affect both the conscience, the will, and the minde.

Causes.

God a deficient.
Rom. 1. 21, 24,
26, 28.

Satan an efficient.

1. Cor. 11. 3.

Acts 5. 3.

Ephes. 2. 2.

James 1. 6.

James 1. 12.

God iustly giueth vp many to their hearts lusts of vncleanenesse: that out of a consciencelesse, and remorselesse minde, they may doe those things that are not conuenient. This he doth, more or lesse, according to the measure of his anger: inflicting this malady by degrees, as pleaseth him, vpon those that are vnthankfull.

As is the humor and disposition of man to be passionate, either by nature, or by present occasion: So Satan concurrerth with the streame of their bent inclination, to vrge them, and make them stronger in their fury. *The Devil stood vp against Israel, and prouoked Dauid the King to be the more ambitious, and vainely confiding in himselfe, to number Israel. Iudas was driuen in his insatiable couetousnesse to betray his Master. So had Ananias and Saphira; their hearts filled by Satan, to lie vnto the Holy Ghost, and keepe away part of the price of their possession. The prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience, is both the fire to kindle, the bellower to blow, and fiewell to feede, and a diligent agent, to bring all disordered passions, to most pernicious effects and ends.*

Mans

Mans nature is most subject to the imitation of ill. The fashion of this world poisoneth his heart: euill examples stirre him vp, *to walke according to the course of this world, in worldly lusts: and after the lusts of men, and lusts of the Gentiles, in the excessse of riot.*

Such is the frowardnesse of mans corruption, that the more he is prohibited by the Law: sinne in him takes an occasion by the commandement, and workes all manner of concupiscence: for without the Law sinne is dead. Many are the more enraged, that they are rebuked: and the more bent vpon their passions, that they finde any obiected impediments.

Affections are gunpowdered: the least fire sparde of the worlds inflaming obiects (entering at the smallest sense) is able to set all on fire. *The lust of the flesh, the lust of the eyes, and the pride of life, are ready burning matches to kindle at all occasions. David, when he looked on Bethsabe, was inflamed with lust. Olofernes had his eyes rauished with the Slippers of Iudeth: and her beauty took his minde prisoner. Iacob, when he saw Iosephs garment sprinkled with blood, was stricken almost dead with sorrow. Cato affraid the Senate of Rome, when he shewed them the Carthaginian greene figges. This is common with beasts, to be incensed with the presence of inticing obiects.*

The distempered constitution of the body (by a certaine sympathie) is the occasion of disordered perturbations: the humors, by their resident substance or vaporous volatile spirits, depraue the organs of the soules functions. Sometimes the braine is altered, whereby it sends a wrong report to the heart. Or the heart is altered, whereby it misconceiue the true report of the braine. Or sometime both are altered, whereby the braines apprehension, and hearts affection are jointly corrupted, and ingender a storme of outragious passions. *Sanguineans* are inclined to too much ioy and venery. *Cholericans* to anger and reuenge. *Phleg-*

Course of this world.

Ephes. 2.2.

Tit. 2.12.

1. Pet. 4.2, 3.

Rebukes.

Rom. 7.8.

Nititur in vitium, &c.

Obiects.

1. Io. 2.16.

Iudeth 16.9.

Gen. 37.

The distemperature of the body.

matieks to dulnesse, security, and sluggishnesse. The *Melancholians* to sorrow and care, and strange disquieting apprehensions; sometimes ridiculous, and sometimes most desperate.

Passions beget
passions.

Such is the confederacie of passions, that one maketh a way for the extremity of another. Excesse of delight (when the object is gone) causeth excesse of dolour. Excessive desire, makes excessive sorrow vpon the losse of things desired. *David*, when he was in the passion of his adultery, he furthered his flame, with the fiery rage of murther. They that pine themselves with coucousnesse, and would bee rich, fall into tentation and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction. Passions, sometimes degenerate into contrary passions: As the loue of *Amnon* to his sister *Tamar*, turned into hatred: And *Judas* loue of money and hatred of his Lord, turned into the desperate hatred of himselfe and of his hire. Passions also of others, shaddowed in *voce, vultu, & vita*, beget passions in vs.

1. Tim. 6. 9.

2. Sam. 13.

Si vis me flere,
&c.

Horat. de art.
Poet.

Selfe-loue.

Rom. 13. 14.

concupis.

in Antiqua.

in vno Supra.

Arist.

Blindnesse of
minde.

Ephes. 3. 3.

1. Pet. 1. 14.

Ephes. 4. 18, 19.

Many are their owne Idole, and doe fall sicke with the loue of themselves. The wiselome of selfe-loue, is that foresight and care to performe the lusts and passions of the flesh. They doe what they can to pleasure themselves, in variety of delights and desires, in the concupiscible appetite. At euery thing that pre-iudges their appetites, they are most passionate in the irascible appetite. This is a fountaine almost of all the passions of the world: So that a passionate man and a selfe-louer are reciprocate.

The wise blinded minde (men being darkenesse in abstract) causeth the rage of passions, and lusts of ignorance: an vdaunted and vnbridled horse, must cast his blinded and vnskilfull rider. Where there is no light, nor power of grace, nor reason: neither to direct, nor restrain Appetites ouer-rule their owners, *Having their vnderstanding darkened, and being strangers from the life*

life of God through the ignorance that is in them, because of the hardnesse of their heart, which being past feeling, haue giuen themselves vnto wantonnesse, to worke all uncleannesse euen with greedinesse. Ignorance is strong enough to breede passions, but so much the more, if it haue conibyned with it, the vauity and madnesse of the minde, hardnesse of heart, and a conscience past feeling. For as is the inorganicke minde and will, in their iudgement or election: so they excite or permit the passions to stirre themselves.

There are many of weake mindes, and of stronger imaginations. Their imagination (the mindes depury (both deceitfull and deceiued) by inward delusion, bribery of sence, and foolish report of vulgar iudgements, ouer-rules and captiuates reason, setting vp into the soule a *sond opinion* to sit in *reasons throne*, and proclaimeth liberty to all the insolent affections, mouing euery passion, by the appearance, and opinion, of what is good, or what is ill.

But the most coniunct and ineuitable cause, is that nature inherent corruption (which is called the *flesh*) whereby affections and passions haue force in our members. This is that obedience to the lust of our mortall body. The passions are the works of the flesh, and the lusts of the flesh in fulfilling the will of the flesh and of the minde. They in whom such passions reigne, are vnregenerate, naturall, hauing not the Spirit: mastered by that old man which is corrupt through deccrineable lusts: And seruing the lusts and diuers pleasures thereof. Euery man is tempted when he is drawne away by his owne concupiscence, and is intised. Then when lust hath conceived, it bringeth forth sinne, and sinne, when it is finished, bringeth forth death.

Hardnesse of heart, &c.

Weaknesse of wit, & strength of imaginations.

Nature impu-
rry.

Rom. 7. 5.
Rom. 6. 13.
Gal. 5. 17, 19.
Ephe. 3. 3.

Iud. 19.
Ephe. 4. 22.

Tit. 3. 3.
Ia. 1. 14, 15.

Signes and Symptomes.

His words.
Laetius.

Iob 32. 19.

His actions.

His will.

His wit.

His rashnesse.

His sensuality.

His foolishnes.

THe passionate mans speech, is the glasse, representing his passions. If any will charge him with this, *Loqueretur te videam*: his ventings will smell of his heart. As *Eliah* in his zeale, so he in his passion, hath *his belly as the wine which hath no vent*, and like the new bottles that burst. The center of his speech, and axeltree whereupon his talke most runneth, is his passion: whether it bee brawling, vinting, wantonnesse, bragging, quarrelling or such like. As words, so actions, are the rifts and chifts, thorow the which, the sparkes of his passions glasse: they are the leaues and fruits of that tree of bitternesse. His troubled fountaine yeeldeth impure streames. Apparrelling, playing, company-keeping, feasting, drinking, writing, walking: as also dolour, paine, musicke, and accidents, indicate the modell of his inward motions.

He is more wilfull then wise, and makes himselfe a foole vpon his owne charges. Appetire is his master, reason and piety his slaues: passions are his greene spectacles; whereby all things seeme to him in a false colour, and according to the smell of his humour. He will be iudge and party both, in one cause. All the world are fooles in his conceit. His vnderstanding is corrupted, and so ouer-haled with vehement apprehension, and false representation in conceit: that hee is thorowly choaked and rauished in his perturbation. He can neither speake, heare, eate, drinke, sleepe, thinke nor pray. He forceth reason and wit, to deuise all sophismes, to pleade passions right, and vseth all engines to further his humours taske. He is vncircumspect, precipitate and rash, inconstant and fleeting. His will hath two naturall inclinations: the one to reason, the other to sense: but he inthralleth them both, to follow sensuality, and bribes his will with senses baites. He is wonderfully metamorphosed

fed from himselfe, as it were with *Circes* potions: his fairest calmnesse is turned to a storming tempest: and his wisest counsell, to *franticke foolishnesse*: he is a burden to himselfe: and creates to himselfe many crosses, both reall and imaginary.

He feedeth himselfe with vaine hopes, and is vexed with vainer wishes. What-euer he thinkes makes for him, that must be had, or done: albeit the whole world cannot afford it. *Rachel* desired chikdren, or else shee would die. These two drunkards *Philostratus* and *Melanthis* (that they might haue the more pleasure; in the drinke descending to their stomacke) wished the one a *Swannes* throte, the other a *Cranes* necke. Heere phantasie commands, reason is a drudge. Time and place are cursed; if they afford not opportunity to rage: like the *Hydropicke*, the more he drinke, the more he thirsts: With the *Horse-leech* and her two daughters, he crieth *Give, give.* And with the *grane*, the barren wombe, the earth that cannot be satisfied with water, and the fire, he saith, *It is not enough.*

His peaceablest thoughts and brauest resolutions, with a sudden inundation of a tempestuous appetite, will be suddenly disturbed, and for a little passionate toy, will reiect the fruition of all his other sweete contentments. At once he is mounted with pride, fretted with enuy, shaken with feare, inflamed with lust, consumed with ire, flowing with hope: and incontinent againe, ebbing with sorrow and despaire. Prosperity puffeth him vp, aduersity deiecteth him. In loue he pineth, in hate he frets, in anger he rageth, in feare he trembleth, in ioy he is dissolute, he faints in hope, and in woe is desperate.

Desires distract him, and his passions are so many hungry hounds, gaping and gnashing at his minde till they be filled. His inward *Basilisks* sucke out his heart: and he like *Prometheus*, the Eagle of his passions, vpon the high *Caucasus* of his conceits, cortodes his breast. He is like *Phaeton* the Sunnes sonne, ouer-haled with

His hopes and desires.

Pro. 30. 15, 16.

His inconstancie.

His torment and battell.

Gal. 5. 17.

with his horses. He is tossed with a contrary tide at one instant, lust and shame, pride and parsimony, fury and feare, loue and hate, ioy and hope, beate against others bankes. And suddenly *Belshazzars* ioy is turned into woe. *Amnon* and *Putiphars* wifes loue, to present hatred. If reason or piety prescribe paine and labour, passion commands sluggishnesse. When piety bids fast, sensuality bids feast. When reason pardoneth, passion reuengeth. *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other.*

Case dangerous.

Prognostickes.

Inordinate passion, is a most sharpe and violent disease: alwayes dangerous and deadly: but so much the more, if the mindes inclination, a grace-lesse heart, a distempered body, custome, and presence of the baiting object doe concur.

Ensuing evils to the soule.

Most of all, the greatest evils doe spring from the fountaine of passion. The soule is disquieted, wit defaced, grace extinguished, the whole man made a foole before the world, an enemy to himselfe, and to others, and before God culpable of iudgement.

To the body.
Pro. 14. 30.
Pro. 17. 22.

Passions distemper the body, loose the spirits, ingender humors, and produce diseases. Albeit, *A sound heart be the life of the body, and a ioyfull heart causeth good health* (because the heart is then enlarged, the spirits are multiplied, and thorow the body distributed) yet if ioyfull enlarging passions be too vehement, they cause great infirmity, resolving the spirits, weakening the heart, and oft times, bringing on sudden death. *Chrysippus* and *Zenxis* died laughing. *Sophocles* the Poet, and *Philippides* the Athenian, presently died for ioy. If passions that coarct the heart, as feare, despair, and sadnesse, bee too vehement, they endanger the body. *A sorrowfull minde dryeth the bones,* and ingender diseases:

Calual. 1. c. 18.
& 13. c. 15.

Pro 17. 13.

That

That the body languishes in consumption thereby, diuers in a suddeny, in the midst of a passion, haue become epilepticke, apoplecticke, paralyticke, phreneticke; and some haue giuen their life in the midst of their perturbation.

Passions are Tragical, they make a Gnats wing the mother of much sorrow. They dare produce the most vnnaturall cruelties, commit the greatest villanies, and finally, bring on the greatest iudgements. By passion, ^a Abel was slaine, ^b Dina rauished, ^c Joseph imprisoned, ^d Tamar defiled, ^e Naboth and Zacharia stoned to death, and John the Baptist beheaded.

In passion ^f Iehoram killed all his brethren, ^g Abimelech killed his threescore and ten brethren, ^h Saul killed fourescore and foure Priests, and after, killed himselfe, ⁱ Judas, and Achisophel hanged themselves, ^k Cain killed his brother, ^l Bashsheba is defiled, ^m Uriah murdered, ⁿ Absalom against his father rebelled: and for that men would not bridle their passions, and quench the flame, till they attained their designes, and obtained their full desires, God hath iustly met their fiery passions, with his fiery wrath. ^o Cain is cursed, ^p Pharaoh plagued, ^q Sichemites killed, ^r Corah, Dathan, and Abiram deuoured, ^s the people punished, ^t Achan stoned, ^u Sodom and Gomorrah burned, ^v sixe and twenty thousand valiant Beniamites put to the edge of the sword, ^w Ammon slaine, ^x Absalom hanged: ^y and finally, all that are too passionate, lose heauen, and procure endlesse wrath; ^z whose end is damnation, whose God is their belly, and whose glory is their shame, which mind earthly things.

Curation and remedies.

Insensiblenesse, stupidity and dulnesse in apprehension, (which base minds haue by custome, ignorance, education, or by nature.) Time also (that consumer of all

To others,

- ^a Gen. 4.
- ^b Gen. 34.
- ^c Gen. 39.
- ^d 2. Sam. 13.
- ^e 1. King. 21.
- ^f 2. Chro. 24. 21.
- ^g 2. Chro. 21. 5.
- ^h Iudg. 9.
- ⁱ 1. Sam. 22.
- ^j 2. Sam. 17.
- ^k Gen. 4.
- ^l 2. Sam. 17.
- To themselves.
- ^m Gen. 4.
- ⁿ Exod. 2.
- ^o Gen. 4.
- ^p Num. 16.
- ^q Numb. 11.
- ^r Iosh. 7.
- ^s Iudg. 20. 46.
- ^t 2. Sam. 13.
- ^u 2. Sam. 19.
- ^v 1. Cor. 6. 10.
- Ephes. 5. 5.
- Col. 3. 6.
- ^w Phil. 3. 19.

False remedies
as Dulnesse.
Time.

all

Passions.

all griefe) and contrary bad passions, are no true remedies of passions: As sorrow to amend wantonnesse, and ioy to ouerthrow anger.

Bodily remedies of passions.

If the distemper of the body be the chiefe cause of any passion, it must be phisically cured. All the noysome spirits and humours, that deprauate the organes, and peruert the functions of the soule, must be altered, purged, diuerted, and corrected.

Reiect vulgar opinions and examples.

Withdraw thy selfe from vulgar opinions, that peruert thy imaginations, and inflame passions. Follow not the multitude; frequentation of vulgars is contagious. Beware of examples and customes; suspect that, where-with all are delighted; and count it madnesse to follow the filthy traine of sottish peoples conceit.

Eschew obiects occasions.
Numb. 16.

Study to diuert euils, and auoyd all occasions of this frenzy. *Occasiones faciunt latrones*, yea, occasions of occasions should bee eschewed. The *Nazarites*, that they might abstaine from drunkennesse, were forbidden wine, as the occasion of drunkennesse. As also they were forbidden to eate the Raisins, lest thereby they might be allured to the wine. Beware also of any calling, errand, or exercise, to the which thy nature, gifts, or practice is not answerable; or to take on a heauier burthen, then thou art able to beare. Otherwise thou canst not but be continually molested; with struing against thy weakewir, staggering strength, and slender skill.

Beware of selfe-loue.

Preferue thy selfe from a foolish dotage of thy selfe; be not thine owne idoll, nor thy owne farthest scope. In all things suspect thy selfe; beware of complacency; neuer relie on thy selfe-opinion: be humble and affable, and *leane not vnto thine owne wisdom*.

Prou. 3.5.
Preffe to the contrary passion.

If thou perceiue thy selfe inclined to any vehement and extreme passion, study to bow and bend thy selfe (as farre as thou canst) to the contrary extremity, that thou maist the more easily come to the *golden mediocrity*: As the *Philosopher*, by the similitude of a crooked staffe declareth; which to make it stand euen, we do bow it farre

Arist.

to

to the contrary side. But thou must be very wise herein, that thou stay not there too long, nor fixe thy selfe too deepe; nor bend too farre, lest thou doe breake.

Diuert thy heart to some other obiects, and transport thy attention to some other thing. Giue thy ill ghest slender entertainment: while thy passion looketh for thy attendance, neglect it, and be the more diligent in other affaires. Deuise some other (contrary to diuers) good passion, to exercise thy heart. In thy greatest delights, pawze vpon some sorrowfull obiect. In thy sadnesse, thinke vpon thy sweetest supreme contentments; in thy anger, muse vpon some feare: Or else, if thou canst not change thy passion into one of another and better nature, yet alter the subiect thereof, and giue it some other thing to worke vpon. As for example: Turne thy sorrow to a sorrow for sinne: Conuert thy feare, to the feare of God; change thy ioy, to the ioy of the Spirit; conuert thy hatred of the person, to the hatred of his vice; and alter thy greedy appetites of food, riches, and honour, into these holy desires of righteousness, of the *bread and water of Life*, of the riches of grace, and of the prerogatives of the sonnes of God.

Learn in the greatest assaults and tempests of most vehement tentations, to be of the strongest resolution: As *Ioseph* was, when hee was allured by his vile Mistrisse: And *Abraham*, when hee was commanded to kill his sonne, pulled vp their hearts most resolutely. With one naile they did driue out another, and made an aduantage of tentations. *Iob*, at the brinke of desperation, most resolutely concluded, saying, *Albeit God would kill mee, I will trust in him.* This is a most commendable act, praised onely by them that are of gallant spirits, and best regenerate by grace: at the brunt of greatest tentations, and in the midst of the race of most raging passions, to pull vp and hold their hearts, fast stayed, like well-bridled horses.

And because the egge may come to a Serpent, it would
be

*Dum vitant
falsi vitia;*

&c.

Diuert thy
mind from
the obiects of
thy passions.
Change thy
passion into
a contrary
passion.

Or change the
subiect of it.

Ioh 1. 11.

Heb. 12. 21.

A pregnant
resolution.

1. Cor. 10. 31.

2. Cor. 8. 9.

Iob 23. 13.

Stop passions
in the entry.

Principis obla.

be cruſhed in the beginning. *Pharaoh* would haue killed the Infants of the Iewes, to ſtop their increaſe. Paſſions would bee ſtopped in the beginning; leſt vnreſtrained vſe come to a certaine habit.

Behold thy diſ-
figured ſelfe.

When thou doeſt fall into any perturbation, take a view of thy ſelfe, and perceiue how thy mind is corrupted, thy will peruerſed, thy eyes blinded (with imaginations falſe ſpectacles) making Mountaines ſeeme Mole-hils; and Mole-hils like Mountaines: That finding thy ſelfe made a fool vpon thine owne coſt, thou maiſt the more be indu- ced to diſlike and diſ-hant thy paſſion.

Conceale.

If at the firſt incounter thou canſt not get thy paſſion extirpate, yet at the leaſt, conceale it for credit, that ſhame appeare not: And to eſchew other inconuenien- ces: that the world, not thy enemies, ſee not thy weak- neſſe. To reſtraine, is beſt learned before the greateſt Au- ditors, where ſhame and diſcredit are helpers of reſtraint; as alſo by frequent inuaying (in common conference) a- gainſt ſuch a paſſion; which by time will make thee a- ſhamed to giue it bridle in priuate. Execute nothing in thy paſſion. This was the counſell of the Philoſopher *Athenodorus* to *Auguſtus Caſar*: before he ſhould doe any thing in anger, he willed him to recite the Greeke Alphabet.

Delay.

Plut. in Arom.

Beat downe
thy body, cuen
in lawfull
things.

1. Cor. 9. 37.
Greg. l. 1. Mor.
& Hom. 35.
ſup. Euſe.
Iam. 5. 5.

Beate downe thy body, and bring it to ſubiectiō, by ab- ſtaining, not only from vnlawfull pleaſures, but alſo from lawfull and indifferent delights. This was one of *Socra- tes* his leſſons, *Solus in illicitis non cadit, qui ſe aliquando & à licitis cauſe reſtringit.* A pampered body will re- pine. Delicately to entertaine it, is to extinguiſh fire, by Gunpow-der. Fasting, praying, labour, ſtudy, and ſuch like austerities, keepe it in ſubiectiō, and fitteth it the better for mortification.

The moſt ex-
cellent and in-
fallible remedy
is mortificatiō.
What mortifi-
cation is not.

But the moſt ſure and excellent remedy againſt all paſ- ſions, is true *mortification*; which is not euery reſtraint, or forbearing of paſſions. Neither is it to conceale them, or ſimply to want them: For Infants want many paſſi- ons.

ons. They also that are *gilded by nature, by men, or by age*, doe lacke the passion of dust. Many bridle the perturbation of anger, with the passion of feare. And some can smother downe, and bridle their appetites, by the rule of reason. None of these wayes are mortification. For Christian mortification is, when by nothing so much we command and temper our passions, as by the due and deepe consideration, and right vse of *Christ his death*; wrought in the heart by the Spirit.

Mortification is so called, not so much for the killing of the life of passions, as for the *meane and vertue* whereby they are killed; to wit, *Christe death and Crosse*.

The ground of true mortification is our union with Christ, when *Christ dwels in the heart by faith*: And we in him, *new creatures*: He the *King*, we the *branches*: He the *head*, we the *members of the body*: In the *increasing of God*, we *growing up in him, into the unity of faith, to a perfect man*.

The inward practice of mortification, stands in a sound meditation; and in true sanctified affection. Meditation is practised by *discourse*: which is not only a provision for the tempest, but also a sure anchor of the minde, in the midst of the storme; and gives the best temper to the soule, and the fittest rule to our perturbations, while it is rightly exercised vpon *Christe death*: Iudging thus, *that if one be dead for all, then were all dead*. And as Christ hath suffered for vs in the flesh, *Arme your selves likewise with the same minde, which is, that hee which hath suffered in the flesh, hath ceased from sinne*. Thus in his death (as in a large volume, written all with bloody letters) read at once, thy infinite guiltinesse, thy endless misery, and that inestimable redeeming counterprice. All other things, (as fowles, fishes, and beasts) must die, to make our bodies live; and it behoued the *Sonne of God* to giue his life, to make our soules live. (O bloody liues!) In his death behold the Father infinite wrath, in punishing our finnes in his Sonne; his vndermined mercy, in sauing

What it is.

Rom. 6. 3. to 14

Gal. 6. 14.

Why so called.

Col. 3. 9.

Gal. 5. 24.

and 6. 14.

The ground of it.

Ephes. 3. 17.

2. Cor. 5. 15.

Ioh. 15. 1.

Ephes. 5. 31.

Ephes. 4. 13.

15. 1. 6.

Colos. 3. 9.

The practice of it stands in

two things.

Meditation on

Christe death

practised.

2. Cor. 5. 14.

1. Pet. 4. 1.

arma.

Consider in

his death:

Thy owne

guiltinesse and

miserie, and

Christe coun-

terprice,

armes.

The Fathers

wrath, mercy,

and wisdom.

Rom. 11. 33.

Affection.

Sorrow. 100

Zach. 12. 10.

loy.

Gal. 6. 14.

Hope.

Colo. 3. 4.

Th. 3. 13.

Phil. 3. 21.

1. Ioh. 3. 3.

Love.

2. Cor. 13. 14.

Cor. amor.

amor.

Luk. 12. 37.

Colo. 3. 21.

saving vs his enemies; and his unspeakable wisdom, in casting diuine Justice against the sinner, and mercy to the sinner, stand together, without preiudice of other.

O the deepnesse of the riches, both of the wisdom and knowledge of God, how unsearchable are his Iudgements, and his wayes past finding out!

As for affection, at the strangenesse of Christs death, with the eclipsed Sunne, darkened firmament, rent vaile, breaking rockes, trembling earth, and opening graues: lea thy heart be comproued, with hatred of thy selfe, and sorrow for thy finnes. Look upon him whom thou hast pierced, and lament for him, as our monarch for his owne sake; and be sorry for him, as one is sorry for his first borne. Exult in thy Redeemer. Say, God forbid that I should reioyce, but in the Crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.

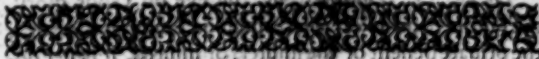
Be confident in the hope and expectation of his coming, and of our glorification: That when Christ which is our life shall appeare, then shall ye also appeare with him in glory. Looking for the blessed hope and appearing of the glory of the mighty God; and of our Saviour Iesus Christ, who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working. &c. And every man that hath this hope in him, purgeth himselfe, euen as bee is pure.

Let the love of Christ constrain thee, and possesse thee wholly; who if he had neuer loued vs, we had neuer liued: whom we must loue, because he loued vs first. The Diamond fashioneth the Diamond; fire conuerteth fel into fire. The consideration of his love, will force vs to loue him, whose Maiesty the highest Seraphins doe admire. He is without Paragon in love. His tender affection towards vs, stands euer in the Zenith. He humbleth himselfe, to exalt vs; and prostrate did he gird himselfe about: we to sit, and he to stand and serue. Let vs haue our conuersation with him in Heauen. Let his peace preferue our hearts. Let vs daily put on him as our garment,

and

and we shall have no thoughts to fulfill the passions of the flesh.

To conclude, In thy greatest assault of passion, meditate vpon Christs death, let the minds discourse stirre vp the heart to holy passions: as to the hatred of thy selfe sorrow for thy sinnes, feare of Gods wrath, reioycing in thy ransome, hope of endlesse glory, and loue to thy Redeemer: That all other vaine and idle passions in the soule may fall downe before them, as *Dagon* did before the *Arke*. *Beare rule ouer thy minde, and thou shalt bee better, then he that winneth a City.*



CHAP. XIX.

The fury of Anger.

Ephes. 4. 26. Be angry, and sinne not.
Ira furor brevis est. Placcus.

Description.

Anger is an inordinate perturbation, thirsting for the reuenge of an injury. It is justly no be counted a disease. For as much as all vices are chranked amongst sicknesses, so they that are angry are sickly, and that of a fury and madnesse.

The first motion of anger, is an unwilling chafe at the incountering with an injury, without any minde or purpose of reuenge. The second motion is voluntary, with a concluded desire of reuenge. The first is a naturall infirmity, and almost ineuitable. The second is an acquired euill.

Rom. 13. 14.

Conclusion.

Prou. 18. 31.

Anger what it is.

Commonplace of the effect in words.

The two motions of anger.

Ephes. 4. 26.

Ambrose, Basil.

It differs from

lawful anger, as

The anger

of God.

Mat. 3. 7.

Luk. 21. 23.

Rom. 2. 5, 8.

and 3. 5.

Mat. 23. 15, 16.

and 10. 14.

The anger

of zeale.

* Iracundia mo-

deratè spirans,

zelus armatu-

us, Nervus.

* Psal. 119. 139.

Mark. 3. 5.

* Iude 5, 6.

* Mat. 3. 7.

Don 3. 16.

Act 24. 10.

* Exod. 16. 30.

Numb. 12. 3.

Ier. 6. 10, 12.

1. King. 19. 14.

Ioh. 2. 17.

* Numb. 16. 15.

Act 23. 2.

Math. 5. 29.

* Act. 7. 24.

2. Sam. 13. 21.

Nehem. 5. 20.

Bern. 1. 1. 1. 1.

Anger of felicitie

circum.

Arist.

Plat.

Anger nor in

bened.

Anger differs o

from cruelty.

evil. When the Apostle saith, *Be angry, and fume not: Con-*
cessit quid minus est, irascit quid culpe est. It is a no-

mentary madnesse: As the children of the first *Adam* we
 cannot hold it out; but as the children of the second *Ad-*
am, we should not hold it in.

It differs from all other sorts of *anger*, which are called
 lawfull. The *Anger* of God is essentiall, and most iust: *Christ*,
 as he was man, was angry most vnsportedly: as when he
 looked round about vpon the people angrily, mourning
 also for the hardnesse of their hearts.

The *anger* of zeale hath euer the eye on Gods glory,
 the publicke good of the Church or Common-wealth,
 the priuate benefit of the miuter, or injured. It neuer de-
 generates into malice. It hateth not the person, for the
 fault; neither loueth the fault, for the persons sake. It is
 modest, milde, charitable, and free of bitterness, in
 speeches and behauiour. It keepeth decency toward all
 parties, according to their rankes: And as the manner
 of it is seemely, so the matter of it is weighty and iust:
 For either it is Gods glory, the preservation and de-
 fence of our selues, our life, our estate, and name; or the
 ordinary repelling and redressing of receiued iniuries;
 (It abhorreth all private reuenge,) the maintenance of o-
 thers, by the law of charity; or the correction and bet-
 tering of others. Herein *Esau* did faile: the luke-warme
 anger of *Esau*, was his luke-warme zeale. The anger of
 fortitude and valour, is that *Cos fortitudinis*, the wher-
 stone of fortitude, the temper and file thereof, and the
 source of the fault; this appeareth most in lawfull defence,
 whether of ones selfe, or of others: As was *Moses* anger
 against the Egyptian whom he slew.

Anger doeth not befall to beasts: who haue rage for
 reason, as man hath reason for rage.

Anger differs from cruelty: as when *Hannibal* saw
 the trench full of mans blood, said, *O verum in pectus*
lani. Or when *Antony* the Proconsull of *Augustus*, in one

day

day slew three hundred men, he walked proudly amongst the dead, and said, *O rem regiam! Non fuit hac ira, sed feritas.* This was not anger, but cruelty.

There are degrees in *anger*: Some are angry vpon some sudden occasion; and some are accustomed to be angry. There is an anger without voyce, an anger with the voyce, and an anger with word and voyce. Againe, anger is either hidden and subdued, or hidden & nourished, attending the opportunity of reuenge. It is againe either silent, or professed, by face, by speaking, or by doing. Some are soone angry, and soone appeased: some are slowly angry, and slowly reconciled: some are contrary, soone angry, but slowly pleased: and some are slowly angry, and soone pleased.

Anger ariseth by a battell of two contrary perturbations, at one instant assaulting the heart. The griefe and mislike of the offered and offending iniury, causeth the heart contract it selfe, and make retrait of the thinnest blood, and purest spirits, from the neerest and remotest parts: whereby the face groweth pale and blackish, and great heat is gathered about the heart, which intestine flame incontinent breaketh out againe, with an enlarging of the heart, through the desire and delight of reuenge, which immediately appeareth with another visage in the face. So that griefe at the iniury (coarcting the heart) and delight to be reuenged (enlarging the heart,) the vehemency of them both, and suddenesse of this mixt motion, with the agitate heat boyling out, kindleth anger. If it be vented by any word, deed, or resolution, it is the sooner quenched: but if the flame be any wayes forcibly restrained, it makes the agony so feruent, that the heart doth almost burst. It is a fiery passion, with a kindling of the blood about the heart. Those are most properly to be called angry, who are soone stirred vp, both against those they should not, and vpon such causes, and forer and longer then is due, and who slowly are reconciled, and that not vlesse a reuenge doe follow.

T

Anger

Sen. l. x. de
ira. c. 3.

Degrees of
anger, equi-
tra. fraudula.

Mills species
sunt mali mul-
tiplicis, Sen. de
ira. l. i. c. 4.
The essence of
anger, and
ground of it.

Senec. l. x. de
ira. c. 32.
Dulce est dolo-
rem reddere.
Gen. 27. 42.
Compositum
malum.
Narcissus.
Ag. 1. 17.
1. Cor. 13. 4.
Ira. G.
Arist. l. i. c. 3.
de animal.
Ira quasi ira
ab urendo.
Who are said
to be angry.
Arist. Eth. 1. 4.
c. 5.

The parts of
anger.

1. Dolour.

Arist. 1. 7. c. 6.

Etib.

2. Impatiency.

3. Rash iudge-
ment.

4. Desire of
revenge.

1pp2, ab 1pp2pp.

Anger hath first a dolour, conceiued for some iniury; whether it be in effect, or in appearance and imaginati-
on; whether it be bigane, present, or to come. 2. A felt
impatency, and impotency, whereby it iudgeth the bur-
then of the wrong to be more then can be borne. 3. An
vsurpation, whereby it takes vpon it selfe to bee both
Iudge and party, and a caruer in its owne cause. 4. A de-
sire to be reuenged, and to requite with dolour; incon-
raged by some hope and power of performance. It desi-
reth to punish him that hath not deserued, or to punish
more then is deserued; or to punish beside a lawfull man-
ner, or to punish, not for the right end, (which is the con-
seruation of iustice, or correction of the fault,) looking
more to the party, then to the impiety.

Part affected.

The naturall
affection of
anger.

Mark. 3. 5.

and 10. 14.

2. Cor. 7. 11.

THe immediate seate of this fury is that naturall affe-
ction of anger, whose moderate function & motion
should arise vpon a iust sorrow for euill, and a lawfull de-
sire of reuenge. When it is immoderately commoued, the
it is not only diseased of a fury; but likewise also the hart
and minde (by a simpathy) are molested and agitate.

Causes.

Iniuries reall.
Prou. 15. 1.

Luk. 4. 23, 28.
Iniuries sus-
pected.

NOt onely iniurious deeds, but words also (which
are but winde) doe inflame the heart. *Agriuous*
word stirreth up anger. When wee heare any thing that
displeaseth vs, (were it neuer so small) we doe conuert a
mote into a mountaine. The *Nazarites*, who had heard
Christ preach most sweetly, to their hearts approbation,
because he did a little rebuke them, were so filled with
wrath, that they attempted to precipitate him. Yea, suspi-
cious thoughts of vnfelt iniurie, are thought to be suffici-
ent

ent fewell to this fury. None that is angry, thinkes his anger vniust. As *Hippias*, in his rage, killed all those his attending deare innocent friends, whom the Tyrant delated in his torment. When all were slaine, hee asked the traitor if any remained? Who answered, Thou thy selfe alone: I haue left no other that was deare to thee. We are so kicking-hearted at wrongs, that the lightest suspicion and least coniecture, are embraced for grounded verities, to fortifie our fury: For *Anger resteth in the bosome of fooles.*

If the iniurer be base, for contempt; or great, for impression; or a friend, for vnnaturality; or one obliged, for vnthankfulness; or one malicious, for cruelty; or one pardoned off, for insolency; anger is the more stirred.

Or, if the iniured be great, or greatly damniſied, a speciall friend, or singled out from the rest.

Or, if the iniury it selfe be great, and doth preiudge vs much in the goods of fame, Fortune, body, or soule, in any one, or more of these. If the iniury bee vniuersall, extending the pestilent poyson to more persons. If it was committed wittingly, willingly, maliciously, and for some more great mischief.

Or, if the forme of the iniuring was vnder the colour of friendship, and with dissimulation, and premeditation. If publike, disgracefull, or any other way of a hundredth, whereby the manner may aggrauate the matter. In all those respects, iniuries are occasions to kindle vp anger: considering that iniuries are thought to be more then poynts of vnrighteousnesse. *Quia voluntas accedit, & omnis iniuria fit a volante: & non volenti.* And as *Aristotles* answered was, *Gratia cito, iniuria tarde senescit.* So all memories (howsoeuer they bee dull in other things) are most pregnant to retaine the impression of wrongs: *Without wood, the fire is quenched:* Iudging it alwayes a poynt of speciall wisdom to be repaired.

Euill education, worse example, and most wicked consuetude (becomming another acquired euill nature)

Aug. ad Dioscor.
Senec. l. 2. de
Trac. 23.

Senec. ibid.

Eccles. 7. 11.

Aggrauating
of iniuries ta-
ken from the
iniurer.

The iniured.

The iniurie.

The forme of
iniuring.

Arist. Eth. l. 5.
c. 8. 9.
Latr. l. 5. c. 1.

Prov. 26. 20.

Education.
Examples.
Customs.

Sen. de Ira.
l. 1. c. 22.

Bilious complexion.

Loue deficient.
Prou. 10. 12.
1. Cor. 13. 7.

1. Sam. 17. 28.

Ielousie is a loue ill gouerned.

Ignorance of common weaknesse.

Impatience at rebukes.
Selfe-loue.

^a Gen. 4. 5.
^b 1. Sam. 20. 30.
^c 2. Chr. 16. 10.
^d Dan. 3. 13.
^e Luk. 14. 28.

haue made anger habituall to many: As that child returning from his education vnder *Plato*, when he heard his father (accustomed to anger) cry; said, I did neuer see this with *Plato*.

The body affecteth the spirit, according to the distempered constitution therof, in a bilious complexion. An introsulphureous and gunpowdered distemper, is most easily inflamed vpon the touch of the smallest sparkle of injury. Such fiery men are daily seene to be most stirred and stirring. Their complexion, their manners, their diseases, and death are all (oft times) found to be bilious & fiery.

When that mantle of sinne, and sufferer of all things (*Loue*) is inlaking, euery thing seemeth too naked. Causes are inuented where there is none. Surmises are imbraced. Issues and expectation are more respected, then the nature of things. We may not abide a higher, nor a happier. *Eliab*, *Dauids* eldest brother, was very angry at him, and said, *Why comest thou downe hither? and wilt whom hast thou left those few sheepe in the wilderness? I know thy pride, and the malice of thy heart, that thou art come downe to see the battell.* Neither may wee suffer a riuall; whereupon ariseth all the ire in ielousie; wherein loue is more extended then gouerned.

We are fighty of the moates that are in other mens eyes. We are like vnto the Ladies of the fairy (*Lamia*), who (as the Poets fained) vse their eyes abroad, and at home put them in a box. We thinke all others should be so perfit, that neuer one of them should offend. Wee are ignorant that *in many things we offend all*; and wee our selues, more then any other; whereby we giue to euery iniury a most vnwelcome entertainment.

A little thing will argue the deformity of our vices; the least checke whereof makes vs to chafe. Others perfection displayeth our wants: The loue of our owne selues makes vs enraged at others for their good. As ^a *Cain* against *Abel*, ^b *Saul* against *Ionathan*, ^c *Asa* with the Prophet, ^d *Nebuchadnezzar* against the three *Children*, ^e the

Iewes

Israel against *Christ*. Hereupon ariseth anger at reprooves, so that the fury of the Patient, may not abide the fauour of the Physician. Selfe-love hath three speciall factors; whereof one is directed to climbe honours highest altitude; vntill it attaine to the eleuations Zenith. The other by a contrary step, to seeke all commoditie by descending to eury thing beneath, euen to the lowest metalline profundities. The third to goe along and abroad for furnishing of pleasures, that they may be ioyed in chambering and wantonnesse. They all say, *Who will serue vs any good?* And before they want, they will say, *Quid vultis mihi dare?* Whatsoever crosses irritate. Who is not with them is against them; and opposites are their deadly enemies. *Osai* is grieved that one (although his brother) should bee preferred to him in heauen, or in earth. *Saul* is exceeding wrath, that the people should ascribe to *David* ten thousand; and to himselfe but one thousand. And *Haman* is full of wrath, when *Mordecai* bowed not the knee vnto him. *Laban* and his sons are offended at *Israhel*, for that hee got all his honour by taking away all that was their goods. And *Esaue* greatly grudged at his brother *Israhel*, for pre-iudging him of his birth-right and fathers blessing.

Drunkennesse, as it darkeneth wit, and peruerterth the imagination; so beyond all the affections, it stirreth vp chollier, by a conueniency of the sulphureous heate that is both in drinke, and in the bilious humour, concurring to make the greater flame, to kindle vp the heart at the smallest iniurie. *Cambyses* King of *Persia* in his drunkennesse was incensed at the gentle reproofe of his Minister *Praxapes*, and killed his sonne: *Alexander* at the wine, killed (in his foolish fury) his most loving *Cleus*.

If the minde were firme, all the foresaid antecedent causes would haue little force: But when the minde is delicate, soft, and dainty, it is stirred vp by the most light and trifling toyes. As some will be irritated for a moost on their cap: as *Agamemnon* the *Sybarite*, was grieved for that

Hof. 4. 4.
Senec. de ira.
l. 3. c. 37.
Selfe-loves
three factors.
Pride.
Avarice.

Voluptuous-
ness.
Psal. 46.

Gen. 4.
r. Sam. 18. 2.

Hesl. 3. 5.
Gen. 31. 7.
Gen. 27. 36.
41. 44.

Drunkennesse.

A minde too
delicate.

that he lay vpon an inwrapped Rose leafe. The infirmest body is troubled with the least blast of ayre. The weakest and too tenderest minde is agitate with naughtiest occasions.

Or when the wit is weake, and wanteth wisdom and discretion; any externall cause is able to make the greatest irritation: As may be seene in aged, or in sicke persons, in women, or in children, and in whomsoever cometh nearest them in feeblenesse of spirit: As vlcere and sore bodiles mourne at smallest touches; so anger is a complaining, womanish and childish vice. The weaken wood are thornes and briars; yet touched, annoy forest: so the wefull are of a thorny and briery kind; and being lightly touched, pricke.

But there is ingraft in the heart a radicall impurity, and strowthnesse of corrupt nature, daily increased by custom, which bringeth forth this passion, amongst the rest of the workes of the flesh and members. And let reason doe what it can, it cannot truly subdue this fury. By naturall sight, anger may be rebuked, and a little repressed, but never truly mortified.

Signes and Symptoms.

A Foole the same day (he is provoked) shall be knowne by his anger; but he that conereth shame (by bridling his affections) is wise. Anger employeth (to the execution of its owne fittie) the seruice of the face, to resemble; the minde to deuise; and of the tongue and hand to practise a requitall of iniuries.

Anger sheweth it selfe in its owne colours. Into anger there are many shamefull things, which appeare in the face, in the voyce, and in the gesture. The Hebrewes call it *Aph* (the nose) by whose nostrils the flame breatheth out: or *Synecdochically*, because it appeareth most in the face. The lips tremble, the teeth gnash, the nostrils

A weake wit.
Inualidum omne natura querulum est.
Senec. de ira. l. 1. c. 13.
Muliebri & puerile vitium.
Senec. de ira. l. 1. c. 16.

Nature corruption.
Gal. 5. 20.
Col. 3. 5. 8.

Anger appeareth.
Pro. 12. 16.
Alij affectus apparent biter, eminet Senec. de ira. l. 1. c. 1.
Outwardly.

rise, the haire turne, the eyes reele, the colour of the face changeth, the feet moueth, the tongue stammereth, and bursteth forth (like vnto dogs) secret quarrellings. As *Shimei* did against *David*, 2. Sam. 16. 5.

Impatency, cursings, blasphemy, reproch, reuenge, scolding, and threatnings, are the seven children of anger. Moderation of speech and seemely behauiour, are choked. Rightly it is called anger, from the word *angor*, because it stranglet, and sometimes so benuameth, that nothing is left, but with the Ass, to bite and to sting.

The Image of God is defiled; place is giuen to the diuell, wisdom is lost, righteousness forsaken, amity broken, verity darkened, and the light of nature and grace spoyled.

The angry minde is greatly agitate, and is like a faire, wherein there are great tumults, confusions, meeting of all parties, going hither and thither, with clamour and bustles. It causeth the smallest injury seeme the greatest: inciting to reuenge, without all proportion. Lust and Ire are most euill counsellors. *Iraus etiam facinus, consilium phis.*

The angry man swelleth in pride, is hasty in resolution, displeased with euery thing, and cannot abide a gain-sayer, or a gain-stander. In his face he hath the characters of fury, impatency, inconstancy, and impiety. He will not rest till hee auenge himselfe: hee abhorreth to giue place to God, or the magistrates anger: hee spareth nohes, when hee lieth in wait of reuenge. His fury furnisheth him great strength to execute reuenge. His other passions load, intice, dazle and incline him; but this draweth, compelleth, blindeth, and precipitates him into the gulf of all impiety. Hee seeketh to be reuenged vpon euery thing; and when hee lacketh a convenient object, he will rage at any neere vnto worthy thing: as *Barlaam* at his Ass; *Xerxes* at the riuers and hills: he spareth nothing.

Democritus ex Anton. maxim. ser. de ira. Iratus nil nisi criminal loquitur. Sen. in Thyestes. 2. Iracundus animus, dira blasphemio, probrum. Ultio, rixa, minae, sunt ira pignora septem. Furor iraque mentem precipitant.

Virg. Eneid. 12. Inwardly. Ephel. 4. 27. In his minde, and other passions. Cupido et ira pessimi consilatores.

Salust. in Iugur. Ira. Sen. in proverb. His fury. Rom. 12. 19. Deut. 32. 32.

Semper mendax iracundia, quare animo dolens nihil oportet credere. Senec. Furor arma ministrat. His reuenging rage. Numb. 24. 1.

His folly.

Pro. 14. 17, 29.

Prou. 11. 24.

Prou. 19. 13.
and 10. 2.Case danger-
ous.Sen. de ira. l.
1. c. 1.

Prou. 19. 19.

Ensuing evils
to a mans selfe.1. Tim. 3. 8.
Plutarch. Stob.
Serm. 18.Arist. 1. 9. de
Reg. c. 10.

He that is hasty to anger, committeth folly, and he that is of a hasty minde, exalteth folly. Yea, he is a monster in nature, and contrary to God, Hasty to anger, and slow to forgive. Proud, hasty and scornfull is his name that worketh arrogancy in anger. But the wrath of a King is like the roaring of a Lion: he that pronoketh him vnto anger, sinneth against his owne soule.

Prognostickes.

IF the habite of this furie be not prevented; or in the seminary not helped, the cure will bee most hard. If it begin to carry vs ouerthwart, the recourse to health will be difficult. *Nulla pestis humano generi pluris fctia.* There was neuer so dangerous a pest to mankind as this is. He that is possessed with this fury, *though thou chastise him, yet will his anger come againe.*

It blindeth the wit, deformeth the body, and exposeth it to contempt and danger: it maketh the soule furious: it subuerteth mens estates, families, Commonwealths, Kingdomes, and maketh one to lose his life with his sting: it defaceth Gods Image, quencheth grace, stoppeth prayer. *M. Cato* said, that an angry man, and a mad man differ in nothing, but *temporis mora*, by space of time: it is *initium insanie*, said *Seneca*, and *initium penitentiae*, said *Seneca*. It beginneth with rashnesse and rage, and endeth with repentance and sorrow, surmounting the delight of reuenge. It is more reasonlesse then hatred, because hatred is separate from dolour, which doth euer accompany anger, and holdeth it Greene. And though it haue in it some poysonable sweetnesse, yet it tormenteth the owner and possessour with pangs, like Vipers gnawing and gnashing within the mothers belly. It bringeth on deadly sicknesses, and oft times doth more hurt to him that hath it, then the iniury it selfe.

Anger.

Anger is a cruell monster, from which spring all seditions, tumults, battels, murders, destructions. The gulfes of all euill degenerates into hatred. All euils come from anger: as reuelation of secrets, violation of friendship, ouerthrowing of piety, making men like the deuill, and violation of the whole commandements. *Anger is cruell, and wrath is raging, but who can stand before enuy?* Other vices moue mens mindes, but anger precipitates. It conuerts men into monsters, beasts, cygers, deuils. *Saul* in his anger slew *Abimelech* the Priest, burnt the city of *Nob*, slew man, wife, childe and beast, and fourescore and fife Priests: and all this he did vpon the imagination of an injury. *Simon* and *Leui* for one fault and offence of one, punished *Hamor* and *Shechem*: the prince and the people, he slew, spoiled, and led away captiue. *Phyribus* in his wrath slew his trusty secretary *Fabius*: The Emperour *Brillion*, his greatest friend *Chalcidius*: *Adrian*, his onely fauoured *Aprianus*: *Dioclesian*, his friend *Patricius*: *Alexander*, *Chrys*. But anger killeth the foolish man, and enuy slayeth the idler. A man of much anger shall suffer punishment. Anger in thought is culpable of iudgement, anger in voice without word (for *Rachs* in Hebrew, is not a word, but a voice of anger) is worthy to be punished by the Councell: but whoeuer is angry in word, saying, *Fools*, is worthy of hell: *Per gradus culpa, crescit ordo sententia*. It excludes from the Kingdome of God.

To others.

Pro. 22. 34.
1. Tim. 2. 8.
Iam. 1. 10.
Ioh. 8. 33.
Pro. 27. 4.
1. Sam. 21. 19.

Gen. 34. 35.
1. Sam. 25. 13.
P. Diasconus.

Iudgements.
Pro. 19. 19.

Max. 5.

Ambrus.
Gal. 5. 10. 22.

Curations and remedies.

Preseruatiues.

ANd first, of preseruatiues to hold out anger: and more easily performed: For vices are more easily repelled then expelled: like vnto bodily diseases, that are

Preseruatiues.
*Vitia facilius
repellantur,
quam expellantur.* Sen. Epist.

Principles
of life, &c.

Discretion.

Pro. 16. 31.

Pro. 19. 11.

Animus, &c.

Horat.

Wisdom

both humane

and divine.

Col. 1. 9.

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are more easily schewed than beated. The enemy is to be driven backe in the first onsets. Resist the beginnings of euill: medicine to an old malady is too late.

Tame thy passionate mind, is better then to win a city: this is done by discretion. The digestion of a man deferreth his anger, and his glory is, to passe by offence.

The gouernour of the soule, is true wisdom. The chaires and bridle are humane vertues by natures light: and diuine gifts by graces light: A wise man is perfect, and replenished with humane and diuine vertues. This is he that is filled with the knowledge of God, in all wisdom and spirit shall understanding, and so becommeth perfect in Christ Iesus. To this purpose serueth the whole Scripture, which is given by inspiration of God, and is profitable, &c. that the man of God may be absolute, being made perfect vnto all good works. This is not that earthly, sensuall, and denishish wisdom: out of the which springs bitterness, strife, sedition, and all manner of euill works. But it is that wisdom of meeknesse which is from above: and is first pure, then peaceable, gentle, easie to be intreated, full of mercy and good fruits, without iudging, and without hypocrisie.

Let thy indeuour be, to be like the highest Planets, that of all the rest, are thought to be slowest in course. And like the supremest region of the aire, in a perpetual serenity: As one that draweth neere to God, and is partaker of the God-head, and hath his conversation in the beauenly. Be neuer troubled with darkening clouds, nor turbulent thunders. Amongst all earthly and humane chances (whereof iniury is one) walke with a diuine resolution and courage. Count the goods of thy soule, to be the onely essentiall good. Place them within thy selfe, and repose thy chiefest peace and contentment therein. Say with Stilpon the Philosopher, All that is truly mine I carry with me. All other goods of fortune, count but aduentitious, and subiect vnto alteration: Set not thy minde thereon: take them as thou maist haue

Draw neere to
God with set-
tled peace.

1 Per. 4.
Phil. 3. 20.

Omnia mea me-
cum porto.

haue them: and haue them so as thou maist lose them: count baselier of them, then they are able to irritate thee. Let thy minde bee solid, and like a diamond that is neither bruised nor cut. Iniuries then may a little vex thee: but shall not ouercome thee: They may beate thee, but shall not hurt thee: They may shoote at thee, but thou art not penetrable.

Esteeme the euill will of iniurers. Pity them as diseased persons: be no more offended with them; then a Physician is with his impatient and petulant patients: but as *Demonax* his counsell was: Vices are rather to be corrected then checked: after the example of Physicians, who are not angry at the sicke, but are ready to heale their sores.

As for the injury it selfe, thou must labour, either not to see it: or if thou see it, not to feele it: or if thou feele it, to heale it; and by a couragious insensibility, to ouercome it.

At euery light offence, vse the remedy of commiscency. It is the discreete mans glory to passe by an offence. And it is a mans honour to cease from strife. It is a most acceptable sort of pardon, willingly to bee ignorant, wherein euery one offends. Many iniuries would be despised, and purposely miskend. *Meius est non agnoscere, quam ignoscere.* By a faire and honourable manner, scorne the iniury and the authour of thy wrong. The contempt of contempt is excellent: and to auouch and thinke that iniuries doe proccede from any other cause, (as foolishnesse, weakenesse, womanlinesse, passion) then from contempt. All the greatest Potentates haue vsed this remedie: As *Agathocles*, *Moses*, *Antigonus*, *Dauid*, and *Cesar*. A great minde becommeth a great estate: The great minde will be as little moued at vulgar wrongs; as the Lyon at the barking of ciues. *Avenge not your selues, but giue place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord: Therefore if thine enemies hunger, feed him, and*

Pitty the iniurer.

Morus in conditor, quos castibus adnumera.
Senec. Quod in Sapient.

As for the injury, see it not, feele it not, ouercome it, and heale it.

Ouid. Epist. 3.
Virg. Aeneid. 6.
Pro. 19. 11.
Pro. 20. 3.

Sen. l. 2. de ira.
c. 32.

Indignus Caesaris ira.

Magnam fortunam, magnus animus decet.

Rom. 12. 19.
20. 1.

Plutarub. in
traict.de ira.

How to vse re-
bukes and cor-
rections with-
out anger.

and if bee thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head. Bee not overcome of euill, but overcome euill with goodnesse: As Philip the Macedonian King did with the iniuring *Nicanor*: who not onely vsed conuience at his calumnies: but also ouercame him by an honourable gift: whereby hee changed his tongue, and made him celebrate the Kings praises: Vpon the which occasion, the King said to *Smocytbus*, *Nicanor*s obseruer, Doeſt thou not see, that it is in our hands to be well or euill spoken of? The like he did with diuers others: through patience and clemency, he shewed himselfe to be a cunning Physician of diseased and furious mindes. For the victory is glorious, when the iniurer is snared, and made to stoope by a benefit: or of an enemy, is changed into a friend. The greater the fault is, the more excellent is the pardon: and the iuster the reuenge is, the more laudable is the clemency.

Smother not choller within, fret not inwardly, incorporate not anger, by hiding it. It is better it be a little vented and suffocate in the flame. *Omnia vitia in aperto leniora sunt.* But if the offender abuse conuience, and clemency, and is the more bold to offend: there must follow, first, milde admonition: then, more sharpe and priuate reprehension: then after, lawfull and discret cāstigation: To the which we must proceede, as to a remedy without ire, not that reuenge is pleasant, but profitable. Corrections would be seldomer then admonitions: that they may bee the more terrible, like thunder. The fox must not see thee daily like a Lyon: for then custome will driue away feare. Let none perceiue Asses eares vnder thy Lyons skin, (folly in thy fury) for that will make thee more despised. And if thou wouldst vse any lawfull chasing to correct inormities: it must not bee common (as often, for light causes, or vpon all) for contempt. It must not be indirect, and by whispering behind the backe, for feare of encouraging to offend. It must bee direct,

direct, and set vpon him that offendeth, that he may feele it. It must be profitable, chastizing what is past, and warning what is to come. It must be medicinall for amendment, graue without laughter, serious without sport, and speedy without delay.

Make vse of all thy iniuries, and take a prooue of thy selfe, and of thy vertues and graces by them. If thou be iustly iniured (*Iudicium est*) *acquiesce* and amend: As when the Courtier *Smicrthius* delated *Nicanor* to King *Philip*, for detracting him: The King answered, *Nicanor* is not esteemed amongst the worst in *Macedonia*: it is therefore to be considered, whether I be in the fault or not: But if thou be vniustly iniured, he that hath done the wrong, will be ashamed.

Consuetude (that *other nature*) maketh many things familiar, and easie to be suffered or done: As *Mithridates* the King with custome of poison (beginning at little) was able to digest much of it; that at length, he could not be poisoned. Learne by little and little to digest choler. Many haue learned by vse, what nature hath not taught: some to walke vpon Cords, some neuer to laugh, some neuer almost to sleepe, some to carry intolerable burthens, and some to lye long vnder the water without breath; and all this for naughty respects: But much more for the tranquillity of thy mind and felicity of thy soule, accustome thou thy selfe to the tempering of this furious passion: And it is in our owne default if we amend not. *Socrates* did, by vse, attaine to great meekenesse and moderation of his passions: He vied to wrong and iniure himselfe, that he might learne the more calmly to suffer the iniuries of others: He made his owne nature docible, by dantonng his owne desires: In his extreme thirst (hauing drinke present) he would behold it onely: and command his desire in the presence of the thing desired. The like did *Plato* and those ancient Philosophers, who taught the remedies of anger, by their owne example and practice.

Make vse of
iniuries.

Accustome
thy selfe to
bridle anger.

Vsu lenienda ira.
Senec.

Stabilitas aggra-
tamus malis.
Sen. de ira. l. 2.
c. 13.
Plutarch.

Prepare

Premeditate
injuries.

Count them
common.

*Presume animo
multa tibi esse
patienda. Sen. l.*

3. de ira. c. 37.
Consider the
infirmities of
others, & what
may befall.

*Plutarch. de
cobib. ira.*
And thine also.

*Numenbi & ego
talis?*

Be not suspici-
ous nor credu-
lous.

Be not curious.
*Non vis esse ira-
cundus? ne sis
curiosus. Sen.*

Prepare thy minde with the premeditation of injuries, whereby as with an *Amidore*, it may be strengthened against euery prouoking accident. *Tela prauisa minus nocent.* No man is offended that he is cold in winter, or that he doth vomit in the sea, or that he is thronged in the publike streete, because these are foreseene, common and almost vneuitable. Presume in thy minde that many things are to be suffered. Thou canst be in no place where occasions of choler shall not be offered. The mind is to be made strong by premeditation. Meditate on the infirmities of others. Let nothing happen beyond thy expectation: none doth want their wants: what-euer wrong falleth out, let it be according to thy reckoning. When the report came to *Anaxagoras* of his sons death, he was the lesse grieved, because he had premeditated on his sons mortality. Thinke also vpon thine owne infirmities, and speake to thy own conscience, and consider how oft thou hast prouoked God and man to anger. And forasmuch as others are but like vnto thee: rather sympathize with them then be enraged: and say with *Plato*, And am not I such an offender as others are?

Beware of credulity: suspect the truth of euery report: let not thy eares be facile to tale-bearers. Beleue not willingly, what thou vnwillingly hearest: the falsest deceits haue the fairest colour of verity. Try before thou trust. We shall acquit many, if we begin first to iudge before we be angry: giue place to time, that it may bring some things to light. Take the absents part, and keepe thy mind in suspence: and suffer not suspicion to furnish coales to choller.

Eschew likewise needlesse curiosity, the nourisher of suspicion. For a thousand injuries, in thought, word, and intention, haue bin deuised that neuer did harme: which if the iniured party had knowne, he would haue needlesly disquieted himselfe: As *Antigonus* the King willed those two subiects that spake euill of him, to go further off from his tent, lest he should heare them, and be angry at them.

Amend

Amend thy loathing and disdainng minde, prouoked almost to vomit at euery conceited trifle. Considering that it is too delicate and nice, starting at euery straw, childish, weake, womanish, and (through the scarcity of true iniuries) lasciuious, commoued with euery toy. The mind is to be hardly handled, that it may feele no stroke, but that which is sore. Giue it no rest, correct it, let it not yeelde to too suddenn opinions, nor mistake imagined iniuries. Bestow not thy thoughts vpon naughty things, bridle thy desired and delightfull pleasures: and let not the thing offend thee, that doeth not harme thee.

If thy body be of a cholericke distemper (disquieting and affecting thy spirit) seeke pertinent Physicke for choler. If selfe-loue, pride, voluptuoufnesse, or auarice, incline thee to ire, haue recourse vnto their owne particular remedies.

Limit and lessen in thy owne conceit euery iniury: collect excuses from euery circumstance. Looke euer to the deficiency or sufficiency of the iniurers will and wit. If he be a child, let his childhood excuse him: if he be thy father, let reuerence moderate thee: if he be an enemy, he hath done what he ought: if he be a friend, he will readily repaire: if she be a woman, she is the weaker vessell: if he be a King, it is folly to resist: if it be a beast, it is beastly to be grieved: if it be a calamity, it is God that doth it: if he be a good man, trust it not: if he be ill, maruell not. Expound things for the best, and take all things in some good part. Be alwayes ready (and out of thy louing sincerity and courteous construction) to eschew all aggravating of wrongs, and probable suspitions, whatsoever is said or done: If doubtfull, iudge the best: if euill, suspend thy sentence: and if they touch thee neere, lessen them by some excuses.

Consider the danger and deformity of anger: what deadly diseases haue sprung from it, as feauers, palsies, collickes, plurisies, apoplexies, inflammations, cholericke, cæliacke,

Harden thy mind against supposed iniuries.

Durè trahendum animus est, ut ictum non sentiat nisi grauem.
Sen. l. 2. de ira.
c. 2.

If thou be of a cholericke distemper. If inclined to selfe-loue, pride, intemperancy or auarice.

Courteous construction, gentleness, candor animi.
Circumscribenda multis modis ira.
Sen. l. 3. de ira.
c. 11.

Mat. 119. & 26. 60.
1. Cor. 13. 5.

Consider the danger and deformity of anger.

Cuſpianus
Chromerius L. 18.

Fulg. L. 7. Ep. 3.

Sen. L. 3. de ira.
c. 36.

Consider Gods
patience to-
wards thee, and
imitate him.
Mat. 18. 21.

Mat. 6. 13.

Eph. 4. 32.
Aug. ſup. ſi non
remiſeritis.
Mat. 18. 35.

Consider Gods
prouidence.

cæliacke and illiacke paſſions? what inward torment, and ſecret heart-killing viperous bites? till ſhamefull requi- tall be had: Like *Tamars* reuenge, who deſired her ſelfe with inceſt, to be auenged on her Father-in-law *Iuda*. Many are like the fooliſh Bee, giuing the life, to get re- uenge. The *Emperour Nerua* ended his life in a feauer, contracted by anger. The *Emperour Valentinianus* died by an irruption of blood through anger. *Venceſlaus* the king of *Bohemia*, in his rage of choler againſt his Cup- bearer, fell preſentſy into a paſſie wherein he died. *Aiax* through anger, fell in a deadly fury. Behold the furious and more then beaſtly deformity of thoſe, that thou doeſt ſee daily in this paſſion, that the turpitude thereof may affright thee. As the *Spartanes* cauſed their children be- hold their ſlaues when they were drunken, to moue them to the deteſtation of the vice. Looke alſo vnto thy owne deformity when thou art angry. It is the counſell of *Plato*, *Sextius*, *Seneca*, and many others, that the angry man ſhould behold himſelfe in a mirrour: That their owne deformity might make them miſlike their paſſion: This is a better preſeruatiue then curatiue: For he who doeth come to the looking-glaſſe, to change himſelfe, hath al- ready changed himſelfe.

There is none meeker then God: there is none angrier then the Deuill: chooſe which of the two thou wilt imi- tate? God haue beene patient toward thee, he is ſlow to anger, and ſwift to forgieue. Thou muſt forgieue others (albeit it were *ſeuenty ſeuē times*) as thou wouldeſt haue God to forgieue thee. Doe to others, as thou wouldeſt haue the Lord of all others to doe to thee. And *euen as God for Chriſts ſake freely forgane thee*: ſo doe thou for- giue. O fearefull ſentence, if we forgieue not ſmall things to our brethren, great things will not be forgien vs of God.

Consider alſo the prouidence of God, without the which no iniuries can be done or deuſed. Be not like the dog, that runneth to the ſtone, and not to the caſter. Con- ſider

sider the pitifull estate of thy iniurer, deceiued by Satan, and deserted of God. Pitty the weake creature. Be enraged against Satan. Reuerence Gods providence: and hold thy peace, because *God hath done it*. Say with Christ to thy iniurer: *Thou couldst haue no power at all against me, except it were given thee from aboue. And shall I not drinke of the cup which my Father hath given me?* Say with David to Shimei, *Because the Lord hath bidden him, who dare then say, Wherefore hast thou done so? suffer him to curse, for the Lord hath bidden him.*

Consider the iustice of God: the merit of our sinne that is so great: and the baseness of our persons that are but dust and ashes. By our sinnes we are worthy of all contempt: and by our vnworthinesse, we are subiect to all misery, and should be content of any contempt. Remember also Gods all-seeing eye: for he best keepeth himselfe from anger, that alwayes doth thinke that God looketh vpon him.

Trouble not thy selfe with too much businesse: Neither of things too many nor too great, nor desired aboue our strength. Our actions must not bee peruerse, nor arrogant, nor wicked. For in such things many must miscarry. Eschew debates and controuersies of disputations. Contention doeth nourish it selfe. It is more easie to detain thy selfe from strife, then to withdraw thy selfe from it. *Make no friendship with an angry man, neither goe with the furious man, lest thou learne his wayes, and receiue destruction to thy soule.* Eschew grauer studies, and such as doe weary the minde: as also too much labour, watchfulnesse, hunger, thirst, which doe exasperate the minde, and kindle choller. A diseased minde is offended with little. Eschew all external occasions of anger. As cholericke Cots King of *Thracia*, when one did present him a number of goodly vessels of glasse: he recompensed the gift, and immediately brake them all at once, for feare through his choller he should be offended continually with his Per-

V

uants,

Psal. 139. 10.

Ioh. 19. 11.

Luk. 18. 11.

2. Sam. 16. 10. 11.

Consider his
iustice and all-
seeing eye.

Eschew occa-
sions.

Galat. 2. 8.
Gen 12. 8.
and 21. 22.
Mal. 2. 10.

Pro. 22. 24.

*Animus affectus
minimis offendi-
tur. Sen.*

Consider our
common vnion
with Christ.

*Sanctæ partes
sunt, si vniuersum
venerabile est.
Sen. l. 2. de ira.
Ibid.*

Act. 2. 44. & 4.

32, 33, &c.

2. Pet. 1. 7.

1. Pet. 1. 22.

1. Io. 3. 14, &c.

quæ sapia.

Meete wrongs
with wisdom.

Eph. 4. 31, 32.

Example of
beasts, &c.

*Impetus bruta-
li, & momen-
taneus,*

Examples of
the worst.

uants, when they happened severally to breake them one by one.

Consider that (by our common vnion with Christ our Head) we are the members of one body: If thou thinke it vnlawfull to hurt the Head or the whole body: thou must also count it vnlawfull to bee intraged against any part thereof. If the whole bee venerable, the parts also are holy: the hand must not be angry at the foote, nor the feete at the eyes. All the members should agree to the conseruation of the whole, and euery part thereof. It concerneth the whole, that euery part be preserued. Here is commended that grace of holy and mutuall charity, amongst all that are in Christ, as members of one body.

And because wrongs meete with reuenges, the iniurer is prouoked to requite with a fresh reuenge. And what shall be the end of reuenges, but anger and reuenges? anger holdeth the fire burning with mutuall reflects of iniuries: strife breedeth strife: Fire is not quenched by fire, and anger is not stayed by anger. It is best therefore not to meete wrongs with wrath, but with wisdom: and to *let all bitterness and anger, and wrath, crying, and euill speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, and tenderhearted, forgiving one another, even as God for Christs sake forgane you.*

Remember that all other liuing reasonlesse creatures (as beasts, fowles, fishes) liue in perpetuall peace among themselues in their owne kinde. If any strife be amongst them, it is but seldome. Consider also that they haue naturally their inbred weapons, wherewith they are full well content, & the most part carrieth them without vse. Man only is borne naked and armour-lesse, whereby he is taught to bridle his fury, to liue in peace, and to be alwayes free of reuenge.

Remember the examples of others: some so horribly defiled and deformed in this vice: some againe by the contrary, so sincere and victorious ouer it: As may be
stene

scene in the examples of *Abraham* with *Lot* : of *David* with *Shimei* : of *Moses* with the people : of *Steuin* with his enemies : of *Christ*, who when he was reviled, reviled not againe, and when hee suffered, he threatened not, who so sweetely did giue the promise with the precept: *Learne of me, that I am meeke and lowly in heart, and ye shall finde rest vnto your soules.* And of *God*, who is mercifull, gracious, and slow to anger, full of compassion and mercie.

The whole world doeth lie in sinne, and is set to doe euill. Anger is a publike vice, and what should more mitigate the ire of the wisest, then *turba peccantium*? All the euils in this world are either to be mourned at with *Heracitus* (who euer was lamenting the misery *male uiuentium*, immo, *male pereuntium*, of those that liued ill, and perished ill :) or to be laughed at with *Democritus* : esteeming all but vanity, and that there was no serious truth in any thing. *Vbi ista ira locus est?* *Socrates*, when one did strike him with his foot, willed by another to strike againe, answered, If an Ass had stricken me with his heele, should I strike againe with the heele? Where is then the place of anger? All things are to be scorned or lamented : yea, or amended. It is best therefore to beare patiently and peaceably (as farre as may be) with euery occurrent occasion of ire : at least, to be, not an enemy, but a rebuker of offenders: and to behold them with pittie, as a *Physician* would behold his patients.

Gen. 13. 8.
2 Sam. 16. 10.
Exod. 17. 4. 11.
Aq. 7. 50.
1 Pet. 2. 23.
Mat. 11. 29.
Exod. 34. 9.
Psal.

Consider there is no true object of anger in the whole world.
Sen. l. 2. de ira. c. 10.
All things are either to be lamented, or scorned,

Aus ridenda omnia aut flenda. Sen. l. 2. de ira. c. 10.
Or amended.

Curatiues and remedies.

Smothering and hiding of anger within (without the mastery ouer it) is but a bad remedy : reuenge also puts an end to anger, by taking pleasure in the reuenge. This is the inclination of this passion, to recompence euill for euill, and to cure one euill with another. Again,

V 2

A gift

Bad remedies.
Hiding.
Arist. ethic. l. 4. c. 7.
Reuenge.
Sen. l. 2. de ira. c. 32.

Gifts.

Pro. 31. 14.

Necessity.

Reason.

Consider

Christs passion

*Aug. de consil.**& viti.**Omnis enim hoc**remedio morbus**extinguitur.**Aug. Hom. 4. in**Matth.*

Reuel. 6.

Abhorre thy
selfe.

1. Cor. 7. 11.

A gift in secret, pacifieth anger: and a gift in the bosome, great wrath. This is wisely done by the giuer: but a palliatiue remedy in the heart of the receiuer. Many bridle their anger vpon necessity: because either they dare not expresse it: or dare not thinke vpon reuenge: but this also is no sure remedy. Reason also is a great commander of this fury, but it is not the surest curer thereof.

If the passion of Christ the Redeemer be called to minde: there is nothing so hard, but it may be patiently borne. There is nothing so good against anger, as by faith to drinke a potion of Christs blood. For all sickenneses are quenched by this remedy. Consider what great occasion was offered to *Christ his Maiestie*: what reuiling, buffeting, scourging, shame, paine, &c. Iniuries aboue all iniuries, by the most wicked, done against the most Innocent: but where was one sparke of his anger? for our sakes did he all, and suffered all, that we might be moued with his vnmoouable patience, and forced to follow his foot-steps. Thinkest thou that thy iniurer or iniury is vnworthy to be tolerated? yet remember that Christ is most worthy, for whose cause and command thou shouldest doe it. Thinke not to ouermatch Christ in reuenging. Hee himselfe hath not as yet fully reuenged his owne blood, nor the blood of his *Saints*.

There hath none giuen thee greater occasion of displeasure then thou thy selfe. Thy best wisdome is but enmity against God, and against thy selfe: thou hast injured vpon thy selfe, more shame, more guiltinesse, more skathe, and more danger, then all the world could haue done. At the very instant when thou art stirred to choller, reflect thy flaming eyes vpon thy selfe, and be greatly offended with, yea reuenged vpon thy selfe. Abhorre thy selfe to the dust, no, euen to the hels: in an instant thou shalt be nute, and thy fury shall be diuerted from another to thy selfe. He that is angry at himselfe, ceaseth to be angry at another.

Remem-

Remember thy mortality, and that thou must die: haue thy punid flesh and rotten bones in recent remembrance. And forasmuch as thou art mortall, keepe not immortall anger. As our bodies are mortall, so it is not conuenient that they that are wise should keepe immortall anger. Thou must leaue it at the last, the sooner the better.

In the midst of this passion, it is impossible to quench the fire at one instant. At the first thy fury will not pardon, nor yeeld. Onely obtaine thus much, that it may breathe a little, and iudge a little. Delay is a great remedy of anger, it shall ceate, if it fall in suspence. The counsell of *Athenodorus* the Philosopher to the Emperour *Augustus Caesar* against anger, was: Before thou satisfie thy anger, repeate with thy selfe the Greeke Alphabet. This is a remedy not for clandestine lingring and secret ire; but for that seruent, gunpowdered, and sudden anger. In this interuall of time, the seruency setteth, and reason beginneth to preuaile. If one be moued to repeate the Alphabet, in the middest of his fury, even in the entrance of the repetition, the victory is begun. But in stead of the Alphabet, it were better to repeate some grauer sentences of Scripture, but best of all to conceiue some prayer. Alwayes the delay of the execution of anger is most excellent. *Socrates*, *Plato*, and *Archias Tarentinus* vsed the same, who would doe no euill in their anger, but would say, I should punish thee, were not I am angrie.

In the delay of time there is great aduantage. Nothing can be well seene in this passion: it is like a stirred and drumly water, or like a raging flood. *Nihil diligenter in fluctu cernitur*. Giue anger time, time is a trier of all things: Time is not preiudiciall to true seruenge. A delayed punishment may be executed, but being once inflicted, cannot be reuoked.

Of him that is minded to continue in anger, it may be asked, whether he be minded to breake off his anger

Remember thy mortality.
Arist. ethic.

Delay a little.

*Antequam indulgeas in a per-
curra tecum
Alphabetum
Gratum
Plutarch, in
Apopb. fulg. l. 7.
c. 3.
The Greeke
Alphabet.*

*Sen. l. 1. de ira.
Cederem is, nisi
irascerer.
Time.
Fabius Maxi-
mus cunctando
restituit rem.
Sen. de ira.*

euer or neuer? if euer? the sooner the better. It is farre better to leaue anger, then to be left of it. If neuer? with how turbulent and disquieted a life, doeth he crosse himselfe? What a kind of life hath the man that doeth euer swell in passion? It is madnesse to entertaine a fretting viper in thy bowels: or with his owne teeth daily to gnaw at the threds of his life, & to make it both miserable and short: or so to liue in this fury, that if death preuent him (because he liueth and dieth in sinne) the furies of hell may make him their spoile.

In the most vehement *Hemorages* and *fluxes* of blood, the fittest and quickest remedy is present diuersion (by opening a veine in some other part, to draw the force of the flaming blood else-where). The like is to be vsed in the rage of anger, draw thy minde to other affaires. Thinke vpon some important subiect, that may either moue thee to care for thy estate: to grieve and melancholy, for some discontentment: or to ioy, because of the sweet fruition thou hast of some present hap, to delight thy minde, as *Climas* did, by playing vpon the harpe: or to the terrour of conscience, in the remembrance of some personall and strange guiltinesse: or meditate vpon some graue and diuine sentences. *Ina fera est furibunda: impotentius eam, diuina Scriptura exanimibus* 25. *Thou art dust, and to dust thou shalt returne.* *Ecce non est sumus: god downe vpon thy wrath, and giue no place to the deuill.* *It is a fearful thing to fall into the hands of the living God.* For euen our God is a consuming fire. And consider that place that is in *Heath* 18. 15. to the end. And such like other sentences of Scripture.

Beloth to grieve the holy Spirit of God, by whom we are sealed vnto the day of Redemption. For the which cause, be most willing to let all bitterness, and anger, and wrath, crying and euill speaking, be put away from you with all maliciousnesse: But aboue all things haue feruent loue amongst you: for same couereth the multitude of sinnes. Be ye all of one minde, and suffer with another, same as brethren, be pitifull, be

Diuert thy
minde,
To some other
affection.

P. Diaconus.

Or meditation

Cor. 13. 47.

^a Gen. 3. 19.

^b Eph. 4. 27.

^c Heb. 10. 31.

^d Heb. 12. 29.

Grieue not the
holy Spirit.

Eph. 4. 30. 31. 27

1. Pet. 4. 8.

1. Pet. 3. 8. 9.

be courteous: Not rendering euill for euill, neither rebuke for rebuke: but contrariwise, blisse, knowing that ye are thereunto called, that ye should be heires of blessing. According to the which vocation, we ought to walke worthily, with all humblenesse of mind, and meekenesse, with long suffering, supporting one another through loue: Endeavouring to keepe the vniety of the Spirit in the bond of peace: Considering that there is one body and one spirit, euen as ye are called in one hope of your vocation. There is one Lord, one Faith, one Baptisme: One God and Father of all, which is aboue all, and through all, and in you all. It is a sure testimony that we haue the Spirit: for the fruit of the Spirit is loue, ioy, peace, long-suffering, gentlenesse, goodnesse, faith, meekenesse, temperance, against such there is no law. And that we are the first fruits of Gods creatures: If wee be swift to heare, slow to speake, and slow to wrath: For the wrath of man, doth not accomplish the righteousness of God. A badge of our election, so that we should, As the elect of God, holy and beloued, put on tender mercy, kindnesse, humblenesse of mind, meekenesse, long-suffering: Forbearing one another, and forgiving one another, if any man haue a quarrell to another: euen as Christ forgane you, euen so doe ye: And above all things, put on loue, which is the bond of perfectnesse. This *любовь*, long-suffering, it is the effect of loue, commended and commanded by God.

If thou thinke thy selfe by injuries farre interest, let lawfull complaint to the ordinary Iudge, quench thy fury: and begin with Christs rule: If thy brother trespass against thee, goe and tell him his faults betweene him and thee alone: if he heare thee, thou hast wonne thy brother, but if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, euery word may be confirmed: and if he will not vouchsafe to heare them, tell it vnto the Church: and if he refuse to heare the Church also, let him be vnto thee as a heathen man, and a Publican. But yet a moderation is to be vsed, a relenting fro the extremity, & a remitting of a part that the Law makes thine.

It is thy calling

Ephes 4. 2, 3.
Luc in vniety.
Ephes 4. 4, 5, 6.

It is a testimony
of the Spirit
Gal 5. 22, 23.

1a. 19, 20.

And of our
election.
Col. 3. 12, 13, 14
2 Pet. 1. 5, 6, 7,
10.

1 Cor. 13. 4.
1 Th. 5. 14.

Repare thy
wounds by ordi-
nary wayes.
Matth. 18. 19,
16, 17.

1a. 3. 17. & 5.
7, 8

Tit. 3. 2.
1 Tim. 3. 3.
Phil. 4. 5.
Sheweth.

*Arist. remedie
to Alexander.
Fullan l. 12. de
var. hislor.*

The remedy that *Aristotle* gaue to *Alexander*, was this. Anger should not be toward those that are equals, but are greater: thou hast not an equall. He might haue as well said, that anger should not be toward inferiours, for that is base; nor toward superiours, for that is contempt and most vnlawfull. It rests, if anger should be, it must bee toward equals. And *Alexander* had none to match him.

*King Philips re-
medy did consist
of cleancie.
Magnanimity.
Prudency.
Erasl. 4. apoph-
theg. de Phil.
Mac. R.*

King Philip remedied his anger against a calumniator, when he was counsell'd either to kill him, or to banish him: saying he would not, lest hee wandering amongst many, should speake euill of me. In that he killed him not, *Clementia erat*: In that hee contemned his contempt, *Magnanimitas erat*, it was magnanimity: In that he banished him not, *erat prudentia*, it was his wisdom, that hee should not goe abroad to make more slander.

Remedies to cure anger in others.

*Little com-
pany.
Pro. 12. 24, 25.*

MAke no friendship with an angry man, neither goe with the furious man, lest thou learne his wayes, and receiue destruction to thy soule.

*Giue him no
occasions.
Rom. 12. 19.
Pro. 16. 20, 21.
Silence.*

Giue him no occasions of anger. *Giue place vnto anger. Without wood the fire is quenched, and without a tale-bearer strife ceaseth: as the coale maketh burning coales, and wood a fire: so the contentious man is apt to kindle strife.* Heere silence is commendable: but it is not alwayes fit, for it sharpneth anger in some, if they imagine that silence come with contempt.

*Wisedome in
curing the an-
gry man.*

It is folly, in angers fury, to begin with words, which oft times irritates that madnesse: we should giue it a little liberty and space. Feauers are best cured in their intermissions, or remissions. The angry man would be a little smoothed in his anger: and by deuising to him better and siter reuenges, to make him spend time, and releue

relent from his vehemency. In the meane time, touch him with some shame, or some feare, and diuert his thoughts, that vnder colour he may be cured.

But when through any necessary occasion he must, or may be spoken to, mildnesse of answer is requisite. *A soft answer pacifieth away wrath, but grievous words stirre up anger.* The softnesse of answer is in excusing the iniury, defending the innocency, acknowledging the fault, or craving of pardon, &c. *A Prince is pacified by staying of anger, and a soft tongue breaketh the bones.* A soft tongue is like water to quench hot iron, as did *Abigail* with *Danid*. As a little sparke of fire is soone kindled, if one with his mouth blow vpon it; but is soone quenched, if he do spit vpon it. A man by his tongue is able both to kindle and to quench anger, and to *set on fire the course of nature*, and to slake it againe.

Admonitions would be vsed mildly, without any mixture of austeritie, lest by roughnesse we make our counsell vnprofitable. He would not be prouoked to aggravate his iniury, or defend his owne rage, neither to rebuke his reprover for greater faults: For he would be loth that his wound be ripped vp by a rough and mercilesse Chirurgion. Corrosiues are abhorred, because of their sharpenesse. The more wisdom and discretion, grauity & grace, affectio & insinuation is vsed, the helpe is more effectuell. There is not another remedy more apparantly for anger, then the speech of a wise and graue friend.

Diuert his minde, by drawing it to some feare, and doe it either by degrees, or suddenly, that his heart may be affrighted with some fearefull subiect, which presently will quench this fury. For it is impossible to bee angry, and feare both at once.

If thou thy selfe bee the prouoker of him to anger, thou shalt soone appease and quench his flame; if thou haue done that same iniury to thy selfe; wherewith thou hast offended him, (a testimony that thou hast not done it of contempt) if thou vnfeignedly repent thy wrong; if thou

Soft speech.
Prou. 15. 1.

Prou. 25. 8.

Iam. 3.

Wise admonitions.

Diuert his minde.

How to pacifie him whom thou hast angred.

thou humble thy selfe to him; and acknowledge thy offence. *Yielding pacifieth great offences, Eccles. 10. 4.*

CHAP. XX.

The passion of Hatred.

Gal. 5. 19, 20. The workes of the flesh are manifest, which are hatred, debate, emulation, wrath.

Prov. 10. 12. Hatred stirreth up contentions.

Description.

Hatred differs
from enuie:
Plut. in l. de
different. ody
& inuid.

And from
anger.



Hatred differs from enuie, for enuie exceeds not mankind; but hatred is found also amongst beasts, as may be scene in *Egithus* and *Achantis*, who euer hated ocher, while they were liuing, and when they are dead, their blood cannot be gotten mixed; which if it be put together, it will separate it selfe incontinent. Againe, there is some hatred lawfull, but there is no enuy lawfull. Many may hate themselves, but none can enuy themselves.

Hatred differs from anger, for anger is more sudden: Anger may turne to hatred, but hatred cannot be turned into anger. In hatred, griefe is relented; but the desire of reuenge may be firch. Anger is euer young, & the older, the weaker; but hatred becommeth aged; and the more old, the more strong; and is not wasted, but waxeth through yeeres.

There

There is one hatred lawfull, another unlawfull. As hee that loneth his life, shall lose it; and hee that hateth his life in this world, shall keepe it unto life eternall. And, hee that is partner with a theefe, hateth his owne soule. No servant can serve two masters, for either he shall hate the one, and love the other, or else he shall love the one, and despise the other; you cannot serve God, and riches. There is a hatred with a cause, and a hatred without a cause. As Davids enemies hated him without a cause, who did reward him barred for his friendship. Christ said of the Jewes, *They hated me without a cause.* According to the cause, so is the hatred good, or euill.

Lawfull hatred, in God it is essentiall and most iust, whereby he hateth sinne, and the sinner, so that he defendeth him, to punish him: In man it is a commendable quality, and a property of them that loue and feare God. *He that loneth the Lord, hate euill.* Which David professeth of himselfe, *Doe I not hate them? O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee? I hate them with an vnfeined hatred, as they were mine enemies.* Iohs commanded by God, *to hate the euill, (and loath the good)* had the vices, but not the men; neither loath the vices, for mens cause. It is not the part of a wise man, to hate them that are; other wise hee must hate himselfe: For as wicked men are Gods creatures, we should loath them for their vices, and in so farre as they defile themselves with wickednesse, they should be abhorred.

The hatred of enmity is, 1. When wee hate the will (as *Culpa*) done by the party offending vs, or them who we loue. 2. For this will, we hate the party as our enemy. 3. We desire some euill, (as *pœna*) to befall him. The hatred of Abominations, when we loue the party, and for that loue, wee hate and detest all kinde of euill, (whether it be as *Culpa*, or *pœna*) that may befall him, or be done by him.

Every sinne (as that onely thing that offendeth God

Hatred two-fold.

Ioh. 12. 25.

Prou. 29. 24.

Luk. 16. 13.

Against two-fold.

Psal. 35. 19.

Psal. 109. 5.

Ioh. 15. 25.

Lawfull hatred.

Mal. 1. 2. 3.

and 6. 8.

Rom. 9. 13.

Psal. 97. 10.

Prou. 8. 13.

Psal. 139. 21. 22.

and 129. 10. 11.

and 26. 5.

and 31. 6.

and 101. 3.

Amos 5. 1. 15.

Rom. 12. 9.

Iud. 2. 3.

Aug. in Ps. 136.

Sen. de Ira.

Hatred of enmity.

Hatred of abomination.

Sin, the proper object of hatred, not the sinner.

Luk. 14. 26.
 1 Th. 12. 25.
 How we doe
 hate our selues
 rightly.

What hatred
 is a sickness.

* Rom. 1. 29.
 b Mich. 3. 2.
 Prou. 29. 10.
 d Ioh. 15. 18, 25.
 e Prou. 1. 22.
 f Psa. 50. 17.
 g Prou. 29. 24.
 Hatred pro-
 fessed or dis-
 sembled.
 a Sam. 13. 22.
 Prou. 10. 18.
 and 26. 24, 25,
 26.

Cruell.
 Psa. 25. 19.
 Simple.
 Prou. 19. 7.
 and 14. 10.
 Hatred onely
 in action.
 Prou. 13. 24.

or man) is the proper subject of lawfull hatred: but a sinner is an improper object, whom we should hate onely *Respectiue*. Some other things also we should hate, but yet more *Respectiue*, and are not in themselves to be hated, but loued; (nature commanding their loue, and grace commanding their hatred.) As wee are commanded to hate father, mother, wife, children, brethren, sisters, and our owne life also, to follow Christ: then do we hate our soule best; when wee doe not yeeld to carnall desires; when we breake the appetite thereof, and resist the lusts of the minde.

But it is an vnlawfull kind of hatred, wherewith wee are diseased: and for the most part it is the hatred of *enmity*: * Such as the hatred wherewith wee hate God, b goodnesse, and good men; c Christ, d knowledge, e reformation, our neighbour, or f a mans owne soule. (As when he commits sin, or communicates with other mens sins,) which when he thinks he loueth it most: in hurting it, he hateth it most.

This hatred (worthy to be hated) is either professed, or dissembled, which is much worse. As was *Abulons*, against *Amnon* his brother. It is oft times couered, and coloured with *lying lips*, and subtil *inuation*. It is againe either cruell, which hath a desire to hurt the party hated; or simple, which hath no desire to hurt: but a disdain to contemne, or carelesly to regard. As *all the brethren of the poore doe hate him*. And, *The poore is hated even of his owne neighbour*.

It is sometimes loue in affection, but hatred in action, As *hee that spareth his rod, hateth his sonne*. This fond loue is cruell hatred, and here the louer is an enemy: for in stead of that care he should take vpon his childs soule, there is nothing but cockering, and cankering of the same.

Part affected.

THe immediate seate of this perturbation, is that naturall affection of hatred; whose function is to stirre vp the minde and heart, to abhorre or shun rightly all euill, absent or present: the highest degree thereof is a holy abomination, and disdainfull contempt. The lowest degree of it is a base and light estimation of any thing, because it is naughty, or filthy: when this affection becomes distempered, and immoderate, (either hating what should be loued; or hating too little, or too much, beyond the iust and lawfull measure) then is the soule diseased.

Causes.

THe hearts of all men are in the hands of God, he moueth their affections as pleaseth him. *He turned their hearts to hate his people, and so deale craftily with his seruants.* This he doth, to aggrauate the guiltinesse of the wicked, to their destruction, and to correct sinne in his owne, for their good. This is one of those affections, that are not conuenient; and that doth accompany the reprobate minde, vnto the which God giueth vp many.

They that are lying in their first generation, and haue not yet tasted of that *new birth*, doe abide vnder the diuels parentage, and are like him in all his lusts; but specially in hatred: as Christ said of the *Iewes*: *Ye are of your father the diuell, and the lusts of your father ye will doe, bee hath been a murderer from the beginning*: According to the which it is said of *Cain*, that he was of that wicked One, and slew his brother, through hatred.

The wicked stumble at euery occasion, and make the best things, to become the causes of worst affections. As Christ saith: *Ye shall be hated of all men for my name*:

And

The naturall
affection of
hatred.
Psal. 139. 21, 22
Esa. 30. 22.
Phil. 3. 8.

God most
iustly.
Psal. 105. 25.

Rom. 1. 28, 29,
30.

Satan.

Ioh. 8. 44. 47.

1. Ioh. 3. 12.
Externall oc-
casions that
stirre the con-
science and
conceit.

Math. 10. 23.

1. Ioh. 3. 12.

Ioh. 3. 20.

Ioh. 7. 7.
*Veritas odium
parit.*

Ioh. 15. 19.

Selfe loue.

Deut. 22. 13.
2. Sam. 13. 15.

And *Cain* hatefully slew his brother: and wherefore slew he him? *Because his owne workes were euill, and his brothers good. Euery man that doth euill, hateth the light.* And the cause is set downe, *lest his deeds should bee reprov'd.* Whatsoever they finde make a molestation to their sleeping conscience, that they abhorre and hate. The world hateth Christ, because hee testified of it, *that the workes thereof are euill.* Truth begetteth hatred, not of it selfe, but because of the perversity of mens hearts: when there proceedeth from it, hatred, which is the poyson of friendship. The world, as it loueth its owne, so it hateth the godly, *Because they are not of the world;* but appeare to the wicked to haue made defection from them, and consequently haue made detection and conviction of them, and of their wickednesse. As Christ saith, *I haue chosen you out of the world, therefore the world hateth you.*

From deepest desires and delights, oft times ensueth the deadliest hatred, because of the strength of *selfe-loue.* As carnall loue, grounded on lust, the lust being gone, is turned vnto hatred: If the loue should cease, when the lust is gone, it were no maruell: but that it should be turned ouer to hatred, it would appeare strange: As *the man that takes a wife, and when he hath lien with her, doth hate her:* And *Amnon* who was sore vexed, and fell sicke for the loue of his sister *Tamar:* when he had lien with her; immediately he hated her exceedingly: so that the hatred wherewith he hated her, was greater then the loue wherewith he had loued her. And seeing this strange *metamorphosis* is not onely in vnlawfull loue, but in that which is also lawfull: the cause cannot be ascribed to the loue, but rather to the lust in the loue; when a man hath his pleasant delights so suddenly quenched in the beloved object: He taketh occasion to bee reuenged vpon this so hasty annihilation, and choking of this his so pleasant delight. All hatred is deriued from loue, specially selfe-loue; as a negation from affirmation: we hate any thing, because it corrupteth that which we esteeme good, and
doe

doe loue. First, we respect loue, then hatred: whatsoeuer wee hate, wee hate it for the loue of some other thing. Loue is first in intention, and hatred first in execution.

The blindnesse of the minde, contracted by darknesse, procureth this passion. *For hee that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes.* How great vanity and darknesse couered the eyes of *Herod*, when he hated to the death, all the young children of *Bethlehem*? If hee beleued the Scriptures, how could he strue to inuert the immutable Prophecy? If hee beleued them not, what needed hee so to rage? The minde being ouertaken with malice, is foolish, it precipitates it selfe. Here was a confusion of causes, as feare, doubting, suspicion, madnesse of opinion, selfe-loue and such like.

One great wrong, or many lesser wrongs after others vnrepai'd; or such an one as hath rooted it selfe in the heart a long space, at the first kindled anger; the seruor and chafe of the *Ebullient* blood about the heart being once quenched, the dolour is relented, but the reuenging minde abideth: so anger conuerteth it selfe into hatred. Hatred is an old anger, gathered from many causes, and continuing long. *Festuca in oculo, ira est; trabs in oculo, odium est: sed si nutrias festucam, trabs eris.* Anger is a mote in the eye, hatred is a beame in the eye: but if thou nourish the mote, it will become a beame.

Hatred is drawne with two horses, *Power*, and *Pompey*; *Fear* hath the charge of the one, and *Enuie* the charge of the other. Fiercely the Coach runneth to mischief: it is not stayed by Innocency, nor stopped by patience, nor hindered by shame: feare hath the greatest force, and is almost naturall and ineuitable, so long as the feare remaineth. *Abimelech*, and his men of *Gerar*, hated *Isaac*, because they feared him. *Ioseph* was hated by his brethre, because they feared he should draw al his fathers affection from the to himselfe. And *Achab* hated *Micaiah* the Prophet;

Loue, terminus ad quem.
Hatred, terminus à quo.
Blindnesse.
1. Ioh. 2. 11.

Malignitas esse ipsa precipitat.
Crys. sup. Mat. c. 2.

Anger.

Cic. 4. Tusc. quest.
Aug. l. de definit. Aug. in Mat.

Feare.
Bern. sup. Cant.

Hoc natura est institum, ut quem timueris, & hunc semper oderis. Cic. pro Syl. Gen. 26. 27. Gen. 27. 1 King. 18. 83.

1. Sam. 19. 19.

Vices.

Max. ser. 6.

Natiue cor-
ruption.

Gal. 5. 19.

Col. 3. 5, 8.

Tit. 3. 3.

Iam. 3. 14.

A secret an-
tipathy.

Plin. l. 10. c. 74.

Mirald. l. 1.

arcan.

Arist. l. 9. c. 1. de
natur. anima.

Gen. 3. 14, 15.

Rom. 8. 7.

Oderint dum
metuant.

Prophet, because he vsed to affright him, by prophecy-
ing ill to him. *Saul* became *Davids* enemy, because hee
was affrighted of him.

Many thinke they haue iust cause to hate mens per-
sons for their vices: who are like to *Amon* of *Athens*,
(iustly called *Misanthropos*) who being asked why hee
did hate all men, answered, Iustly I hate those that are ill,
and the rest I hate, because they hate not those that are ill.

Hatred is a *work* of the *flesh*, wherein all doth walke
before Regeneration; and the speciall cause is the want
of heavenly wisdom, and too much yeelding vnto
earthly wisdom, and vnto that natiue corruption.

There is a secret antipathy that causeth habituall ha-
tred: As among the vegitalls, the vine tree, against the
colewort: the oke, against the oliue and walnut tree.
There is a hidden discord naturally amongst many
beasts, fishes, fowles, and vermine. As the Bees against
the waspes; the spider against the serpent; the emmet a-
gainst the rat; the greedy kite against the birds; the rat
of *India*, against the crocodile. This antypathie is a-
mongst sundry Nations, who hate other, and cannot giue
any sufficient reason thereof: It is amongst sundry men,
by reason of the opposition of their humors and spirits.

But it is greater betwixt the woman and her Seed, a-
gainst the serpent and his seed: But most of all in man
(so long as he remaineth of the old Serpents nature) a-
gainst God. *The wisdom of the flesh is enmity against God.*
This is a naturall and vniuersall antipathy in all men a-
gainst God, and whatsoever thing belongeth to him. It
ariseth vpon that secret guiltinesse of the heart, and hid-
den feare, whereby euery one is affrighted at his pre-
sence. Guiltinesse breedeth feare, and feare begetteth ha-
tred; that the heart wisheth there were not a God at all,
Rom. 1. 30.

Signes

Signes and Symptomes.

IF any good thing be in the hater, or seeme to proceed from him; it is but like wine in a filthy vessell, it loseth the grace. He is euer in a businesse, either fearing or deuising mischief; and what he deuifeth, he imagineth also that others will doe the same to him. Hee tormenteth himselfe in inuening of reuenges, and goeth mad when the execution thereof faileth. Hee gnaweth at his owne heart like a Viper; and with his malice, as with a saw, he rents his soule in two. He is a liar, a detracter, a scorner, a murtherer; and if he cannot kill with his hands, he would faine haue the *Basilisks* eyes, either in his head, or in his heart. His eyes are euill, because God is good: he reioyceth at the destruction of him whom he hateth, and is moued with ioy, when euill commeth vpon him. His words are the words of hatred: And if he say, hee loueth God, hee is a liar: Hee cannot speake peaceably to him whom he hateth; and if he can, hee doth colour his hatred: He stirreth vp contentions, and will not spare to repudiate his owne best-beloued wife: Hee is a foole, euen when he thinkes himselfe wisest; and hateth his rebuker.

Prognostickes.

IF hatred be secret, it is the more dangerous: hidden hatred is worse then open: and he that doth shew it, desires it may be knowne, and eschewed. If it be professed, it hath the lesse force: if it become inueterate, it is the more hardly helped. The hater is like the *Basiliske* (king among the Serpents) it is noysome to all. The poysonable *Aspe* should be an ineuitable euill, were it not nature hath giuen it dimme eyes. Malice is lesse dangerous, when it lacketh competency of wit. The Ser-

X

pent

The lively
character of
the hatefull.

Socrates.
Deut. 23. 13.
Serra anima.

Psal. 35. 15.

Iob 31. 29.
Psal. 109. 3.
1. Ioh. 4. 20.
Gen. 27. 4.
Prou. 26. 24.
1. Ioh. 2. 9.
and 4. 20.
Prou. 10. 12.
Deut. 24. 3.
Prou. 12. 1.
Prou. 9. 8.
Amos 5. 10.

The cases of
hatred.
Sen. in Prou.

pent in extremity of cold may be easily handled; not because it lacketh venome, but strength, to explicate it selfe, when it is contracted by cold: Many haue the heart of hatred, but want the hand of hatred; whereby it is the lesse noysome to others, but no lesse hurtfull to it selfe.

The hater is hurtfull to all, both to good and bad, and to himselfe. It may be that ones malice hurt no other, it is impossible but it must hurt himselfe: For *wrath killeth the foolish man.*

The hatred of God is the greatest of all, and is visited vnto the third and fourth generation. God shall cause the haters of them that hate him, raigne ouer them. *When the Arke went forward, Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee. And when it rested, he said, Returne, O Lord, to the many thousands of Israel.* God will make his arrowes drunke with blood, when he begins to take vengeance of the enemy. His wrath falleth on them that hate him. *His right hand shall finde out them that hate him, and make them like a fiery oven.* They shall be scattered, and flee before him; they shall vanish as smoke, and melt like waxe in the fire. He shall lift vp his strokes, and for euer destroy euery enemy that doth euill to the Sanctuarie. *Wisdom saith, He that sinneth against me, hurteth his owne soule, and all that hate me, loue death.*

God will curse them, that hate those that are his: and *smite thorow the loynes of them that rise against Levi (and his Ministers) and of them that hate him, that they rise not againe. They that hate the godly, shall perish: and malice shall slay the wicked: they shall be pur to confusion, and plagued. They that hate Sion, shall be ashamed and turned backward. He that hateth correction, shall die: and except thou hate blood, blood shall pursue thee: a little sparke hath kindled a whole City, euen so ex priuatis odij publica perniciet.* He that hateth his neighbour, is a manslayer, he abideth in death, and loseth life eternall.

The

The ensuing
euils.

Aug. in Psal. 34.

Iob 5. 2.

Iudgments.

Luk. 26. 17.

Psal 106. 41.

Num. 10. 35, 36

Deut. 32. 42.

2. Chron. 19. 2.

Psal. 11. 8, 9.

Psal. 68. 1, 2.

Psal. 74. 3.

Prou. 8. 35.

Deut. 30. 7.

Deut. 33. 11.

Psal. 34. 11.

Psal. 44. 7.

Psal. 89. 22.

Psal. 129. 5, 6.

Esa. 66. 5.

Prou. 15. 10.

Ezek. 35. 6.

Plutarch.

Ioh. 5. 15.

2. Sam. 13. 28.

The malicious *is in darknesse, and walketh in darknesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes.* And, God giueth ouer haters, into the hands of their haters.

1. Ioh. 3. 11.

Ezek. 23. 28, 29.

Curation and remedies.

THe causes and occasions of hatred would be removed: take away the matter, and the fire shall bee quenched: take away the occasion, and the hatred shall stay. And because it is soone kindled, and slowly slackened, iniuries should be the more patiently tolerated.

Occasions
removed.
Plutarch.

Hatred is forbidden: *Thou shalt not hate thy brother in thine heart:* and the remedy is annexed: *Thou shalt plainly rebuke thy neighbour, and suffer him not to sinne,* or suffer not sinne vpon him. Thus hee will amend, that thou shalt haue no more occasion in him of hate, but of loue.

Rebuke.
Leuit. 19. 17.

And if thou wouldest redeeme the hatred of thine enemy, and turne it into loue, ouercome him by thy benefits or kindnesse. *If he that hateth thee, bee hungry, giue him bread to eate; and if hee be thirstie, giue him water to drinke: for thou shalt lay coles vpon his head, and the Lord shall recompence thee.* And if thou canst doe no more, yet doe no lesse, then in necessity to *helpe up the Asse of him that hateth thee.* Commit the euent vnto God, *Seres Domino: The Lord shall recompence thee.* David thus remedied the hatred of *Saul* against him, by his gentlenesse and kindnesse.

Remedy to a.
mend thy ene-
mies hatred.
Pro. 25. 21, 22.
Mat. 5. 44.
Rom. 12. 20.

Be still reconciled with God, that his fauour and mercy may be extended toward thee; which when thy haters shall see, they may be softened in heart, and ashamed to continue in their malice. And pray to God, with *Dauid*, and say, *Show a token of thy goodnesse towards me, that they which hate me may see it, and be ashamed, because thou, O Lord, hast holpen me, and comforted me.*

Erod. 23. 5.
Pro. 25. 22.
1. Sam. 24. 17,
18.
Another re-
medy.

Psal. 36. 17.

Consider that
he whom thou
hatest, may be
steadable.

Iudg. 11. 7, 11.

Consider thy
mortality.

Eccles 9. 6.

Consider the
object and
cause of thy
hatred.
The hated.

The hater.

The occasion.

Rom. 8. 18.
Thy owne ha-
tred conuer-
ted.

The man wee most hate, wee may bee faire againe to loue, as one, by Gods providence, made steadable to vs, in the owne time. The world is vnconstant, time is mutable. *Ioseph*, once most hated of his brethren, necessity moued them to loue him againe most tenderly. The Elders of Gilead did hate *Iphrah*, and expelled him out of his fathers house: but when the time of tribulation came, he became their beloued, *head and Captaine*. So loue, as if thou wert to be an enemy; and so hate, as one that is to loue againe.

Call to minde thy mortality: and what doth thy hatred profit thee for the present? It tormenteth the minde, and makes the conscience culpable: what shall it profit thee in thy death, when it shall dye, and thou shalt remaine damned? And what shall it auaille thee, when *thy hatred is perished, and thou shalt haue no more portion for euer, in all that is done vnder the Sunne?*

Looke vnto the object, and cause of thy hatred, and with a prudent eye consider them, and distinguish them seuerally. *The party hated*, the party *hater*; the *occasion* offered; and thy *owne hatred*. The *hated* himselfe is in ease, while as thou the hater art tormented. Thou imaginest the hater to be ill, or to haue done ill; the disadvantage shall be his: the guilty should bee tormented, and not thou that art innocent. The hater is thy selfe, who should aboute all things labour to make thy selfe liue in secret peace of heart, free from all discontentment, and needlesse molestations: and while as thou thinkest the hated guilty, make not thy selfe (the hater) guilty to God.

As for the occasion offered (if thou be truly wise) out of euill, draw good; for there is nothing so bitter, that wants its owne sweet. God turneth all to the best, to them that loue him. And as for thy *owne hatred*, it is onely to be hated, which thou must learne to conuert, and diuert. Turne it from men, to their manners; and from hatred to their manners, to the pity of their persons.

Diuert

Diuert thy hatred from all others, and fixe it vpon thy owne hatred, that it may suffocate or kill it selfe. How many humorall diseases in the body are cured by diuersion and alteration; diuerting them to another place, and conuerting them into another nature? And why should we not doe the same, with the humorous perturbation of the minde?

And as for the hatred of God, and of Christ, and of all goodnesse, godlinesse, Christians, thy owne soule and saluation, &c: It is onely helped by the loue of God: which is also a generall remedy of all hatred. He cannot hate man, that loueth God; neither can hee loue God, that hateth man. He cannot but hate sinne, that loueth God. *Ye that loue the Lord, hate euill:* the loue of Christ *so constraineth them.* This is onely obtained by the *regeneration of the Spirit: the circumcising the foreskin of our hearts,* and by imploring God for the same. And *The Lord thy God will circumcise thine heart, and the heart of thy seed, that thou maist loue the Lord thy God, with all thine heart, and with all thy soule, that thou maist liue.*

That thou maist the more easily be reduced from that hating of God, and induced to loue him; as likewise to preserue and confirme thy affection towards God: consider and meditate vpon these things following: God is an inexhausted treasure; the Well-spring of all; profitable in all, by all, and aboue all.

In him there is a Paradise of ioy, floods of pleasure for them that loue him. He doth giue them *drinke out of the riuers of his pleasure:* For with him *there is the Well of Life, and in his light we shall see light.* This is a soveraigne sweetnesse, that allayeth all inferiour bitteresses. This is that hony out of the rocke, and that secret (but more sacred) *Manna* in the Desert, causing those *Inbibles* of heart, with all the festivities of a good conscience, and future hope.

He is spotlesse, and infinite in goodnesse, free from all imperfection, in whom all properties flow in essence and

Diuerted.

The loue of God.

Psal. 97. 10.

Deut. 10. 12, 16
Deut. 30. 6.

Remedies against the hatred of God, and to make vs loue him.

Motives thereto.
Psal. 36. 89.
Considering his perfect properties.

Psal. 73. 25.

His beneuolence.

Ephes. 4. 6.

Our resemblance of him.

1. Ioh. 3. 2.

Our full and
finall content-
ment in him.

abundance, full of force and efficacy. His beauty is transcendent and intire. It is not like the worlds beauty (Dragons gall in viols of christall.) He is that pure Fountaine of life, he is good to *Israel*. Thou maist say: *Whom haue I in brauen but thee? and I haue desired none in the earth with thee.* He is the center; and the circumference of all things; from whom all things proceed, and in him reside: Full of Maiefty, magnificence, bounty, kindnesse, iustice, simplicity, charity, beauty, vnity, omnipotency, verity, immensity, providence, impassibility, eternity, wisdom, and perfection of all perfections. The Angels behold these; the blessed Saints contemplate them; and we wandring pilgrims thither doe aspire.

His beneuolence surpasseth; of all benefactors he is the best. *In him we liue, we moue, and haue our being*: hee is our Father, more neere and louing then any in earth. *That Father of all, which is aboue all, and through all, and in vs all*: we beare in our soule his perfect pourtraite and Image aboue all other creatures. The Image of his Deity and Trinity is ingrauen, both in our body, and in our soule. He ranfomed, marked and tinctured vs with the blood of his Christ, and adorned vs with the resemblance of present graces, and future glory; that when Christ shall appeare, *we shall be like him, for wee shall see him as he is.*

As the fire fleeth to his Sphere, the riuer to the sea; the stone to the center, & the Loadstone turneth to his pole: so the heart (so resembling God) should bee touched with a secret tympathizing desire to bee vnited to him with an affectuall and effectuall loue. Nothing can satisfie the *uit* of man but *truth*; and no truth, but that *Prima veritas in essendo & dicendo*: That first verity in essence and speech, and infinite in both. Nothing can content the will, and all the wishes of the heart, but goodnesse; and yet no gilded goodnesse that is in all these inferiour things. They are but as a sight and taste of meate to a man staruing in hunger. In God onely is folded vp
all-sufficient

all-sufficient contenting goodnesse. And hee himselfe is that onely most conuenient and supreme object of all our wits, wils, designes, desires and delights.

Our whole dependance is vpon him, our only defence against our common enemies, *sinne* and *Satan*; is by him. *Herod* and *Pilate* turned their hatred into loue, that they might worke their mutuall hatred against Christ the more: and should wee not turne our hatred of God in loue, that we may hate sinne and Satan the more? If hee loued vs first so greatly, and so vnderferuedly: if he be to vs more necessary then our life, so pleasant, so profitable, such a sufferer of iniuries of vs, and for vs (as Christ gaue himselfe to be a rancome for vs:) If he hath not onely punished, but pardoned our offences: If he hath rid vs from so many euils of body and soule, of guilt and punishment, bigane, present, and to come, and imparted to vs himselfe, with so many millions of graces heere, and degrees of glory hereafter: If Christ hath loued vs vnto the death, and hath suffered most willingly such excessive paine, to deliuer vs from that endlesse paine: Should we not (in the consideration, that both hee is so excellent in himselfe, and so louing vnto vs without dimension) conuert our hatred into loue? and to meet him with some true measure of correspondent affection? and with some proportionate gratefull, and effectuell recognition, stirre vp our hearts, and say to our owne soule: *My soule, praise thou the Lord, and forget not all his benefits: which forgiveth all thine iniquities, and healeth all thine infirmities: which redeemeth thy life from the grave, and crowneth thee with mercy and compassions: which satisfieth thy mouth with good things, and thy yowth is renewed like the Eagles.*

Our dependence vpon him.

Our Redemption is by him.

Psal. 103. 2, 3,
4-5.



CHAP. XXI.

The consumption of Enuie.

Prou. 14. 13. *Enuie is the rotting of the bones.*

Description.

Enuie is a consumption.

IT is iustly called the *rotting of the bones*, it is so painfull to the minde, and hurtfull to the body; and (like a fever hesticke) doth consume a man, and bring him to his end; as the rottennes of the marrow doth, that lyeth within the bones.

What it is.
Cic. Tusc. 4.
Mat. 20. 15.
Prou. 18. 3.
and 22. 9.
and 23. 6.

It is a dolour for the good of others. Christ declared it well, when he said, *Is thy eye euill, because I am good?* Those eyes are said to be euill, vnluckie and bewitching, *que geminam habent pupillam*, whereby their sight is not simple; so the enuious misconceiueth and sinisterly misinterprets another mans felicity.

Enuie hath
two objects.
Happinesse.

It is a compound and confused passion, hauing two sorts of objects: Whereof the first is, the *welfare* and *happinesse* of another, for the which the minde conceiueth, sometimes a sadnesse and discontenting grieffe, and sometimes a hatred, and sometimes both. Because that good which we mislike in others, either we want it, and would haue it; or we feare some euill to come of it, to our selues, or to others whom we loue; or we thinke the party enuied, is vnworthy of it. The other object is, a reioicing at the vn-happinesse of another.

Vn-happinesse.

The

The enuious man reioyceth at the euill things that befall others, and is sorry at their good things.

It is a molestation to good men, when they see the felicity of the euill: It is a maladie to euill men, when they see the prosperity of the good.

Part affected.

ENUIE is not a simple, but a compound perturbation: It hath not a naturall affection, to bee the immediate seate of it. For at the beginning, man had not created in his soule any affection of enuy. That peruerse passion did appeare in man, onely after the fall. It is seated in other naturall affections, and ariseth out of them, to wit, *auarice, pride, and hatred*, as may euidently be scene amongst the causes following.

Causes.

THe enuious taketh his first occasion, from the prosperous and happy estate of others. Where there is no light, there is no shaddow: and where there is not some felicity, there is no enuy. Enuy is bleare-eyed: it may not behold the brightnesse of others. Like vnto fire, it assaults the highest things. Rightly called, The fortunes opposed. The *Beesles* (bred of the Asses dung) are alwayes attractiue, veficative, and vlcerauiue: they delight to erode and consume the finest wheate, and fairest flourishing Roses. So doth enuy follow those that are famous, and flourishing by vertue: And the neerer the *enuiued be*, the *enuiuer* is the more stirred. Vicinity and prosperity are the parents of enuy. It is dim-eyed, it cannot see a-farre off: and neere-hand it seeth too pauerfely, with the spectacles of a wicked imagination; causing all things seeme more and fuller then they are. As one in reasoning

*Inuidus aduersu
gaudet,
maiusque secundu.*

*Socrat. Anton. in
Meliss. S. 70. P. 1.*

Naturall affections.

The prosperity of others.

*Fumus glorie,
inuidia est.
lauida lippa est.
Tamquam ignis
summa Petat.
Tit. Linius.
Antagonista
fortunatorum.
Cantabridges.
Qui virtute
florent.*

*Vicinumque pecus
grandius
uber habet.
Ouid.*

*Allium, Sincerus
Conspicuum, Fri-
deric. Reg. Pon-
tanus.
Arist. Rhetor.
Figulus figula
inuidet.*

Plutarch.

Eccles. 4. 4.

Selfe-loue.

*Auarice.
Qui inuidet,
egent. Plant. in
Tracu. l.
Ambition.*

Hatred.

Aug.

*Ignorance of
Gods proui-
dence.
Psal. 73. 15.*

reasoning with some *Physicians*, what was best for the quickenesse of the sight: some alleadged brused Fincle; some, brayed glasse; but he said, *Inuidiam aio*: I say, enuy, for it maketh our neighbours goods seeme more then they are.

Enuy ariseth vpon those things that are neereft vs: One begger is woe, that another by the gate doth goe. Enuy fretteth most at those that haue recently risen. But if the rising haue cost him much, as by great suffering in warres, or by painefull seruice for kings, enuy is then the lesse moued. But if glory and greatnesse come to any freely, and by fortunes fauour, (as they speake) it is the more stirred. The enuious makes anothers happinesse his owne torment: but when the best, in their best estate are enuied, it is not their misery, but the enuious malady. *Salomon beheld all trauell and all perfection of worke*: and found, that *this was the ennie of a man against his neighbour.*

Selfe-loue begetteth too many needeleffe desires. It is hardly satisfied with its owne abundance: it liketh the good things of others which it neuer tasted, better then its owne, which it dally enioyeth. Because of rich desires, it makes it selfe alwayes poore. In the midst of wealth, when it seeth others haue what it wants, it enuieth, because it lacketh. And if there bee therewith, a minde puffed vp with ambition, thinking that others light, is like to darken their candle: others fire to draw away their heate: or others glory to obscure their sparke: they fret the more. These three doe craue a fourth to con-
curre: *Hatred*, hating him that hath the thing we loue. All conspire to beget enuy. In regard of superiours, because he is not equall to them: in respect of inferiours, lest they be equall to him: in respect of those that are equall, because they are made equall. So *Saul* enuied *Davids* felicity: *Rachel*, *Leahs* fecundity: *Cain*, *Abels* piety and grace.

The ignorance of Gods prouidence, and the sinister and foolish iudging thereof. Not reuerencing his disposing

sing hand (distributing to every one as it pleaseth him best) and thinking that every thing befalleth by fortune or skill: maketh many to fret at the prosperity of others. The wicked envying the prosperity of the godly. The godly againe envying the prosperity of the wicked; wherein *David* was a little infected, and acknowledged himselfe herein to be foolish and ignorant, because hee looked not rightly vpon Gods providence, the disposer of his benefits and iudgements: In the which malady hee found himselfe pained, vntill he went vnto the Sanctuary of God, and was rightly cured by information from the Word.

There is nothing so pregnant in the beginning of enuie, as is *madnesse of opinion*, whereby men stand in conceit of themselves, and in a rash iudgment toward others. The welfare of others dazleth their eyes: and are grieved that such great glory, riches, pleasure, vertue, wisdom, fame, or such like, should befall on such vnworthy and naughty persons: and they themselves (in their owne complacencie) being much more worthy, haue not the like. They grudge, they murmur, till at last they can take no ease, till they disease themselves in the torment of enuy: contenting themselves with detesting the enuied: wishing, or speaking, or doing something to his preiudice. If any opposition be made to his foolish opinions, and doting, presently he will raise his *Logomachies* and *strife of words*, whereof commeth enuy, railings, euill surmizings.

The minde of man runneth head-long into many vices, because of our native frowardnesse: So that the Scripture saith not in vaine: *The Spirit that dwelleth in vs, lusteth after enuie*. This is that *wisdom that is earthly, sensuall and deuillish*, because the deuill is the first author and fautor of it: it is but plaine madnesse and foolishnesse; as it is said of the Gentiles, who *in times past were vnwise* in many things, but in speciall, in *living in maliciousnesse and enuy*. This is one of the *manifest workes of the*

Psal. 73. 21.

Madnesse of mind.

1. Tim. 6. 4.

Native corruption.

Iam. 4. 5.

Iam. 3. 15.

Tit. 3. 3.

Gal. 5. 19, 21.

Rom. 1. 28, 29.

1. Cor. 3. 3.

the flesh, and one of the effects of a reprobate minde. It buddeth forth in those that are carnall, and walke as men.

Signes and Symptomes.

Iob 31. 29.

Naxianzen. l. 1.
de Theol.His objects,
and how he
worketh on
them.

THe ruine of others, is the enuious mans reueneue. The ioy of others is his annoyence, *ut musca vuln-ribus*: As flies delight to sit and feede vpon the wounds of others, so the enuious comforts himselfe in other mens discomforts. He is grieved to see others haue as much, or more then himselfe. He is a peeuisish and iealous misinterpreter of good things. If hee know the miserie of him whom he mislikes; he will reioyce to haue such a subiect whereon to exercise his pittie. His passion followeth (like a shadow) him that walketh in the clearest Sunne: And like vnto smoake, flieth vp on high, as though it would couer and darken the skie. He aimeth at the highest, and disdaineth the lowest. Hee makes himselfe infortunate, with other mens fortunes, and thinkes himselfe decaying when others doe prosper and rise. His eares are itching, to heare of others, what his tongue would faine speake. The praises of others pierce his heart. Hee is like the deuill, who enuyeth, that man should attaine to glory which hee himselfe lost: not because he was euer in hope to get it againe: but onely because hee once had it, hee disdaineth that any should now haue it.

His torment.

Intabescitque
videndo.
Ouid. metam.

He is inwardly tormented, and outwardly disfigured. Hee is both the delinquent, and the punisher. His sleepe is troubled, his pleasures interrupted, all his delights are tarted; the more he seeth, the more he is wasted: His inward griefes and gripings of mind are great, he cannot be without vexation. Hee is tormented when he seeth any goe with him, before him, or behind him. Hee is *Cain-like*, fretting at the graces of others, and at sunne-

sunne-shine of the righteous. The enuious is fed with dainty meate, for hee doth continually gnaw vpon his owne heart, and vpon the felicitie of others.

He shrouds his passion vnder the fairest pretences, and will not spare to preach *Christ, even through ennie*: or rather vnder the preaching of Christ, *to make more contention, supposing to adde more affliction* to those whom he enuieth. His desires are alwayes vn-sati-able. Hee is a priuie detracter, and doth publish the worst, against the best, when he findes his best time: He is ready to sow his tares amongst the best corne, and to spread abroad the vntruest reports, and against the truest honesty. His grudgings are great, his murmurings are many: He delighteth to haue many fellowes in misery, but most few (yea none) in felicity: He is alwayes charged with his gunpowdered humour, waiting when he may best shoot: His passion in his face is deciphered. He is pale, his body groweth leane, his eyes hollow: he hath a pining carcasse, consumed with a wasting spirit. Enuy is imagined of the *Poets* to dwell in a darke caue, disquieting her selfe with torment, reioycing at others harme: abounding with gall, leane and pale, her teeth blacke, and eyes looking asquint.

His other disposition.

Phil. 1. 15.

Gen. 4. 5, 6.

His countenance.

Pallor in ore, &c.
Ouid. met. l. 1.
Id. 15.

Prognostickes.

THere are some countries, as *Creta (Candie)* that haue no venomous beasts: but there is no fellowship that wanteth the venome of enuie. It is a pestilent euill and hard to be helped. It is the roote of all euils, the fountaine of mischiefe, the seminary of sinne, the matter of offences. It is an interminable euill: It metamorphoseth a mans mind into a deuils spirit. By it was procured the worlds fall, and Christs death. It is the daughter of pride, and parent of cruelty: it kindleth sedition. *Naboth* and *Abel* were killed by it.

Enuy vniuersall and full of ensuing euils.
Chrys. in Hom.
Cyp. in Ser. de liuo.

Iam. 3. 14, &c.
& 4. 1, &c.

1. Cor. 12. 20.

Act. 7. 9. & 17. 5.

1. King. 21. 1.

1. Ioh. 3. 12.

Rom. 1. 21.

1. Cor. 13. 4.

Tit. 2. 3.

It

Pro. 14. 30.

Naxian.

Flaccus.

Inuidia Siculi,

Oc. maius tor-

mentum.

Expedita iustitia.

Fran. Petr.

Socrat.

Ren. 16. 1.

Pro. 17. 5.

1. Ioh. 13. 14.

Iob 5. 2.

Consider narrowly the occasions of thy enuy.

Plutarch.

It shooteth at others, and hurteth it selfe more then others: it is a *rottenesse to the bones*, and consumption to the body, like rust to the iron, or blasting to the corne: *æstrum impuri spiritus*; The fury of an vncleane spirit. The Snake, Adder, and Toade poison others, but not themselves: the enuious poisoneth himselfe by his enuie. Enuie hath nothing good but one, it excruciates the owne author and owner: It is at once, a sinne and a punishment: Together the enuious sinneth, and is punished: an expedite kinde of iustice: It were good he had eyes every-where, that at the sight of all that hee seeth happy, he might be tormented. Enuie drinketh vp the most part of its owne venome. It is the vlcere, and the saw of the soule.

The enuious (because of his secret torment) is more to be pittied then enuied. His enuy is a conceiued viper, and will not otherwise be borne, but by corroding and renting of the belly. Like the Vultures eating vp continually the heart of *Prometheus*. And like the foolish *Bee*, that loseth the life with the sting. It burneth the heart, and wasteth the body, and is like the worrne that breedeth in timber and consumeth it. The enuious *shall not be unpunished, he abideth in death: And enuy slayeth the silly one.*

Curation and remedies.

IF the occasions of enuy were remoued, it would soone cease. Take away the fewell, and the fire will cease. But it were extreme vnreasonable, that any should become vnhappy to cure anothers enuie: And because the nature of enuie stretcheth it selfe not toward any mans person simple, or toward any mans felicity, without respect of the person: but toward the person, as he enioyeth and liueth in his present felicity.

For

For so soone as the felicity goeth from the person enuied, or the person enuied, doeth by death goe from his felicity, enuy doth cease of its owne accord. It is the duty of a vertuous man to make it cease willingly, before it cease of necessity. Conceiue in thy minde the happinesse of others, abstractly, as a separable accident, inioyed onely but for a short time, and as a borrowed loane, which perhaps to morrow must appertaine to some other. Consider againe, the happy man in abstract, from his happinesse: and conceiue him in thy minde, as a mortall man: perhaps to be stripped naked to morrow, as running from that thou enuiest in him, and posting to his graue. His best things are but in their *Fieri* and doing. Attend with patience the finishing of the Comedy or Tragedy. And if he be godly, he is to be crowned with glory, when thou liest condemned in torment with deuils, because of thy deuilish enuie.

Diligence must be vsed for the attaining or renuing of our regeneration: which doeth vtter it selfe most in loue that *enuieth not*: *It is not puffed up, it seeks not her owne things: it suffereth all things.* We are all the mutuall seruing members of one body, vnited to one Head: The good things of others are for our benefit, if wee could see it. The strength of one serueth for the vse of another. The repining at the happinesse of another member, is but the maligning of our owne welfare. Loue thy friends in God, and thy enemies for Gods cause. If thou thinke that any doe prouoke thee to enuy, thinke it thy obliged duty to pray for him as a Christian. Put him in thy secret prayers, and thy enuy shall cease. If those that are good, and not of the worst sort, be prosperous, it mooueth mens minds a little to fret: But if the wicked or vnworthy doe flourish, it increaseth the passion much more: Their bondlesse death, lusty life, their fat bodies, their abundance passing their desires, their licenciousnesse, presumption, blasphemy, and daily increasing in riches, prouoke (euen the godly) to impatient fretting.

Points of consideration.
*Pascitur in viuis
liuor, post fata
quiescit.*

Loue, and motives thereto.
1 Cor. 13. 4.
Rom. 13. 10.

Consider narrowly the prosperity of others.
Psal. 73. 3.

Points of consideration.
Gods providence.

fretting. The chiefe remedie is to enter with *Dauid*, into the Sanctuary and Schoole of God. Learne by his Word and Spirit, that hee ordereth all things most wisely and iustly: hee correcteth thee with the want of the good that others haue: and tryeth others by the benefits that thou wantst. Consider that expected endlesse felicity, prepared for the godly, which makes them contemne all earthly vaine pompe, vnworthy to bee enuiud. Who can charge God with folly, that hee bestoweth on any more then is meete? Who can challenge him of vnrighteousnesse, that hee giueth him lesse then is due? Consider that none haue sincere blessings, pure and free from the mixtures of troubles: he that hath the fairest shew, may haue the greatest sorrow. The consideration of the one, should keepe vs from enuying the other.

Walke worthy of the light.

Consider the season, that it is now time that wee should arise from sleepe, and after that the darkenesse of ignorance be past, it is our speciall duty that all wicked affections (which are the fruits of darkenesse) by the sauing and sanctifying knowledge of Gods truth, be driuen out of vs: that we order all our passions, and actions, according to that certaine and sure rule of all righteousness: for if now our saluation be neerer, then when we beleueed, the night is past, the day is at hand: it is our duty to cast away the workes of darkenesse, and let vs put on the armour of light. So that we walke honestly, as in the day: not in gluttony and drunkennesse, neither in chambering and wantonnesse, nor in strife and enuying: But put yee on the Lord Iesus Christ, and take no thought for the flesh, to fulfill the lusts of it.

Rom. 13. 12,
13, 14.

Amend thy
pride and
Philauty.

*Suffoca matrem,
& non eris filia.
Aug. de verb.
Domin.*

Pride hath not a barren belly: where-euer it is, it bringeth forth her children, whereof enuie is the most frequent. Strangle the mother, and there shall bee no daughter. Endeouour to bee indued with the contrary quality of humility, but because pride is not the only mother of enuy, but likewise *Philautie* and *Complacencie* doe procreate

procreate the same : they are likewise to be taken away, and helped by their particular curatione.

Consider that we are all brethren by nature, hauing one father *Adam*, one mother *Eue*; of one generation; of one matter; of one manner of comming to life, and one departing from it. Nature hath made vs all *equal*: and teacheth all to beare equally with other. We are all againe brethren spirituall: *There is one body and one spirit, euen as ye are called in one hope of your vocation. There is one Lord, one Faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all.* There is one mother (the Church:) and one common brother, who is Mediator betweene God and man, which is the man *Christ Iesus*: we are all create vnto one end, to wit, to possesse that heauenly inheritance, there to liue together, and reioyce together eternally: we are all the heires of God, and fellow heires of Christ, members of *one body*, redeemed with *his blood*, called vnto *one hope*. The consideration of these and such like, should make vs walke worthy of the vocation wherunto wee are called, *With all humbleness of minde, and meeknesse, with long-suffering, supporting one another through loue; Endeavouring to keepe the vniue of the Spirit in the bond of peace.*

Temporall things are but finite, they cannot satisfie all, and are lesse then can content any one: the more they are diuided amongst many, they content the lesse. Hereupon ariseth enuy, when one desireth to haue what another hath: the hauer (is thought) either to frustrate or restrict the wanter from his desires. It is the duty of all, to moderate and bridle their delights and desires in temporall things: and to attaine to true contentation, by despising in some true measure those things below: and by conuerting our appetites to spirituall, heauenly, and eternall things, which are not scantied by the number of possessions: the more that they are enioyed of many, they doe appeare the more. And because they are infinite in

Y

matter,

Consider thy vniue and alliance to him whom thou enuieest.

Ephes. 4. 4, 5, 6.

1. Tim. 2. 5.

Ephes. 4. 2, 3.

True contentation, a notable remedy of enuy..

matter, manner, measure, and time, they make full and finall contentment: and make all those inferiour things the leffe, and vnworthy to be enuied.



CHAP. XXII.

A trembling heart.

Deut. 28. 65. *The Lord shall giue thee there a trembling heart,* 1. Sam. 14. 15, 16.
Psal. 55. 4. *Mine heart trembleth within me.*

Description.

The object of feare.

Feare is a sickness.

The object of feare is some terrible thing.
Arist. eth. 1. 3. c. 6.
ibid. 5. 7.
Luk. 21. 11.
966. 5.

Many sorts of feare as naturall.

EXtremity of feare forceth the heart to tremble, because of those imminent euils, that vnwillingly the mind doth apprehend: as opposed and contrary to our will and good. Feare is a pittifull and miserable perturbation, and most vnseemly to be in a man: for it is shame for a man to be called fearefull, and to be sicke of such a filthy sickness.

The object of feare is some euill, disliked and detested as noisome and imminent (although in appearance only, and perhaps neuer to come to passe:) It is therefore called, The expectation of euill, even of such an euill, as is to our apprehension terrible: or as Christ calleth such euils, fearefull things: such as we would faine eschew. They that put desperate hands on themselves (which is one of the most terrible euils) because they haue no will to eschew death, they feare it not, but seeke it as some good thing.

1. There are many sorts of feare. 1. A naturall feare, from

from the which no man can be freed, wherewith Christ himselfe was affected, but not infected. And many of the best are molested with it.

2. *A blind or vaine feare*, where there is no cause. This is that *Panicus terror* (so called from the fained God *Pan*, who was thought to be the author of sudden terrours without cause, distracting one out of his wits) which befallerh to men of all degrees, orders, ages, professions, the most graue, holy, wise, temperate and strong: whereof beasts are not free, as horses, dogges, &c.

3. *Carnall and insidell feare*, when the fleshly arme of man is feared more then God. This is that *a feare of man that bringeth a snare*, *That forbidden feare*, *Feare not man that is able but to kill the body*. *This is that feare that should not be feared*: this was in *Abraham* when he denied his wife, but more in *Peter*, when he denied his Lord. It was in *Iacob* for *Esau*, and in *Samuel* for *Saul*.

4. *Servile feare*, which is like a mercenary seruant, fearing punishment for offending, and fearing to offend, for feare of punishment: And like an adulteresse, fearing to offend, not for loue, but for feare of her husband: His presence is burthenosome, if he be absent, she feareth his comming. It is like the people of *Israels* feare of the oath, the breach whereof was feared more for the punishment, then for the sinne. Or as *Saul* feared the people more for danger to his owne person, then for loue to their persons. Or as the people of *Israel* feared *God* for his iudgements, and serued their gods for their phantasie. This *seruile feare of God*, is chiefly for his iudgements and wrath. It is proper to the wicked: and is most iustly called wicked or miserable: Because the most wicked and miserable are diseased with it.

5. *Desperate feare*, is a kind of *seruile feare*, and the highest degree thereof, which was in *Saul*: and is in damned deuils. 6. *Filiall feare*, which is a louing reuerence, whereby the heart stands in awe to offend any: But chiefly this *filiall feare* is toward *God* for his mercies,

Heb. 4. 7.
Luk. 22. 44.
Mat. 26. 38.

Blind.
Politian Misset.

Pausanias l. 10.

Carnall.
a Pro. 29. 25.
b Matth.
c 1. Pet. 3. 14.
Isai. 8. 12.
Deut. 9. 19.

Seruile.
a Tim. 1. 7.
Rom. 8. 15.

1. Sam. 14. 26.
1. Sam. 15. 24.
a Kin. 17. 40, 41

2. Tim. 1. 7.
Amos from
Amos.

Desperate.

Filiall.
Ephes. 5. 33.
Rom. 13. 7.
Leuit. 19.
Numb. 12. 8.

Pfal. 130. 4.
Rom. 8. 15.

Iſa. 66. 5.

Gen. 22. 12.
Eplieſ. 5. 33.

All the ſorts of
feare compa-
red together.

Pſal. 55. 19.
Iſa. 57. 11.
The godly and
vngodly how
they feare.

What feare
difeaſeth the
ſoule.

(with whom there is mercy that he may be feared) For we haue not receiued the ſpirit of bondage to feare againe, but we haue receiued the ſpirit of adoption, whereby we cry Abba Father. This is like the feare of a louing child, reuerencing his father: It honoureth him whom it affecteth, with a ſweet reſpect. It ſpareth nothing, and feareth nothing, to feare him rightly. Abraham for his feare to God, feared not to goe kill his owne ſonne. This is like a chaſte and louing wife, that feareth the departing of her husband, and feareth to offend him abſent or preſent, through the loue ſhe beareth toward him.

The *blind feare* is fooliſh: the *naturall feare* is pittious: The *carnall, ſeruile*, and *deſperate* feares, are impious and faithleſſe. The *ſiliall feare*, is godly and faithfull.

The *blind* and *naturall* feares, are more indifferent: The *carnall* and *ſeruile* feares are forbidden, the *ſiliall* is commended and commanded.

The *ſeruile* feare, to the vngodly is a pedagogue, driving to the deſperate feare: But to the godly it is a pedagogue, leading them to the ſiliall feare.

The godleſſe may be without all kinde of feare, becauſe they haue no *changer*: And becauſe God holds his tongue a long time: But the godly feare alwayes. The vngodly may haue all the ſorts of feares, in their full meature, except only the *ſiliall*, whereof they can haue no part. The godly may be troubled with the *blind* and *naturall* feare: ſnared in the *carnall*, and terrified and prepared with the *ſeruile*: but encouraged and comforted with the *ſiliall*.

The vngodly begin at no feare, and come to the *carnall*, and from the *carnall* they proceed to the *ſeruile*: And this oft increaſeth, till it become *deſperate*. This againe neuer ceaſeth till it become endleſſe: But in the godly, the *carnall* and *ſeruile*, are converted into the *ſiliall*. The more he wanders from God, his *ſeruile* feare is the more: but the neerer he is to God, it is the leſſe.

With all the ſorts of feare the ſoule is troubled and diſeaſed:

diseased: except onely the *filiall*, wherewith it is cured, comforted and saued.

Phil. 2.12.

Part affected.

THere is in man a naturall affection of feare, whereby the soule is grieued, vpon the apprehension of some imminent and independent euill. The euill is conceived, as future: but the neerer it is, it makes the more stirring: whether the euill be reall or apparant, it is all one: when the occasion is iust, and the measure competent, then it is rightly stirred, and well accompanied with study, solicitude, and fore-sight. If the euill be a turpitude, it hath following it, blushing and shamefastnesse: albeit it be a bigane committed euill. This naturall affection is the immediate seate of this disease, when it is forced to bee distempered, and exceed without iust occasion, and is neither ruled by grace nor reason, disturbing both minde and heart: and inordinatly disquieting the whole person. The heart contracts it selfe, recalleth home, and recollects within it selfe, all the spirits almost, whereby the externall parts of the body grow pale, colde, with a moist sweate: yet sends some of them out againe, to furnish a little courage and strength to the body. In this colluctation of spirits gathered and scattered, the heart not knowing what to doe, there followeth a secret trembling of the heart within: and if it be great, it makes all the body quake.

The naturall affection of feare.

Shamefastnesse
Mark. 8.38.
Rom. 6.21.

Trembling.

Dan. 5.

Causes.

BEcause men feare not God truly, hee iustly inflicteth vpon them this *trembling plague*. And where they thinke themselves most sure, there *they shall bee taken with feare*. Euen with the terrours of an euill conscience,

God giuing man ouer to feare.
Psal. 14.5.
Ier. 20.4.

2. Tim. 1. 7.
Rom. 8. 15.

Deut. 28. 65,
66, 67.

Leuit. 26. 36.

Satan.

1. Sam. 16. 14.

Dangers.

Psal. 55. 4.

Weakenesse of
heart, causeth
naturall feares.

*Cantabit vacu-
ua, &c.
Arist. 1. de anima*

Iudg 8. 30, 21.

*Perdifficile est
homini prorsus
exuere. Laert.*

wherewith he launceth them most deeply : and as men whom he will destroy, hee terrifieth and pierceth them thorow with the *spirit of feare* : He giveth them a *trembling heart*, till their eyes fall out, and a sorrowfull mind, making their life to hang in suspense before them, fearing both night and day. He doth send upon them a saintnesse of heart, that the sound of a shaken lease shall chase them, and they shall flie as flying from a sword, and shall fall, no man pursuing them. The deuill is busie by his illusions, through Gods permission, to plague the heart of the wicked with many bad and mad feares. As the Spirit of the Lord departed from Saul, and an euill spirit sent of the Lord, vexed him with strange feares.

Dangers prouoke feare : if the euill seeme great, and imminent, if our indangerer be our enemy, malicious, deceitfull, powerfull, experimented, wise, and neere adiacent : and we our selues weake, vnwise, naked, empty, and without meanes to eschew : herewithall the dangers of threatenings, afflictions, visible perils, crosses, and terrors of death, greatly procure feare.

There are many of weake spirits by nature : and by ouer-soft and delicate education, made weaker, and more subiect to feare then others. As women are more fearefull then men : voluptuous men more then the temperate : and the rich more then the poore ; They that haue the greatest hearts, haue the least courage, and most feare. They that are yong, are more fearefull then they that are old : Iether feared to slay Zebah, and Zalmunna : because he was yet yong : which his father Gideon feared not, because he was elder. The weake minde complaineth before it bee troubled ; it presupposeth euils, and falleth before the time. There is no heart without some measure of weaknesse, specially if the euils bee sudden. Zeno answered to one who asked him, why he was afraid at the barking of a dog ? It is impossible that any man can be so strong and stout of courage, but sometimes he must shew himselfe to be a man in weaknesse.

Aristippus
almost

almost shipwrack, was so afraid, that a feare-lesse Souldier did scorne him, because he did not behaue himselfe *Philosophically*; But he answered, Thou and I have not the like cause to be affrighted: Thou art not fearefull for the life of a knaue, but I am affrighted for the life of a Philosopher. Sudden euils doe so affect the imagination, that before a man can gather his wits, he must bee somewhat-perturbed. This is a feare of weakenesse, proceeding of the infirmity of humane nature, which was in ^a *Jacob*, who immediatly after he was comforted of the *Angel*, was affrighted of his brother *Esau*. ^b *Paul* had many of these naturall feares. ^c So had *Moses*. ^d The people were astonied at the quickning of the dead corps: ^e And the three Apostles at Christs transfiguration. This sort of feare is no sinne, except it exceed or degenerate into some other sort of feare.

Corruption of iudgement, maketh vs that we know not what things are terrible, what not terrible, and what are neutral. Opinion and strong imaginations haue the greatest sway in vs. There are many things that doe more affright vs then assault vs. It is onely our apprehension that makes many things euill in appearance, which are not so in themselves, or in effect. Hereupō comes that *blind feare*, where there is no true and reall occasion, the fault is only in the corrupt imagination. As *Anno 900.* when the souldiers in the opposed Army did follow with great cries the Hare that was flying toward the city of *Rome*: the Romans within were so exanimate with feare, that at the tumult they did lye in such heapes within the walles, that the enemy easly did come and ouercome them. Infants are terrified at those that haue their faces masked, or at the naming and faining of Ghosts: which proceeds vpon their naturall imagination, so strong to conceiue such feares, and weake to discerne them.

At the sight or remembrance of those that wee feare most, this terrour will arise. As *Cassander* being made King of *Macedonia* and *Greece*, when he did in *Delphi*

Gallius *Lig.* c. 1.

^a *Gen.* 32. 7.

^b *1 Cor.* 7. 5.

^c *Exod.* 3. 14.

Heb. 12. 17.

^d *Luk.* 7. 16.

^e *Luk.* 9. 34.

Corrupt imagination.

*Sapientia opinione
laboramus quam
re Sen Epist.* 13.
Blind feare.

Sigibertus.

Plutarch.

see the image of *Alexander* (whom he feared when he was aliue) was so terrified, that his whole body trembled. *Lions, Tygers, Serpents, Tonds*, at their first sight (strike a terrour into mens mindes, albeit they be free of any danger by them. Many are affrighted at their owne shadow.

Antipathies.

There are in men some antipathies and peculiar strange natures (which is common also to beasts) whereby they (being otherwise men of great courage) will hate and feare this or that thing, without any kind of reason, and whereof they neuer were, nor could be hurt. They will be affrighted, some at a Mouse, some at a Cat, some at Cabadge, some at waters, some at the sight of bleeding. The cause of all this, is not expresseible, it is insit and inherent. But more euidently men may haue their imaginations depraued with the tincture of the fumes of melancholy: whereby they will be affrighted of euery thing, both sleeping and waking, and will procreate to themselves (out of their deluded melancholious imagination) terrours of all kind.

Incredulity, the cause of cursed feares.

These cursed feares, *carnall, seruile, and desperate*, are the children of infidelity: they cannot be for saluation, neither can they seeke nor get pardon. It is a wofull and naughty feare which obtaineth no mercy, where faith is deficient, and that faithfull and true feare of God is condemned: whereupon doe follow most iustly (as punishments) those bad feares that perturbethe soule. *If thou wilt not feare this glorious and fearefull name, The Lord thy God: the Lord shall giue thee a trembling heart.* He that with feare trusts not in the Creator, euery creature doth afford him Tempests of terrour.

Deut 28. 58.
compare with
65. v.

An euill conscience.

Pro. 28. 1.

Psal. 33. 5.

There is nothing more able to breed feare, then an euill conscience of a reproachfull life. *The wicked slee when none pursueth: but the righteous are bold as a Lyon. The workers of iniquity feare, when there is no feare.* Sinne maketh an euill conscience: an euill conscience terrifies: the heart is afraid of God the Iudge of sinne.

This

This was true in *Adam*, although he would not confesse it, when he said, *I feared, because I was naked*. Hee expressed a false cause, for hee was naked before: hee concealed the true cause, which was an euill and terrifying conscience. The greatest malefactors want not in secret, their secret terrors. The most wicked conscience hateth God most; and because it hateth, it alwayes feareth, and fleeth from him: The greatest matter of ioy, they make the greatest matter of feare and terror: They doe behold nothing in him but power, iudgement, and wrath: they looke not to sinne, as it offendeth God, but as it offendeth themselues, and procuring iudgements: they feare to sinne, onely for feare of the punishment of sinne. An ill conscience furnished feare to *Belsazzar*, and to *Felix*.

Gen. 3. 10.

*Oderint dum metuant.*Dan. 5. 6.
A. G. 24, 25.*Signes and Symptomes.*

THe heart melteth, the knees smite together, and sorrow is in the loynes, and blacknesse in the face. They change many colours, like the *Chameleon*: and if the face shew nothing, yet within there lurketh a trembling minde. Feare closeth the pores, coarcteth the spirits, spoyleth the strength: the haire starteth vp, the voyce is interrupted: feare is the bond of speech: a cold sweat will be ouer the body: the soule is so coarctate, and draweth it selfe into it selfe, that almost it suffocates it selfe: their sleepe is interrupted: their eyes are open, and see not; they heare, and are not attentiu; they speake, and expect no answer.

At home, and in peace, the fearefull are couragious, but in extremities nothing: in words bold, in deeds naughty: they tremble before the Trumpet: they delight in that, that maketh them lurke: they can bee angry at nothing: they dare enterprize no great thing. They molest themselues in euery trifle, *In pulicis morsu*

The liuely
characters of
the fearefull.
Nahum 2. 10.*Morbus timidus
est loco festi.
Impossibile est
timere simul,
& irasci.
Timidi nun-
quam statuerē
trophæum.
Cland. de bel.
get.
Ioh. 13. 41.**Deum*

*Malus inter-
pres verum
metus.*

Ps. 55. 4, 5, 6, 7.

Dan. 5. 6.
Act. 24. 25.

Ensuing evils.
1. Sam. 31. 13.

Esa. 37. 14.
Mark. 8. 38.
Rom. 6. 21.
Gen. 3. 10.

Ioh. 4. 18.

Pro. 1. 26.
Pro. 10. 24.
Iob. 3. 25.
Esa. 66. 4.
Ezek. 11. 8.
Senec.
Pro. 29. 25.

Deum innocant. Their religion is but slender: and if they beleue, they dare not confesse: they would flee, and can scarcely goe. If the feare be smaller, it puts wings to the heeles; but if it be greater, it naileth the feet fast. For lacke of right resolution; sometimes they are made desperately bold. *David* sets downe some symptomes of his owne feare, when he said, *My heart trembleth within me, and the terrors of death are false vpon me, and a horrible feare hath covered me. And I said, Oh that I had wings like a Dove: then would I flee away and rest. Behold, I would take my flight farre off, and lodge in the Wildernesse.* Great care and solicitude doth accompany the fearefull, all pleasures are eclipsed, no fruition of good is felt, he thinkes his life vnpleasant, hee cannot get his wits gathered for resolution. *Belshazzar* in the midst of his mirth, and *Felix* in the midst of his felicity, through their feare, trembled.

Prognostickes.

FEARE is the seminary of sinne; it maketh the heart to enterprize many bad, vnhoneft, and vnlawfull wayes of reliefe: it maketh many other finnes scrviceable to it, and for feare, many evils are committed: it is a competent punishment for hypocrites: it is the sister of shame: *I feared, because I was naked,* said *Adam*

It euer hath painfulnesse and care; it mocketh and tormenteth with shewes of evils, and spoyleth reall goods. *The feare of the wicked commeth to passe: for that which the wicked feare, shall come vpon them.* God will chuse out the wickeds delusions, and will bring *their feare vpon them.* Feare hath driuen many to most great dangers. *The feare of man bringeth a snare, but hee that trusteth in the Lord, shall be exalted.* Of all evils, it is one of the greatest. Many haue runne mad herewith; and how many haue put violent hands on themselves, thinking to end their

their feare by a desperate ending themselves? Oft times present death hath followed vpon feare, suffocating the vitall spirits. When *Abigail* told *Nabal* (after his drunkenesse was gone) the threatening words of *Danid*, his heart *died within him*, and he was like a *stone*. And when the feare is more for the fleshly arme of man, then for awe of the power of God, his iudgements doe follow, and that threatened second death. Many become miserable with feare, and some haue died, for feare to die. And God shall make *Pastours*, (.i. Terrifiers) *Al-gormissabils* (.i. Feare round about.)

1 Sam. 25. 3.

Reu. 21. 8.

Ier. 20. 3, 5.

Curation and remedies.

FEare is many wayes badly cured, when either it is hid or altered a little, as *Sauls* feare was with musick: or when one forceth himselfe aboue his feare in terrible dangers, either that hee may acquire ambitiously some honour, or to eschew some greater punishment (as doe those that are desperate.) Sometimes feare is suffocate with anger and fury, with drunkenesse, with hope of victory. Other times it is smothered downe by the encouragement of Art or experience, as in souldiers. Ignorance holdeth downe feare: hope of gaine suffers not feare to be felt.

Bad remedies
of feare.

Present protection and safety allayeth it: as when *Barak* desired the company and protection of *Deborah* the Prophetesse. This was the comfort (but not the cure) that *Danid* gaue to *Abiathar*; *Abide thou with me, and feare not, for with me thou shalt be in safeguard.* So *Danid* wished the wings of a Dove, to flye from his feare:

*Semper audax
in scitia.
Impiger extre-
mos curris
mercator, &c.
Horat.
lody 4. 8.
1 Sam. 22. 23.*

Etal. 55. 6.

Vex not thy minde with euils before they come: they may as well neuer come, as come: feares and hopes deceiue both alike. All things in time, by turnes come and goe. There are millions of vnexpected adventures, hid within the hand of Gods prouidence: smallest acci-

Things future
are vn certaine.

Esa 41. 14.
and 51. 12.

*Adhuc caelum
voluitur.
Dum spiro,
spero.*

Measure evils,
and preme-
ditate them.
*Malum totum
ipse metire.
Sen. Ep. 24.*

Be strong.

1. Sam. 4. 8. 9.

*Audendum a-
liiquid, si vis
esse aliquid.
Proper.*

Waies to be-
come strong.
True wise-
dome.

Pro. 3. 13, 24,
25, 26.

*Fortitudinis
mater pru-
dentia.
Bern. l. de conf.
Prayer.*

dents haue ruinate the greatest fortunes: the man thou fearest most, is but a mortall worme. The euill thou tremblest at, is either momentany, imaginary, or contingent. The wheele is still mouing, and will not stay. So long as there is life, there is hope. Man purposeth, but God disposeth. In the sharpest maladies, the predictions are neuer certaine.

Learne to measure all feared evils: thou shalt finde the euill is either not so great, or else shall not be so long, as that thou shouldest be so farre disquieted. Present to thy selfe in thy premeditation, some more fearfull dangers that may happen thee. Learne in thy thought to wrestle against them. While thou hast leisure, giue to thy false some false alarms, against the which in time deuise some aduantages; that thou maist arme thy selfe, and be prouided for a retrait: that when reall perils are imminent, they may be the more familiar, and thou the lesse afraid.

There is nothing so good, as a minde truly strong, great, prompt, confident, resolute, with a large, cleere, and settled resolution. Such as the Philistims tooke vnto themselues in their wofull feare against the Hebrewes, saying, *Be strong, and play the men, bee valiant and fight.* It setteth all vpon this, that thou command thy selfe. Thou must boldly attempt something, if thou wouldst bee any thing worth: It is the part of a man generously to suffer accidents.

Wisedome maketh the best and strongest resolution against feare. *Blessed is the man that findeth this; if he sleepe, he shall not be afraid, and when he sleepeth, his sleepe shall be sweet; he shall not feare for any sudden feare.* The foole at all aduentures, is euer vnder changing, like the Moone, but the truly wise abideth firme, and is like a soure-squared stone: for a soure-squared stone stands euently, on whatsoeuer side it falleth: Wisedome is the mother of courage.

Where wisedome or strength faileth, it is best to seeke

it

it at God, as did the people of Israel in their straites; And Christ in his feare: but wee must first strue to bee in fauour with God, otherwise we shall get none of his counsell. As when *Saul saw the host of the Philistines, hee was afraid, and his heart was sore astonied. Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by Vrim, nor yet by Prophets.*

The truly wise ceaseth not with a holy feare, to feare God. *A wise man feareth, and departeth from euill, but a foole rageth, and is carelesse: A wise man is strong: for a man of understanding increaseth his strength; for with counsell thou shalt enterprize thy warre. The righteous are bold as a Lion. This is that Wisdome of God, wherein is true fortitude. It is via Regia, the Royall way; none walketh in it but the strong, and he is strong onely: He that declineth to the right hand, is the foolish-hardy; and hee that falleth to the left hand, is the fearefull.*

Let the true filiall feare of God overcome thy carnall and seruile feare. *If thou prepare thine heart, and stretch out thine hands towards God; if iniquity be in thine hand, put it farre away, and let no wickednesse dwell in thy tabernacle. Then truly shalt thou lift up thy face without spot, and shalt be stable, and shalt not feare. Let God be thy feare, and thou shalt not feare the wickedes feare.*

This feare not to be feared, is the beginning of wisdom: It is the first, and the last letter of the *A.B.C.* of our life: It is the Anchor of the heart, and makes the soule firme against all other feare. *Tutissima res est, nihil timere praeter Deum.* It is a most sure thing, to feare nothing but God: where it is not, the soule is made naked and open to euery terrour.

It is the Seed of righteousness, the keeper of innocency: It is a sonne-like feare, with a sonne-like loue to God, as thy Father: It is a louing feare, and a fearing loue. In the one thou beginnest to be wise; in the other thou art perfected: because the beginning of saluation is the feare

Exod. 14. 10.
Heb. 9.
Reconciliation
with God.
1. Sam. 28. 5, 6.

The feare of
God.
Prou. 14. 16.
Prou. 24. 5, 6.

Prou. 28. 1.

The filiall
feare cureth
the seruile.
Exod. 18. 21.
Iob 17. 13, 14,
15.

Prou. 1. 7.
Ecclef. 12.
Esa. 8. 12, 13.
Greg. may. 1. 6.

Anchora cordis.
Senec. in Prou.

Semen iustitie.
Bern. in Cant.
Ser. 37.
Custos innocen-
tie. Cyp. 1. 2.
Epi 9. 2.

Psal. 119. 9.

1. Joh. 4. 18.

Prou. 1. 33.

Convert all
feares into
filiall feare.

Exod. 20. 20.

^a Esa. 8. 12, 13.^b Exod. 14. 13.^c Deut. 10. 12,
20.^d Deut. 13. 4, 11^e Deut. 17. 13.^f 1. King 18. 3,
12.

Gen. 15. 30.

Psal. 119. 120.

Confidence
in God.

Psal. 56. 3, 4.

Esa. 43. 1, 2, 3, 5

feare of the Lord; and lone is the fulfilling of the Law. It admitteth the mixture of no other feare, because it is *Cleane*: and expelleth all other feares, as naughty, and corrupt humours of the soule. *There is no* (base, carnall, seruile, foolish, nor desperate) *feare in this lone, but perfect lone casteth out feare, for feare hath payfulnessse: and he that feareth, is not perfect in lone.*

The neerer we come to God with *filiall feare*, the *seruile feare* is the lesse. Learne to convert the Carnall and *seruile feare*, into the *filiall feare*. ^a *Feare not their feare, but sanctifie the Lord of Hosts, and let him bee your feare, and let him be your dread.* ^b For this faithfull feare: It is ^c *Loving*, cleauing to God, ^d *obedient*, and an ^e *amending* feare. Obadiab the gouernour of Achabs house, professed this feare, and that he ^f *feared God greatly from his youth*. So long as we are not fully regenerate, the *seruile feare* cannot be fully converted into *filiall*; yet this may subdue and captiuate the other: as at last the scholer may command the Pedagogue, when he leaueth his childfulnessse, and commeth to some more perfection. *Los feared to dwell in Zoar*: He seruilely feared punishment, and filially feared to offend God, by remaining amongst the wicked. *Dauid* was sometimes beaten with the seruile, to make him seeke his remedy in the filiall: as hee saith, *My flesh trembleth for feare of thee, and I am afraid of thy Iudgements.*

It is good to confide in God: *I trusted in the Lord.* (saide *Dauid*) *and feare not what man can doe to me.* And to meditate vpon the great, and good things hee hath done, and promiseth to doe to vs. This was Gods *recipe*, which he gaue to his people to cure their feare. *Thus saith the Lord that created thee, O Iacob, and hee that formed thee, O Israel: Feare not, for I haue redeemed thee, I haue called thee by thy name, thou art mine: when thou passest thorow the waters, I will bee with thee, and thorow the floods, that they doe not ouer-flow thee; when thou walkest thorow the very fire, thou shalt not bee burnt; neither*

shall

shall the flame kindle vpon thee. For I am the Lord thy God, the Holy one of Israel, thy Saviour: I gave Egypt for thy ransome, Ethiopia and Seba for thee. Feare not, for I am with thee: Why should man that is placed in the bosome of God, feare man? it is best to depend vpon the promise and prouidence of God. This is the ground of true fortitude, the quencher of all feare. Fortitude is the science of the suffering of things, without feare, obeying that highest Law of Gods prouidence.

But when we haue his promise ioyned thereto (which those that excelled in fortitude amongst the Gentiles had not) we may haue our feare so much the more well cured. God gaue this counsell to many one: to ^a Abraham, to ^b Isaac, to ^c Jacob. ^d Moses gaue this counsell to the Israelites. ^e And many times was this medicinall memorandum giuen vnto them: ^f *Plucke vp your hearts therefore, and be strong, dread not, nor bee afraid of them, for the Lord thy God himselfe doth goe with thee, hee will not faile thee, nor forsake thee.* And as God gaue this counsell to Iosua, so Iosua gaue it vnto the people. Thus Elisba cured his seruants feare, when he said, *Feare not, for they that be with vs are more then they that be with them:* and prayed that he might see it, and saw the Mountaine was full of horses and Chariots of fire round about Elisba. This is that most frequent diuine remedy against feare, so frequently set downe in Scriptures, but inspeciall, 1. Chron. 28. 20. 2. Chron. 20. 15, 17. Psal. 3. 7. and 23. 4. and 27. 1, 3. and 48. 1, 2. and 49. 5. and 56. 4, 12. and 91. 5. and 112. 7. and 118. 6. Esa. 12. 2. and 41. 10, 13, 14. *Feare not, thou worme, Jacob: I will helpe thee, saith the Lord.*

Without all preiudice of the feare of God, or dependence vpon his promise and power: all ordinary meanes in wisdom should be vsed to remedy our feare. The feare of God maketh vs holy, it should make vs wise also. When Jacob was greatly affrighted of his brother Esau, he vsed wisdom, and diuided his people and his goods, thinking he should make some safety, and so mitigate his

Aug. de. ver. Dom.

Fortitude.

Chrysippus Cic. Tus. quest.

Consider his promises.

^a Gen. 15. 1.

^b Gen. 26. 14.

^c Gen. 46. 3.

^d Exod. 14. 13.

^e Numb. 21. 34.

Deut. 1. 21, 39.

and 3. 3. 2. 22.

and 7. 21.

and 20. 1.

^f Deut. 31. 6.

Iosh. 1. 9.

and 8. 1.

Numb. 14. 9.

2. King. 6. 16.

Esa. 41. 14.

Ordinary

meanes.

Causa pusilla

noceat, sapient

nocentia vitat.

Gen 32. 7.

1. Sam. 7. 7.

1. Sam. 28. 6, 7.

1. King. 19. 3.

Iudg. 6. 27.

Gen. 31. 31.

Fear of con-
science, despe-
ration, me-
lancholy.

Poynes of pro-
meditation.

Bad remedies
against the
feare of death.

his feare. The Israelites, when they were afraid of the Philistims, they vsed the spirituall meanes of prayer, to helpe their feare. It should be farre from vs to runne from God, and seeke to any that hath a *familiar spirit*, (as did *Saul*) or to any other vngodly meanes. The lawfull meanes may bee vsed. What *Gedeon* feared to doe by day, he did it by night. When *Jacob* was afraid that *Laban* should take his wiues, he fled.

As for the feare that accompanyeth a troubled conscience, seeke the remedy thereof amongst the remedies of a wounded spirit. As for the feares of desperation, see the remedies thereof in its owne place. As for the feares arising vpon melancholy, let the same bee phisically cured. If they arise vpon some secret antipathy, or weaknesse of spirit: the meditation of these former counsels will helpe: And draw thy minde from childishnesse and tendernesse, that thy foolish imagination may see its owne folly, and that the minde may be firme and strong, as is already set downe. It resteth to set downe some remedies, against the feare of imminent crosses, and of death.

Learn to fence in the schoole, before thou fight in the field. Premeditate grauely vpon fearfull euils, before they come: the most sharpe and sowrest things are made sweet by digesting. Be euer prepared for the worst: and imminent euils shall affray the lesse. Consider that nothing can befall thee, but from a diuine, wise, and fatherly hand: the bitterest crosses are the best remedies, tempered by the wisdom of that greatest Physician for our poore soules worst maladies. Settle thy heart in the loue of God, expecting that all thy greatest feared euils (if thou be good) shall serue for thy greatest good.

To be weary of the world (because of occurrent miseries that oppress the heart with griefe) is a vulgar remedy of base mindes, against the feare of death. It is not commendable, because it is inforced, and death is wished vpon a wrong cause; willing to die, onely to eschew

eschew greater misery. As *Iob* for his sores: *Elias* for his persecution: and *Ionas* for his Gourd, did wish presently to die.

Ignorance also of death, and of deaths euill consequences, makes many carelesly intrude themselves vpon the danger of it, and boldly banish the feare of it. But this is a most perillous remedy, because it maketh men to die in sinne.

Be daily dying, in resoluing to die daily. Deaths summoners, casualty, sickness, age, daily doe attend; the first two are peremptory, the last makes more delay: wrastle with death in thy minde, ere thou wrastle with him in thy body. Account death euer present: be not like the *Epicure*, that feareth death, affrighted for not being: Nor like the worldling who feareth to die, afraid for future misery: Nor like the *Demi-Christian*, who feareth to die, for being in doubt what will befall him; whether miserable, or to be turned to naught. Nor be like the conuinc'd Atheist, who in his dying looketh downeward, and seeth three terrible spectacles; *Death*, *Iudgement*, *Hell*; two to be passed thorow, and to abide in the third eternally: But be like a couragious and comforted Christian, that looketh vpward, and beholdeth with *Steuens*, the opened heauens to receiue thee, and the glorious Angels to carry thither thy soule: as one that can dye, dare dye, and would die, and knoweth after death he shall be, and shall be happily happy for euer.

Let thy sinnes dye before thy selfe; and thy life, before thy death: Innocency of life, and an acquainted studied knowledge of the vertues of death, doe giue the soundest confidence against the feare of it. Aske at God the lesson to *Number thy dayes*. Liue well, that thou maist dye well; and may haue little to doe when thou art dying, but to die. If thy care be great to liue well, thou maist care the lesse to die well. As *Dalila* cut *Samsons* haire wherein his strength did lye, to sinseble him: so pull thou out deaths sting, wherein his venomous

Z

strength

A soveraigne
remedy against
the feare of
death.
Daily resolu-
tion to dye.
Psal. 39. 4.
Motions there-
to, by diuers
considera-
tions.

Innocency
of life.

Psal. 90. 12.

1. Cor. 13. 56.

2. Tim 4.

Misery of this life.

Prou. 30. 9.

Rom. 7. 14, 23.

Gen. 47. 9.

Vncertainty of this life.

^a 1. Pet. 2. 11.^b Heb. 13. 14.^c 1. Cor. 5. 6.^d Phil. 1. 23.

The blessed estate of the Elect.

Iob 19. 26.

Reuel 22. 4.

1. Iob 3. 2.

Vanity of the world.

Eccles. 1. 2.

Iob 7. 3.

Consider Gods providence.

1. Sam. 1. 6.

A. 4. 28.

Psal. 139. 15, 16

and 56. 8.

and 39. 10.

strength lyeth: Deprecate sinne, repent for it, turne from it, cleaue fast to God, fight a good fight, keepe the faith.

Consider the misery of our liues in respect of sinne, and the euils thereof, our daily corruptions and rebellions, in minds, wils and affections, euer offending God, and indangering our soules, daily tentations, diuellish suggestions, a daily battell, a daily sorrow, daily sicknesses, (which are daily dyings) that we may once learne to dye well; fearing, trembling, wandring, and swimming in the tempestuous seas of a thousand miseries, that thou maist say, *Few, and euill haue been the dayes of our pilgrimage.*

Consider that we are but ^a *strangers and pilgrims*, ^b *we haue beere no continuing City*, ^c *Whilste we are at home in the body, we are absent from the Lord*: ^d And detained bound from him, till we be loosed.

Consider the blessed estate of the glorified, freed from all their miseries, and triumphant in vnspeakable ioy; yea, though after their skinne, wormes destroy their body, yet shall they see God in their flesh, whom they themselues shall see feeding their solace in the *face of the Lambe, and his name written in their fore-heads*: and are like him, for they doe see him as he is.

Consider the vanity of all things that are in the world, and all things therein contained, done, suffered, and attained, nothing contenting, nothing continuing: the best, the greatest, the wealthiest, (that lacke no delight, no opportunity, no ability, no dignity) must, at the last, say with *Salomon, Vanity of vanities, and all is but vanity; wherein all our time hath been but 100 moneths of vanity and painfull nights.*

Looke not on death directly, neither consider it in nature, (which sheweth it horrible) neither in the Law, (which sheweth it cursed, and a passage to the second death) but behold it thorow the transparent glasses of Gods Prouidence, and Promises. Behold it in that prouidence,

uidence, and all the circumstances thereof of God, fore-seene, fore-apoynted, and laid on deseruedly. By his prouidence we liue, and by the same we must dye: for *It is apoynted vnto men that they shall once dye, and after that commeth the Iudgement*: we were borne to dye, and euery moment we are running to our end: wee must giue place to others, as others gaue place to vs. Feare will not helpe one houre: the peremptory diet cannot be altered. Where there is no remedy, feare can make no helpe: what is most iust and common to all, should iustly be regarded.

Behold it in the promises of grace, which sheweth death to vs, changed by Christ into a sleepe, and a passage to heauen, whereby in effect it is become as no death. The victory and sting of it is gone: it giueth much more then it takes: it takes vs not from our selues, but sets vs at liberty, and restores vs to our selues: it shuts vs not vp in darknesse, but freeth vs from it, and brings vs to light, and ioy vnspcakable and glorious. We are purged from our drosse, and vnfolded from our chaffe. Wee haue his promises in death, that he will by his presence both mitigate the paines, comfort the heart, and guard it against the diuell, and his power. We haue his promises after death, of a most sure blessednesse, and of a building from him.

Looke not on death, but looke thorow death, as thorow a darke dungeon, behold that blessed estate and Paradise of ioy, whereunto it is a passage. Looke not downe to death, but looke ouer it: Hold not thy eye downeward to the streame of vgly terrours, while thou art going thorow deaths-deepest river; but set thy foot sure on ground, and cast thy eye vpon the banke on the other side, and fixe thy sight on that Mount Sion, and celestiall Ierusalem.

Behold thy death in Christs vnion with thee, and it shall appeare nothing to be feared. For though death seuer the body and the soule for a time, it cannot dis-

Gen 43.
Heb. 9. 27.
Eccles 7. 2.

*Sic verum sum-
ma nonasur.
Feras, non cul-
pis quod vitari
non potest.*

Consider death
in Gods pro-
mise and
Word.

Rom. 5. 2, 3, 4.
and 8. 31.
Reuel. 14. 13.
2. Cor. 5. 1.

In temporall
death, behold
eternall life.

Consider
Christs inse-
parable vnion
with thee.

Rom. 8. 11.

Rom. 8. 35, 38,
39.Compare this
life with the
ether.^a 1. Cor. 7. 31.^b Phil 3. 21.^c 2. Tim. 4. 8.^d Job 14. 14.^e Phil. 1. 23.^f 2 Cor. 5. 8.^g Heb. 11. 10.^h 2. Cor. 5.Entertaine the
first fruits of
eternall ioy.

linke them from Christ. Although two branches were neuer so farre distant in their high tops; yet they may stand fast in the tree, wherein they remaine. The body being in the earth, is still ingraft in the true vine; and the soule being in the heauen, it still abideth in the former vnion. Both againe are in him, to bee vnited with themselues gloriously and eternally. How ioyfull shall that meeting bee? *Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? For I am perswaded, that neither death, nor life, nor Angels, nor principalties, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall bee able to separate us from the loue of God, which is in Christ Iesus our Lord.*

Put this life and that life in paralell. ^a The fashion of this world goeth away, ^b this vile body shall bee changed, and fashioned like vnto Christs glorious body, ^c with a crowne of righteousness, ^d when our changing shall come. ^e We are bound in the fexters of sinne, and miseries, in death wee are loosed to be with Christ, ^f and to dwell with him. Here we haue no continuing City, there we looke for a City, ^g hauing a foundation, whose builder and maker is God, ^h made without hands, and eternall in the heauens. Death must loose the soule from the litle prison of the body; that the body may goe to a larger prison of the earth, and the soule to a most large Paradise in the heauen, vntill the paradised soule be vnited againe with the imprisoned body, that both may be glorified together.

Entertaine a true taste of the first fruits of the ioyes of the world to come, that thy conuersation may bee still in the heauen. Arme thy selfe with future happinesse; thirst for the ioy that is set before thee, thou maist courageously aduenture to goe to it, through paine, death, hell, and all things. *Columbus*, to attain to his soules immortality (whereof he only did but reade in *Pleasures* bookes) from

from a high rocke did willingly precipitate himselfe. But so much the more with *Sermes* eyes we should look to heauen, and with the Saints tongue say, *Come, Lord Iesus*. Let thy ioy flow from a true sorrow for sinne, and proceed from iustification; let it be entertained by the holy vse of the Word, Sacraments, prayer, and practise of piety, let it be rooted in the heart. If it be solidly begun, it shall moderate the terrors of death, and shall abide eternally.

When the houre of death cometh, goe as it were out of thy selfe, overcome all cogitations, and wholly rest and rely thy selfe on Gods speciall, faithfull, and louing promises, that are all in Christ, Yea and Amen.

Lift vp thy heart to him in prayer: if thou canst not pray as thou wouldest, or shouldest, yet at least strue by sighs, sobbs, gronings, which are acceptable praiers before God. For prayer stands more in affection, then in action: and say with *Babilas*, the Martyr of *Anioch*, when hee was going to his death, *Returne vnto thy rest, O my soule, for the Lord hath beene beneficiall vnto thee. Because thou hast deliuered my soule from death, mine eyes from teares, and my feet from falling, I shall walke before the Lord, in the Land of the liuing.* If the vehemency of paine or sicknesse peruert thy thoughts, and words; it is not the thought of thy heart, it is against thy will, it will not be imputed to thee.

Die willingly, and obediently. They that liued obediently, or repent truly, that they haue not liued obediently, cannot but dye obediently. Thou shalt finde, *that the day of death is better then the day of birth.* The *Patrician* heretickes of old, ranne to their death; but thou in the loue of thy God, and last, and best obedience to him (as to thy dearest Father) ruine, meet, and imbrace death. *Commit thy soule vnto God, as vnto a faithfull Creator. He shall giue thee drinke out of the Runers of his pleasures: For with him is the Well of life,*

Z 3

and

Ioh. 16. 20.
Mat. 5. 4.
Prou. 14. 13.
Luk. 6. 25.
Rom. 5. 1.
Luk. 12. 10.
and 16. 22.

Remedies against feare, in the very houre of death.
Rest on Gods promises wholly.
1. Sam. 30. 6.
Pray.
Psal. 25. 1.

Heb. 12. 12.
Psal. 10. 17.
and 145. 19.
Psal. 116. 7, 8, 9

Die obediently, and willingly.

Eccles. 7. 3.

1. Pet. 4. 19.
Psal. 36. 8, 9.

Pfal. 17. 35.

P(21,76,9).

Luk 3:46.

and in his light shall thou see light, and shalt behold his face in righteousness, and be satisfied with his Image. For in his presence is fulness of joy, and at his right hand are pleasures for evermore. Say, Father, not as I will, but as thou wilt. And with Simon, Lord, now let thy servant depart in peace. With Paul, I desire to be dissolved, and to be with Christ. With Stephen, Lord Jesus, receive my spirit. And with Christ, Father, into thy hands I commend my spirit.

The most excellent remedie against all feare of all perils in life and death, is the feeling of that sweet peace that Christ leaveth, and giueth to his owne: As hee himselfe promisseth: *My peace I leaue with you, my peace I giue you, &c. Let not your hearts bee afraid, Ioh.*

Chap. 27. But verily he said to him in private: if thou be a prophet, tell me, what I should do, and what thou sayest. And he answered and said unto him: If thou wilt be perfect, go and sell that thou hast, and give unto the poor, and thou shalt have treasure in heaven: and come and follow me. But he said unto him: Lord, I have followed thee for many years, and have never forsaken thee: what dost thou say unto me? And he said unto him: Lackest thou any thing? And he said unto him: No, Lord. And he said unto him: Then follow me, and I will make thee an apostle. And he said unto him: Lord, I have followed thee for many years, and have never forsaken thee: what dost thou say unto me? And he said unto him: Lackest thou any thing? And he said unto him: No, Lord. And he said unto him: Then follow me, and I will make thee an apostle.

CHAP.

CHAP. XXIII.

The heauinesse of Sorrow.

Prou. 12. 25. Heauinesse in the heart of man, doth bring it downe.

Prou. 14. 10. The heart knoweth the bitternesse of the soule.

Description.

Sorrow is a passion of the heart, arising vpon the apprehension of some present or neere assailing and noyforne euill. It differs from feare, which apprehendeth euils as they are future: this, as they are present. The people of the Iewes, in their mourning, did acknowledge it to be a sicknesse, saying, *This is my sicknesse, and I will beare it.*

Sorrow is either godly, or worldly.

Godly sorrow is either for sinne, or for trouble: The sorrow for sinne is not hurtfull: it causeth repentance vnto saluation, not to be repented of. It bringeth forth the whole seuen effects of true repentance: to wit, *Care of amendment: Clearing from other mens guiltinesse: indignation against our selues: feare to offend God: great desire to approue our selues to God: zeale of his glory: reuerence against our owne corruption.* Nothing is so competent a matter of mourning, as sinne which is to the

Sorrow what.

It is a sicknesse.
Ier. 10. 19.

Diuision.

1. Cor. 7. 9, 10.

Godly sorrow
for sinne, and
seuene effects
therof.

2. Cor. 7. 12.

Psal. 51. 3.
1. Pet. 1. 5, 6, 8.
2. Cor. 7. 9, 10.
and 6. 10.
Rom. 5. 2, 3.
and 8. 26.
Prov. 14. 10.

Heb. 4. 2.

For trouble.
Law 3. 9.
1. Pet. 1. 6, 8.
Psal. 120. 5.
Prov. 18. 14.
Rom. 8. 23.
Eccles. 7. 4.
Rom. 12. 15.
1. Cor. 12. 25.
Phil. 2. 26.

wicked the chiefe matter of their ioy. With their fleshly ioyes they banish all sorrow both of their finnes, and of their sores. But the godly, even after that their bigane finnes bee repented for, pardoned, and the tyranny of them subdued, doe keepe them in good remembrance; not to condemne them any more, but to humble them the more, and to hedge them from sinnes to come. They sorrow for sinne, and reioyce in correction: they sow in teares, and reape in ioy: they reioyce in trembling, and in the midst of heaviness they haue ioy vnspeakable and glorious: their sorrow is not to be sorrowed for. *The heart knoweth the bitterness of the fault; and a stranger shall not meddle with his ioy.* So that the heart at once may haue both great sorrow for sinne, and vnspeakable ioy in God: the sorrow is more felt of themselves, then knowne to others.

It is a comfortable sorrow, one to sorrow for his owne finnes, both bigane and present, Rom. 7. 23, &c. and for the tentations of finnes imminent, 1. Pet. 1. 6. For the finnes of others likewise, as did *Laz*, 2. Pet. 2. 8. *Danid*, Psal. 119. 158. 136. *Isaem*, 13. 17. *Ezra*, 9. 3. *Christ*, Mark. 3. 5. *Luk*, 9. 41. *Paul*, Rom. 9. 2. 2. Cor. 2. 4. They that doe so, are blessed, Mat. 5. Their sacrifices & contrite heart are acceptable, Psal. 51. 17. They are marked in the fore-head with the letter *Tau*, Ezek. 9. 4. God looketh to them, *Esa*. 66. 1. They need not stand mourning without the gate of mercy, but may boldly enter in, as most welcome to God: who is contrary to the *Persian Kings*, that might abide no mourners, nor mourning apparel in their presence.

Sorrow for trouble in the godly, is naturall, moderate, and converted to the sorrow for sinne, and in the end, to ioy. He is sorry for the absence of God, and counteth it his greatest trouble. Hee is sometimes subiect to the heaviness of a wounded spirit. Hee doth sigh in himselfe, waiting for the redemption of his body: hee sympathizeth with the trouble of others, and of the Church:

he

he is sorry for the affliction of *Ioseph*, and desolation of *Ierusalem*, *Neb. 2. 3. Psal. 137. 1. Ier. 14. 17.*

If godly sorrow exceed, and become a fulnesse of heaviness, oppressing the whole faculties of the soule: or if it be an anguish and trouble of conscience, whereby the heart is ready to be swallowed vp with overmuch heaviness: in that case, it is to be cured by the remedies of a wounded spirit.

As for worldly sorrow, it is either fained or reall. Fained sorrow is such, as hath but onely the outward countenance, and shew of griefe: It is sometimes vsed in the profession of religion, as by those that *looke sorrow*, and such as doe *afflict their soules for a day*, and *bow downe the head as a buttriss*, and *lie downe in sackcloth and ashes*. Sometimes it is vsed at funerals: Some doe it by imitation or affectation: Some by conduction and hiring: and other some by commandement. This ceremony began at the *Egyptians* and *Caldeans*. The *Grecians* borrowed this custome from the *Egyptians*, and the *Romans* from the *Grecians*, who concluded their funerals mourning with their *Supremum Salve & vale* to the corps.

It was vsed in *Israel*, *2. Chro. 35. 24*. This lamentation for the dead would not bee fained, nor immoderate, *1. Thes. 4. 14*. But would be decent, without the infidels ceremonies, *Lewis. 19. 27. & 21. 5. Dent. 14. 1*. True, moderate, *Alt. 8. 2. 1. Thes. 4. 14. 1. Sam. 3. 32. &c.* And more for the worthiest, *Iob. 11. 33*. And lesse for the unworthy, *Ier. 22. 19. Alt. 5. 6. 10.*

Reall worldly sorrow (*causing death of body and soule*) is that which is immoderate, and humbleth not the heart kindly, but disquiets it, disturbes and distempers it, whether it proceed from outward euils and losses, wherewith the best may be diseased: as *David*, *Iosua*: Or from inward euils, as most from melancholious humours, and worst from an euill conscience.

This is almost miserable sickness of the soule.

Amos 6. 4.
Asquima.

2. Cor. 2. 7.

Worldly sorrow fained.

Mat. 6. 16.
lla. 58. 5.

Herodot.
Diodorus.

Salve eternum
mibi maxime
Palla, eternumq;
vale, &c.
Virg. Aeneid. 3.
Ier. 9. 17.

Reall sorrow.

Psal. 42. 9.
Iol. 7. 10.

It is a sickness.

*At hand cometh
Antiphones.*

Pro. 12. 15.

2. Cor. 2. 4.

*Sorrowe expelleth
Aurea sapie in
Aurea.*

Psal. 43. 4.

Iob 39. 16.

The naturall
affection of
sorrow.
2. Cor. 7. 11.
Iob 16. 20.

Sorrow is a most great euill. And as surely
for do downe me. All sorrowfull grieffe is a sicknesse to
a man: And truly saith the wisest, *Heavinesse in the heart
of a man doeth bring it downe.* It bringeth it downe, be-
cause it wasteth the naturall, vitall, and animall spirits:
Because sorrow, by troubling and afflicting the heart,
consumeth it: whose spirits are wasted; partly by con-
traction of the heart, whereby the spirits are choaked
(according to the which sorrow, called anguish and
straitnesse of the heart,) and partly by dissolution of the
spirits (whereby sorrow is called *dissolution*) because it
dissolueth the spirits, and consequently wasteth the body,
and sometimes resolueth it into teares or sweate: It is
also fitly called, A powring out of the heart like water.

Part affected.

AS feare respects euill future and imminent: The na-
turall affection of sorrow, respects euill as present:
at the which it should be rightly grieued, and be as care-
full to shun it. It should be both moderate and rightly
stirred, at that which is euill indeed. And as the euill
is in greatnesse, so should the mourning be continuat
and arise (if the euill so require) to lamentation. This is
the immediate seate of this perturbation, when either
it is grieued at that which is not euill in it selfe: or not
so great an euill as it appeareth: or when it is more or
longer grieued then it should be; then it makes a sensible
doulour and paine in the heart. The heart is next affected,
by this too farre stirred passion: and by a sympathie the
minde is exagitate.

Causes.

Causes.

GOd inflicteth heavinesse and sorrow of heart, iustly punishing the former insolency of those that haue prouoked him: As *Ierusalem* confessed, *Behold and see, if there bee any sorrow like vnto my sorrow, which is done vnto me, wherewith the Lord hath afflicted me, in the day of his fierce wrath. He hath made me desolate, and daily in heavinesse.* Again, *he hath filled me with bitterness, and made me drunken with wormewood*: That is, he hath made me to lose my senses, with great anguish and sorrow. Hee correcteth the heart of his owne with sorrow: to learne them the better to sorrow for sinne: and to make more of the ioyes of his Spirit.

Satan is ready to be employed, as that euill and malicious spirit, directed and permitted at the commandment of God, to execute his will against the wicked. As *the euill spirit was sent of the Lord vpon Saul, and vexed him with sorrow and grievous pangs.*

Externall troubles, dolours, disgraces, disappointings, losses of friends, parents, wiues, children, honours, profits or pleasures doe mooue this passion: but so much the more, if thy minde be infected with selfe-loue, or custonable impatience: whereby it is made weake, and is not prepared and armed for both fortunes; yea, not onely doe losses of the things we had, grieve vs: but also the want of the things we would most haue, doe as much mooue: As *Rachel*, when she saw that she bare *Jacob* no children, said vnto him in the anguish of her heart: *Giue me children, or else I die.* *Achabs* spirit was sad because he could not get *Nabobs* vineyard.

Amongst externall causes, must also bee numbred such things as are the cause of a melancholious distemper, and in speciall, any melancholious food, as darnelled bread and drinke, too much watching, immoderate venery, idlenesse, solitarinesse, abiding too much

God.

Lam. 1. 12, 13.
1. Sam. 2. 33.

Satan.

Externall
trouble.

Gen. 30. 1.

1. King. 11. 4, 6.

Melancholious
nourishment.

in

Melancholy

And how.

A doubt answered.

in one place (that hath grosse aire) too much cruditie and drinke without meate, and such like: that are the antecedent causes of the bad humour of melancholy.

The imagination and phantasie, oft times, without any externall cause, is mightily perturbed with the fumes and blackish vapours of atrabilious humors, and adust melancholious blood: whereby many strange terrours and implacable sorrowes are bred: this commeth to passe, because the braine and ventricles thereof (the instruments of discretion) are depraued and darkened by the cloudy vaporious spirits, arising from that ebullient blackish puddle, obscuring our native cleare animall spirits. It is not so extreme at the first, as it groweth to by proceesse of time. This maketh not a simple absence of light, but a substantiall and peruerse obscurity: becomming by time habituall to the braine, deprauing the conceit, whereby it breedeth alwayes fearefull and sorrowfull passions, and forgery of disguised shapes, causing great anguish: the imagination sending dolefull reports (but yet false) to the heart. The heart againe answering with the like melancholike affection, turneth all ioy into discomfort, and all hope into feare, and all confidence into despaire. One might maruell how any grosse humor in the body can affect the simple soule? But the answer is easie: The soule is not so much affected, as the functions thereof are depraued and perturbed. That firmamentall spirit (*vinculum & vehiculum animæ*, whereby the faculties of the soule doe worke, and the functions thereof are practised) is infected and depraued by the contagion of the subtillest vaporious spirits of melancholy. And as it is, so are the actions and passions of the soule: as if the eye see thorow greene spectacles, all things appeare greene, according to that *modum*: even so, when the spirit is depraued, all the functions of imagination and passion are depraued.

When

When many sinfull pleasures haue begotten an euill conscience, they are conuerted into many secret sorrows, albeit they thinke their worst deeds shall neuer make trouble, yet at last they find the smart. *Euen in laughing the heart is sorrowfull, and the end of that mirth is beauiresse.* Amongst sports and greatest delights, the vngodly haue gripings of sorrowes, and vexations of heart: When their pleasures are ended, their pangs doe begin: Their mirth was impure and mixed with secret griefes; but their sorrow shall be pure, without any intermeddling, and mingling of comfort or hope, to sweeten the tartnesse of their terrors. They may be thorowly sad, but neuer thorowly merry: *Their reioycing is short, and the ioy of hypocrites is but for a moment: and like the noise of thornes vnder a pot: Their laughter shall be turned to weeping.* They haue euer a sting of an ill conscience, marring their mirth: *there is no peace to the wicked: their guilty conscience is like an arrow-head sticking in their flesh: that in the midst of their most iocund pleasures, it paineth them with priuy sorrowes.* It is like a most painfull canker, that gold, filkes, and iewels, may couer, but not cure. In regard of their restless conscience, they are like the raging sea that cannot rest. And so much the more for feare of death, they are all their life time subiect vnto bondage, knowing (against their wils) that it is appointed vnto men that they shall once die, and after that cometh iudgement.

Signes and Symptomes.

THe countenance is cast downe: all melody is conuerted into riuers of teares. His eares are open to euery alarm, but deafe to euery comfort: the hands ready to beare the brest: his eyes are hollow and drie for griefe, all his strength is like a shaddow. He is a brother to the Dragons, and a companion to the Ostriches.

His

An euill conscience.

1. Cor. 7.

2. Sam. 11. 25.

Pro. 14. 13.

Iob 20. 4, 5.

Eccle. 7. 8.

Luk 6. 25.

Isai. 57. 31.

Heb. 2. 15.

Heb. 9. 27.

Common Symptomes.

Neh. 2. 23.

Lam. 3. 48, 49.

Iob 30. 29.

Iob 30. 29.

Ioh. 7. 7.

Ioh. 3. 1, 10, 24.
& 16. 8. & 30.
27. 30.
Lam. 1. 20.

Speciall Symptomes, if it come of melancholy.

Deut. 28. 65.
Speciall Symptomes, if it come of an ill conscience.

1. Sam. 16. 14.

Common Symptomes.
Iob 6. 7.
1. King. 21. 3.

His pulse is small and creeping, his naturall humours are viciate. In longing for death, his sighing commeth, before he eate. His face is pale and full of wrinkles, his flesh fadeth, his skinne groweth blacke, and his bones burne with heat: His bowels and melt doe swell, and boile without rest.

If it proceed of melancholy, many of those former symptomes will appeare in him: as also his cogitations will be vaine, his eyes now and then too fixed. He cannot get his sighs deepe enough, nor raised so high as he would haue them. He conceiueth many absurd and ridiculous imaginations of himselfe. His sorrow hath no externall cause: He will imagine his least sinnes to be the greatest, and his indifferent sinnes to be sinnes against the holy Ghost: and sometimes will not otherwise be perswaded, but that heauen, earth, and hell, are all conspired against him. His sorrowes come by intervals of time, and now and then he finds vnuoluntary heates and sweates.

If it come vpon an euill conscience, his heart trembleth, and hath secret terrors: His heart gripeth, and is heauy in the midst of his greatest delights: the most horrible sinnes that he hath committed, will now and then be obuersant before his eyes: He finds a worme within him gnawing at the root of his heart: When he lookes for greatest ease, the fury of his euill conscience disquiets him: He thinks God hath a controuersie against him. Whiles his face is smiling, his conscience is checking him: In the midst of all his delights, his inward ioy is eclipsed: The euill spirit of terror and bondage vexeth him: He goeth about to be eased by some worldly delight, but cannot find his ease sound: and no sooner doth the play goe, but as soone the refreshment goeth with it: and the griefe and torment returneth.

In his most serious adoes, he is sluggish and senselesse: His appetite and digestion faileth, for sorrowes are his meate: He bids farewell to familiarity: solitarynesse he thinketh

thinketh some solace. He is like *Bellerophontes*, the killer of *Bellerinus*, and sonne to *Glancus*, of whom the Poet writes, He feedeth his sorrow with fancies: when he seeth he cannot profit with weeping, he weepeth the more. As *Solon* said at the buriall of his sonne: He maketh himselfe a spectacle of pittie, his complaints are infinite. If his sorrow be light, he will be expressing it: but if great, his mouth is tonguelesse. He is, as if he were turned (as the Poets faine) like *Niobe* (that miserable mother, & daughter of *Tantalus*) into a stone, by the power of sorrow. He is vnmeet for himselfe, for his calling, for the world, and for God: and becommeth like one that hath gone downe to the den of *Trophonius*: neuer to laugh, nor to be merry againe. He curseth the day of his birth: and abhorreth that life should be giuen to the heauy heart.

The sorrowfull heart fretteth at euery thing. It is rent with lamentation, distracted with carefulnesse, and assaulted with desperation. The mind is darkened, sleepe is banished, and findeth painefull nights, full with tossing to and fro vnto the dawning of the day. Hee is affrighted with dreames, and astonied with visions: *His sighs are many, and his heart heauy*: His wit decayeth, he is peniue and suspicious. His courage is conuerted to cowardlinesse: He becommeth so effeminate, that if he were amongst the *Thracians*, it behoued him to be clad like a woman: Armies of sorrowes (he thinks) are against him. Euery thing is tart vnto his thought; and vnfauoury to his heart: his whole life is bitter, and all his actions poisoned.

Prognostickes.

Sorrow is hard to be cured: it excuseth and couereth it selfe with so many beautifull colours of reason, goodnesse, godlinesse, necessity, counting it a point of graiury, a matter of conscience, an ornament of wisdom,

*Qui solus miser
in campis, &c.*

*Cura leues lo-
quuntur, ingentes
stupent. Senec.
Dirigit visu in
medio, &c.
Exod. 6. 9.*

Iob 7. 3, 4.

Lam. 1. 21.

Iob 10. 17.

*Case danger-
ous.*

Eurip. in Orest.
Enfuing euils.
Deut. 28. 65.

PRO. 12. 5.

PRO. 17. 32.
Aganand.

Antiphones.

Death.
2. Cor. 7. 10.

Laertius.
Plutarch.

Giral. 1. Tom.
bist.

Quoniam Ari-
stoteles non cepit
Euripum, Euripus
cepit Aristote-
lem. Celius. L. 2.
c. 8.
Sen. de Consul.

dome, a companion of vertue. If the cause of it be latent, it is the worse, and worse to be cured: It is the more deadly plague, in so farre as the cause of it is the more hid, and consequently, the more difficile is the cure. Sorrow is a goddesse terrible, yet curable. It is a punishment of sinne, an enemy to nature, iniust and impious, pernicious and hurtfull: A murmurer against God, nature, law, and against the whole world. Sorrow, of its owne nature, is the cause of many euils, and is the greatest euill: it oppresseth and wasteth both body and mind: *it bringeth the heart downe*: It pierceth to that which is within, and bringeth weakenesse vpon the strongest parts: *A sorrowfull minde drieth the bones*. Sorrow breeds diseases vnto men: it bringeth on fury, and maketh many one to put violent hands in themselves, because it is a kind of madnesse, and a neighbour vnto madnesse.

It causeth death and condemnation. *Plantius* the *Numidian*, at the sight of his dead wife, presently died. *Diodorus* the *Logician* died for sorrow, because he could not answer the question of *Stilpo*. *Homer* died with sudden sorrow, because hee was not able to answer a fishermans question. The like became of *Philetas Codus*. *Aristotle* the Prince of Philosophers, when he came to *Chalcis*, and saw the ebbing and flowing of *Enripus*, (that narrow Sea neere *Baotia*) seven times in the twenty foure houres: because he could not find the cause, hee fell into an incurable disease, and at last desperately thrust himselfe in the Sea: whereupon rose the Prouerbe, *Torquatus* the yonger, for griefe of his banishment, slew himselfe. *Achitophel*, for the sorrow of his disgrace hanged himselfe. And *Iudas* in desperate sorrow (arising from his euill conscience) did put hands in himselfe. *Othania*, sister to *Augustus*, for the death of his Princely sonne *Marcellus*, was so oppressed with sorrow, that none was able to comfort her, and could not bee cured, but spent her life in anguish. *Phineas* wife, when shee heard the sorrowfull newes of the taking of the Arke,

Arke, the death of her husband, and father-in-law, for sorrow of heart, she bowed her selfe, was delivred and died.

Curation and remedies.

THe violence of sorrow, is not at the first to be striven withall, because it is so furious and vndantoned a beast: It is hardlier overthrowne by withstanding, then tamed by following: neither would sorrow be too much concealed: It is like a fire, the more covered, the more it rageth: hidden griefes, if they burst not out with some vent, they will burst the heart within: It is no small ease to a sorrowfull heart, to haue some faithfull friend, in whose eares they may disgorge some of their griefe.

The most easie remedy of sorrow, is to take away the cause of it: If it come of euill, the euill to be remooued, as when *Heczekiah* got his death delayed: If it come of the losse, or want of some good, the good to be restored: as when *Jacob* found his sonne *Ioseph* againe: or else the euill still remaining, or the good still absent: but therewithall a greater euill eschewed: As when a Merchant in the Sea doth auoid death, by losing of some of his wares: or a greater good obtained: As when *Paul* reioyced in his bonds, vnder the hope of his reward in heauen.

Teares doe appeare a little to mitigate sorrow: and shedding of teares is a kind of easing of griefe: whereof there are diuers sorts: Some for ioy, which shew kindnesse: some for misery: some both for ioy and misery (as the teares of repentance, called the *food of the soule*) and some for deceiuing, which are teares of dissimulation. Howsoeuer teares arise from a grieved heart, and distill from weeping eyes: yet they are the vnfittest salve that any can apply to cure sorrow: as they mitigate somewhat the heart of him that is grieved (although

Sorrow at the first not to be striven with, nor concealed.
Plutarck,

Occasions remooued.
Ila. 38. 13, 14, 20

Gen. 45. 27.
Or supplied.

Teares mitigate sorrow but little.
Expletus lacrymarum &c.
Gen. 45. 2, 14, 15, & 46. 29.
Directs kinds of teares.

they be womanish:) so they mouue the hearts of others to compassion: They tye the hands of the *Omnipotent*: They silence the accuser: pacifie the aduersary: overcome the inuincible: and are able to change vengeance into mercy.

There are many, that when either their hearts are too weake, or their burthen too strong: neither reason nor religion is able to worke on them: and yet *time* will overcome their sorrow. Time is the Physician of all sorrow. Hee that finds no end to his mourning by counsell, he will find it by time: The reason is, None may mourne both greatly and long. If sorrow be inueterate, it is scorned, and not without cause. It is a foolish thing therefore to reiect so many excellent remedies, & in the meane time, to suffer time, (the consumer of all things, and perhaps of thee before thy grieffe) haue more power ouer thee, then wisdome and piety. Wearinesse of mourning in a wise man, is the vilest remedy of mourning. It is farre better to cease from sorrow, before it cease from thee.

It is impossible alwayes to get the cause of sorrow remooued (which if it could be done, the grieffe would be instantly eased:) Friends are oft times found to be miserable comforters, or else none at all. Teares are not alwayes at command, and they profit but little. To waite vpon the physicke of *time*, is vncertaine, whether time will consume vs or ouer grieffe first. it is therefore most necessary to set downe some very exquisite remedies to cure sorrow in the heart: while as yet the externall and antecedent cause thereof remaineth vnremooued.

As Physicians doe with agitate humours in the body, (which are in a violent motion) when they cannot get them conueniently purged, nor suddenly altered: some they call backe to their owne fountaine: some they draw aside to some more conuenient place: So likewise are the proper remedies of sorrow, either by *renouision* or *derivation*. By *renouision*, when the heart recollects it selfe, and directly recalls it selfe home, vnto it selfe, from the

euils

Time is a remedy, but base.
Sen. Epist. 63.

Sen. Epist. 97.

*Aut enim sim-
latus aut stultus
est.*

Sen. Epist. 64.
Wearinesse in
mourning a
vile remedy of
sorrow.

Iob 16. 2.

More fit reme-
dies.

Remedies of
two sorts.

Remedies by
renouision.
Recollection of
heart, by a wise
and lottie esti-
mation of the
soule.

euils that prouoke it to passion : As when the mind esteemeth it selfe so serene, so high, so excellent and worthy, that it scorneth to be affected with any kind of euill : as things inferiour, so base, so naughty, and vnworthy of the commotion and seruitude of a diuine minde. The euils againe, are accounted either not euils, or else so small and light (were they neuer so great) that they are thought vnworthy that the soule should bee molested and pained for them. The royall minde disdaineth to complaine of them, iudging the sorrow for them to bee against nature (defacing natures beautie:) against equity (reproaching natures law, that hath made all things changeable:) against piety (murmuring against the providence of God) and against our owne utility : (killing vnder colour :) As *Iael* killed *Sisera*, couering him with a blanket, and driuing the naile into his braine hard to the head. Esteeme sorrow to be a Viper, bred in our bosome : It effeminates, and couers with indecent shame : It drieth vp the bones, and eclipseth the light of our good fortune : It tarteth the sweetest things that we enioy, poisoning our best vertue and deeds, and making our whole life bitter : This remedy is rare and excellent, but very difficill ; yet the ancient Philosophers did teach it, as the *Platonists*, *Stoicks*, *Peripateticks*, and diuers haue attained to it : as is recorded of *Socrates* in his death.

Remedies by *derivation*, are when the heart is diuerted from the euill that grieueth it, vnto some other object, whereby it may be moued to haue more ioy in it, then it had sorrow in the euill : or may be made in a manner, and in some measure to forget the euill : These kinde of remedies are both more easie and more vsuall. In bodily physicke, haemoragies, fluxes, inflamations, defluctions, and such like are cured by diuersion, and turning the influent streame, from one part more dangerous, to another lesse perillous.

This is vsed both in smaller and greater euils.

A disdain
of euils.

A contempt
of sorrow.

Iudg 4.18,19.

Remedies by
derivation and
more easie.

When a Chirurghion is to open a veine, or launce an Apoſtume, hee will make his patients (for feare of fainting) withdraw their fight, cloze their eyes, looke away, or behold ſome other thing: that by diuerſing their fight, their imagination may be ſomewhat diuerſed. Souldiers in battell, haue their minds diuerſed from all perill, by the hope of victory. Many running to their death, haue diuerſed their minde from all ſorrow in dying: Some conſidering the miſeries of life: others for eſtimation and glory, to ſhew courage. The *Martyrs* haue not bene afraid, nor their mindes caſten downe in the flames of fire: and that, becauſe their mindes were diuerſed from their flame, to their Crowne, and high price of their calling. Vulgars will ſay to their neighbours diſtreſſed with ſorrow: *Forget it, thinke vpon ſome other thing.* The mind is to be drawne to other ſtudies, thoughts, cares, buſineſſes: and finally, oft times to be cured with change of place.

Abducendus eſt animus, &c. Sen.
See Ioh. 14. 2.

Preparation of
the mind:

By premeditation,
and reſolution:

The minde would be prepared, before it fall into the conſlict of ſorrow, and be made ready and ſtrong for all grieuous and diſtreſſed accidents: That when they come, they may finde the heart made firme: and the heart may finde them the leſſe terrible. Premeditation and expectation of euill, make the minde to gather its owne forces, and to make perfect preparation for the tempeſt. He that exerciſeth himſelfe with conceit of euils, finds the reall conſlict with them eaſie. Whatſoeuer is long looked for, it falleth on the lighter: and things when they come, are haſte paſſed in their violence: It is good for the minde neuer to bee ſecure, leſt ſuddenly ſurprizing euils make it miſerable, and leaue it deſperate. *Reſolution of minde giueth heerein the ſafeſt advantage.*

And corroboration of it, by
vertue and
grace.

If one would object, it is a torment to the minde to thinke on euill before it come; The anſwere is, It is no paine, but a paſtime: and the vnſpeakable comfort in the time of trouble, doeth more then recompence the trouble. The ſoule would bee alſo made, like a well fortified

tified and furnished Castle: stored with his owne provision of proper goods (not with the goods of the body or fortune, for they make little helpe) of vertue and of grace. *Socrates* so delighted in vertue, that no kind of sorrow did ever alter his countenance. But the inward Iubile of the mind, in the kingdome of grace, excelleth: which standeth not in meate, nor in drinke, nor in such like bodily trash, but in *righteousnesse, and peace, and ioy in the holy Ghost*, which keepeth the soule so firme, that no encountering evils can deie it.

When evils doe befall thee, it is impossible to be altogether void of passion (as beasts are, who haue no reason) neither shouldst thou be like a foole, who can vse no reason: but like a man indeed, to whom reason is given against evils: either to auoid them, or else to abide them: Seeke thy remedies from within thee, collecting them from reason. Vse reason for a remedy of thy dolour. Out of reason may bee drawne many exhortations, perswasions, many counsels, many comforts. *Heauinesse in the heart of a man doth bring it downe: but a good word reioyceth it.*

Marcia, at the death of her worthy sonne *Marcellus*, by sorrow was almost brought to death: but was restored by the counsels and comforts of *Seneca*, which he drew from reason. If thou be stricken with sorrow, for the death of any most deare friend, gather thy comforts from such grounds as these: It is a Statute of God and nature to die. All things are governed by a diuine power. Sorrow profits not the dead: *The day of death is better then the day of life.* All things arise to fall. And euery thing is drawing to an end.

If thou be in sorrow for the losse of worldly goods: reason doth afford grounds of comfort: As the losse is little. Thou hadst contentment when thou hadst not this that thou wantest. Thy losse may be repaired with double in thine owne time: nature is content with little. All things are but lent by God, and are to be restored at his

Rom. 14. 17.
Plal. 4.

Remedies
drawne from
reason.

*Rationem habet,
pro doloris re-
medio.
Epictetus. An-
ton. & max. Ser-
cle. dolores.
Pro. 11. 35.
Examples and
specials hereof.*

Death of
friends.

Eccle. 7. 3.

Losse of goods.

will. There is nothing stable in this world. There is no fixed felicity in pleasures, pompe, or riches: *Croesus* (that most wealthy King) banished *Solon* from his soile, because hee reprooved him for setting his felicity in his wealth: and saying, *There is no man happy before his end.* But at last, when he was to be put to cruell death by *Cyrus* King of *Persia*, he cryed out, *O Solon, Solon!* If thou lose the goods of fortune, content thee with the goods of the body: If thou lose the goods of the body, content thy selfe with the goods of the mind: In thy losses, looke not on the thing that thou wantest, but on the things that thou hast: and enjoy them.

Plutarch.
Reason, the
ground of all
morall comfort.

O Philosophia, ty-
rannica sunt pre-
cepta tua: amare
iubes, dolere
prohibes.
Stob. Ser. 106.
Consider the
examples of
others.
Iam. 5. 10, 11.
1. Pet. 5. 9.
1. Pet. 12. 13.

Some tart things a little sweetned, make a pleasant sawce. Lighen all thy sorrowes with reason, *Res per se tristes ratione sunt alienanda.* Vpon those, and such like reasons, did the whole morall *Philosophers* ground their remedies against sorrow, and gaue their counsell and precepts according thereto: So that *Enphrantes Syrus*, at the death of his wife, did quarrell *Philosophy.* To consider what grieve others haue suffered more then thou: how patiently they haue borne their euils; and how they had their sorrow cured, affordeth no small comfort and remedy. As the *suffering of the Prophets, the patience of Iob: and what end the Lord made: knowing that the same afflictions are accomplished among your brethren, which are in the world.* Thou must not thinke euill accidents to be a strange thing, but shouldst rather reioyce, in as much as wee are partakers of *Christs sufferings, that when his glory shall appeare, wee may be glad and reioyce.* To consider that thou hast the *Some of God* a fellow-companion in suffering, both with thee, and for thee, is a most forceable remedy (which none of all the *Philosophers* did euer vnderstand) to breed thee comfort in the midst of sorrow, and to sweeten all thy soares, comparing them with his wounds.

There is none exempted from sorrow: euery one hath his owne fit therein; some more, some lesse. All men are in

in their owne times miserable. Thou canst see none that complains not of somewhat. *Salon* made one of his mourning friends behold from an high Castle, all the whole houses in the City: and willed him to thinke with himselfe how many sorrowes and mournings had beene there, what there are presently, and what, and how many are to be thereafter, and said to him, Cease to mourne for humane evils, as if they were proper to thy selfe onely: Haue not our betters indured more? and haue not we deserued more? The comparing with others, is a great comfort in misery: and associats make some solace.

But neither can reason (were it neuer so cleare) neither can examples (were they neuer so many) remoue sorrow so well: as to runne to the God of comfort, and to his Word, the true Fountaine of comfort: *For whatsoeuer things are written aforetime, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope.* It is a vaine thing to striue against him that is greater then man: and who giueth no account of all his matters: For though God speake to man by his diuers iudgements: yet hee is not vnderstood, vntill hee *opens the eares of men, euen by their corrections, which he had sealed* (that is, that hee determined to send vpon them) that hee might cause man to turne away from his enterprize that is euill: and to beate downe the pride of man, and keepe backe his foule from the pit. Hee is also *stricken with sorrow vpon his bed, and the griefe of his bones is sore: but if there bee a messenger with him, an interpreter, one of a house, and to declare vnto man the righteousness of God:* And speaking to him of grace, shall (pray to God and) say, *Redeeme him* (that hee goe not downe into the pit) *by the reconciliation that I haue found: then shall his flesh bee refreshed more then a childes, and shall returne as in the dayes of his youth.* The meaning whereof is this, that the principall remedy of sorrow vnder affliction, is to be had from God, that

Val. max. l. 7. c. 2.

The ground of spirituall comfort, is to runne to God and to his Word.
2 Cor. 1. 3. 4.
Ps. 119. 50, 76.
Rom. 15. 4.

Iob 33. 12, 13.
and 19. 23, 24.

Iob 33. 23.

Specified remedies.

as he giueth the wound, so he must furnish the salve. The administration of this diuine remedy, is commended to the faithfull and rare messenger of God: His method must be first to declare to the patient, the equity of God in his gouernment, and specially in inflicting that particular crosse vpon the party. Secondly, to preach and declare to the patient, the grace and mercy of God. Thirdly, to pray for the patient, that he may bee reconciled to God, and obtaine mercy. The disposition of the messenger is set downe, that he must be such a one, as hath found sensible expiation with God, and comfort from him.

Iam. 5. 14.

2. Cor. 1. 4, 6.

A consideration
of the diuer-
sity of trouble.
Punishments.

Consider, all calamities are either *punishments, corrections, trials, or Martyrdomes*. *Punishments* are either vniuerfall, that touch equally whole mankind, as common troubles, *Gen. 3. 17.* Sicknesse, *Psal. 39. 10, 11, 12.* Death, *Rom. 5. 12.* *Psa. 9. 7.* or particular exemplary iudgements, that doe befall those that are facinorous, *Luk. 23. 41.* *Num. 25. 14.* *1. Cor. 10. 11.*

Corrections.

Corrections are fatherly chastisements, *Heb. 12. 7.* *1. Cor. 11. 23.* whereby the godly are afflicted, and admonished both of their daily infirmities and spots, *Ier. 50. 11.* and of their grosser finnes, *Lam. 1. 14.* and warned in times comming, to take heed to their wayes, *Isa. 38. 15.* *Iob. 5. 14.*

Trials.

Trials are such calamities as God layeth vpon his owne to try them, and to fine them, as one would doe with metall in the fire. *Psal. 66. 9.* *Zach. 13. 9.* *1. Pet. 1. 7.* As was the affliction of *Iob*, *Iob. 1. 19.* *Iam. 5. 11.*

Gal. 4. 14.

Martyrdome.

Martyrdome is that calamity that fell vpon those, whom God did select to beare witnesse of his truieth, vnto the death, *Heb. 12. 1.* *Isa. 34. 10.* Whereby, as by a cloud of witnessess; others (that are so hard to beleue) through the ineffable kindnesse of God, may be allured to beleue the truth. The blood of Martyrs is the Seminary of the Church.

Ioh. 5. 34.

Tertul.

It is good for thee when thou sorrowest vnder calamity,

mity, to vnderstand how thou sufferest, that accordingly thou maist finde thy remedies. If thy calamity be a very punishment, and that thou sufferest as an euill doer: It is best for thee, 1. To acknowledge thine iniquity, and the equiuty of the punishment: 2. To conuert the sorrow of thy paine, vnto the sorrow of thy sinne: Say not so much, Alas my sores, as, Alas my sinnes: 3. Runne to God by prayer: 4. And set thy heart vpon the hope of that other life. This way the penitent theese remedied his sorrow when he suffered.

If thou thinke thy calamities be corrections; there are many excellent remedies thereof dispersed through the Scriptures, but most compendiously set downe in the Epistle to the Hebrewes, Chap. 12. 1. to 14.

And if they bee trials, thy remedy is, to diuert thy minde from thy trouble, and to fixe thy care vpon thy present gracious, and future glorious estate. Thou art vnder hope of an inheritance immortall, vndeiled, and that withereth not, reserved in heauen, wherein he hath to reioyce. The triall of faith is much more precious then gold that perisbeth, and shall be found to his praise, and honour, and glory, at the appearing of Iesus Christ, in whom hee hath cause to reioyce with ioy vspeakable and glorious. If when thou doest well, thou sufferest wrong, and takest it patiently, it is thankes-worthy: It is acceptable to God. Heereunto thou art called: Thou shouldest follow Christs example: Thou art blessed: the Spirit of glory rests vpon thee: Thou shouldest not bee ashamed, but glorifie God in this behalfe. Thou shouldest not thinke the fiery triall, a strange thing, but shouldest reioyce, in as much as thou art partaker of Christs sufferings, that when his glory shall appeare, thou maist be glad, and reioyce.

If thou fall vnder the calamity of Martyrdom; the remedies against all grieue therein, doe vspeakably abound; and are so plentifully ministred by diuine influence of the secret power and comforts of the Spirit, that no tongue can expresse them, nor penne set them downe,

Remedies of
sorrow vnder
punishment.

Luk 6. 21.
Psal. 6. and 32.
Ier. 31. 9.
and 50. 4.
Luk 23. 41.

Vnder cor-
rections.

Vnder triall.

1. Pet. 1. 3, 4, 6, 7, 8, 9

1. Pet. 2. 20, 21.
and 3. 16, 17, 18

1. Pet 4. 12.

Vnder Mar-
tyrdom.

downe, they are euen so vnspeakable, and so glorious. They are collected most vially, 1. From the cause of their suffering, which is the greatest of all causes: the defence of the *Truth*. 2. From the Author, *God*, whose will it is. 3. From their inward perswasion of faith, and ioy of the *Spirit*. 4. From the contempt of this life. 5. From the hope of the life to come. 6. From the sufferings of *Christ* for their Redemption. 7. From the example of others. 8. From the great zeale they haue to the glory of God: And such like many mo grounds.

But because there are many customable calamities that will befall men; which at the first they cannot consider whether they bee simple punishments, corrections, or trials: or if they haue a mixture of these, it is necessary that a common and a mixed remedy bee set downe to cure such a mixed griefe. And first, meditate vpon the diuine Prouidence and Will of God, without the which, an haire of thy head cannot fall to the ground; nor the diuell can haue power ouer a Sow, Mark. 15. 12. Whatsoeuer crosse befallerh, God decreeth it, Rom. 8. 28. hee effectuates it, Esa. 45. 7. Amos 3. 6. he ordereth and disposeth it to his owne glory, and the good of the afflicted, correcting in iudgement, Ier. 30. 11. 2. Sam. 16. 10. Psal. 39. 9. Herein did Christ, and all the godly, greatly mitigate their sorrow, and collect comforts: *Not as I will, but as thou wilt*, Luk. 22. 42. *The will of the Lord be done*, Act. 21. 14. Luk. 9. 32. Mich. 7. 9. 1. Pet. 5. 6.

Whatsoeuer calamity befallerh thee, presently begin, or renew thy reconciliation with God. *Wherefore then is the living man sorrowfull? man suffereth for his sinne. Let vs search and try our wayes, and turne againe to the Lord. Let vs lift up our hearts with our hands, vnto God in the heavens.* By this meane thou art made partaker of Gods fatherly affection, wherewith he loueth thee in the midst of griefe. Thou maist easily be assured of the hope of deliuerance, because he is euer present with his owne; when they doe seeke him: and doth not cease to comfort and helpe

A Catholicon
and common
remedy for
all sorrow.
Consider Gods
prouidence.
Luk. 21. 18.

Reconciliati-
on with God,
which procu-
reth either:
Lam. 3. 39. 40.

Lam. 3. 33.
Psal. 13. 4.
and 91. 25.

helpe the sorrowes of his owne, some one, or mo of these wayes following:

1. *Mitigating* and easing the burthen: as *Ioseph*, and *Paul* were eased in their prisons. *God is faithfull, which will not suffer vs to be tempted above that we be able, but will euen giue the issue with the temptation, that we may be able to beare it. In wrath he will remember mercy.*

2. *Corroborating* and strengthening the heart inwardly to beare the burthen, by the power of the *holy Spirit*, whereby the burthen is thought light and momentanie. *Paul was filled with comfort, and exceeding ioyfull in all his tribulation. Hee tooke pleasure in anguish, and when he was weake, then was hee strong. Nazianzen* in his dangerous sicknesses prayed to Christ. *Helpe mee, or if thou refuse remedy, furnish me with strength, strongly to beare my sickness.*

3. *Converting* all evils into good; euen vnto a good, farre better then that euill is, which we sorrow for: *Making all things to worke for the best, vnto them that loue God.* Whereby the crosse is made to doe vs much good, and maketh vs to seeke God: To know our selues, and our sinnes, *Gen. 41. 31.* To humble our selues, *Luk. 15. 17.* To trust in God, *2. Cor. 1. 9.* To amend our liues, *Heb. 12. 11.* *1. Cor. 11. 31.* *Ioh. 15.* *Psal. 1. 19.* To be patient, *Rom. 5. 3.* Obedient, *Heb. 5. 1.* And perswaded of our adoption, *Heb. 12. 7.*

4. *Delivering* fully from trouble: *The Lord knoweth to deliuer the godly out of temptation, and to reserve the vnjust vnto the day of Iudgement to be punished.* But the manner and time must be referred to him, for he hath set downe a time to all things, *Eccles. 3. 1.* which hee ordereth and ruleth; and none can hinder, haste it, nor prevent it: whether it be the time of threatnings, *Gen. 6. 3.* compared with *1. Pet. 3. 20.* *Ier. 25. 12.* compared with *Dan. 5. 30.* Or the time of promises, *Gen. 15. 13.* *Exod. 12. 41.* *Act. 7. 25.* God doth deferre deliuerance to instruct vs the more, to humble vs the more, to make vs esteeme the more

Mitigation.
Gen. 39. 21.
Psal. 105. 18.
Act. 28. 31.
1. Cor. 10. 13.
Habak. 3. 2.

Corroboration.
Act. 9. 31.
2. Cor. 4. 13. 17
2. Cor. 7. 4.
1. Cor. 12. 10.
Phil. 4. 13.
and 1. 29.
Ephes. 3. 16.

Conuerſion
vnto good.
Rom. 8. 18.
Psal. 78. 34.

Deliuery.
2. Pet. 2. 9.
Psal. 50. 15.
The time
thereof.

Delay of
deliuey.

Luk 1.
Pfal. 119. 82.

Delay vnto
death.
Act. 14. 22.
Math. 5. 4.
Pfal. 34. 19.
and 37. 37.
Waite on God
the best re-
medy.
Pfal. 30. 5.
Habak. 2. 3, 3.

2. Cor. 4. 17.

Rom. 8. 35.

Another Ca-
tholicon
three-fold.

Tull. quest.
Resolution.

Constancy.

Inward speech.

Pfal. 42. 5.

more of deliuey when it commeth, the more so loathe the world, the more to preuent greater finnes: the godliest haue not been free of long crosses. As *Abraham* was childlesse till hee was a hundred yeeres old: *Elizabeth* prayed long for a child before she got one: *Danids* eyes failed in waicing on God, after his anoynting, before hee got the Crowne.

If God delay deliuerance till death, we must consider it is his will; throw the flouds of afflictions, we arriue in his Kingdome. To long griefes, God grants ioyfull issues. The best remedy therefore is, to wait on Gods leisure: patiently settle thy heart in the confidence of his mercy: God is powerfull, true, and gracious. *Hee endureth but a while in his anger, but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.* Possesse thy soule with patience: Esteeme Gods will thy good. Say with *Iob*, *Though thou kill me, yet will I trust in thee.* This our light affliction now for a moment, for the present time, Rom. 8. 18. Now for a season, 1. Pet. 1. 6. For a very litle while, Heb. 10. 37. worketh an eternall waight of glory, and ioy. Though Gods deliueying hand be holden backe, yet his louing mercy is not changed.

Cicero setteth downe three weapons of the minde, against all trouble and griefe, which he neuer could vnderstand, nor practise so well, as those that are Christians. *Contentio, confirmatio, sermoque intimus.* *Contentio*, or rather intention, is nothing but an intended resolution, whereby the minde is ready and prepared against euery trouble. *Confirmation* is a strengthening of the minde against all contrary opinions, doubts, feares, sluggishnes, and it is no other thing but constancy. As for inward speech, *Cicero* did not know it; nor through lacke of wit, but through want of grace. This is a speech partly with our selues, and partly with God in prayer: with our selues, as *Dauid* said, *Why art thou cast downe, my soule, and disquieted within me? still trust in God.* And as that aged

aged *Samnite*, (carried naked thorow the City in a Cart, with two hang-men, pulling out his flesh with burning Tongs, the whole people lamenting highly, but he himselfe vnmooued) most grauely and constantly spake vnto himselfe, saying, What are wee doing (*O soule* ?) I pray thee yeeld not, neither fret, nor feare; these things are great, but short; and, no doubt, for our saluation; and a greater punishment to him that commands this, then to me that suffers it. *O soule*, stirre vp thy selfe, put away feare, trust in God, the end shall be shortly.

The minde would bee diuerted from the subject of sorrow, to some more comfortable object. The fairest object, is the felicity of the life to come, and God himselfe; whom if the minde could seeke, and finde in a sweet fruition, it could digest many sorrowes. But without preiudice of it, pleasant objects may bee set before the sorrowfull minde, which worke by diuersion, drawing the minde from grieuous objects, both internall, and externall: and amongst the rest, *Musicke* excelleth. So oft as *Saul* was molested with the melancholy humour, and furious spirit, it did asswage his rage. They that are *Tarantati* (stinged with *Tarantula*, a little beast like a Lizard) they fall presently into a stupidity, and heauinesse of minde, together with diuers other symptomes tending to death; and can by no meanes be cured, but onely by the sweetnesse of Musicke: For so soone as they begin to heare the pleasantnesse thereof, by degrees they recover: and still the Musicke must be continued, vntill they be restored to health. Wine also a little asswageth and diuerteth the minde from sorrow. But Musicke, Wine, *Exhilarans Galeni*, or such like Cordials, are not solid remedies against inforced and voluntary sorrow: they are but palliatiues, helping only in a very small measure and for a short time.

If sorrow and grieve come vpon *Melancholy*, the naturall cause would be diuerted, purged, and altered physically, and the imagination skilfully deceiued. And if it come

Franc. Petr. d. 101. Corp. del. dia. 114.

Diuert the minde to other objects.

The principall whereof is God.

1. King. 3. 39.

Prou. 25. 26.

1. Sam. 16. 24.

2. King. 3. 5.

Dan. 6. 19.

Musicke.

Scalig. 185.

suarum exerci-

tat Cont. Cord.

Matheol. 57.

c. 2. J. Diafor.

Wine.

Prou. 31. 6.

Cordials.

If it come vpon melancholy, what remedy.

Prou. 14. 13.

Prayer for
comfort.2. Cor. 1. 3, 4.
Psal. 35. 17.
and 119. 76.Layman, of plas-
ton Plat. in
Axioma.

come vpon *an euill conscience*, sports and pastimes will proue bad remedies: for, *Even in laughing the heart is sorrowfull, and the end of that mirth is heavinesse*. For the distresse of *an euill conscience*, thou shalt finde the remedies in the Chapter of a *Wounded spirit*.

Finally, let the sorrowfull heart soare aloft vnto God, and by earnest prayer beg comfort of him, who is the God of all comfort. This did *David* in his greatest sorrow: He prayed to God that he would looke vpon him and his paine, and forgiue him his sinne: and that hee would let his mercifull kindnesse be for his comfort, according to his Word. Hee grounded his comfort more on Gods Mercy, and Word, then vpon all comforts beside, whether they were sensuall, worldly, Morall, or Philosophicall, which are but vaine babblings, compared with the other.

CHAP.

CHAP. XXIIII.
Violent Desperation.

Iob 7. 15. *My soule chuseſh rather to be ſtrangled
and to die, then to be in my bones.*

2. Sam. 17. 23. *Achisophel did put his houſhold
in order, and hanged himſelfe.*

Deſcription.



Desperation is either holy, or vnholly. Holy desperation is, when one despaireth of his owne strength, and in the anguish of his conscience, thinketh there is no remedy for him, but either to perish in his finnes, or else by speedy repentance, to runne to his God, as his gracious Father. Or when man vnder calamity despaireth of all strength and helpe in himſelfe, or in the world, and hath his only refuge to God. As *Paul* ſaith of himſelfe, *We receiued the ſentence of death in our ſelues, becauſe wee ſhould not truſt in our ſelues, but in God which raiſeth the dead.*

Vnholly desperation is a paſſion that bringeth ſtrange perturbations to the ſoule, and it is taken either more largely, or more ſtrictly. In the ample ſignification, it is a diſeaſe and griefe, without any expectation of a better caſe. For deſperation is not ſimply a priuation of hope, and of all expectation of reliefe: but it is a retiring

Holy deſpe-
ration.

1. Vnder ſinne.

2. Vnder af-
ſtiction.

3. Cor. 1. 9.

Vnholly deſpe-
ration.

T. Set. Secunde.
diſt. 40. Art. 4.

Finall.

Temporall.

Desperation
strictly taken,
what it is.

Two ends.

Desperate de-
sire of death.Iob 6. 8. 9.
Iob 7. 15.Sudden.
Advised.
Vnder wrath,
crosse, or me-
lancholy.

ring reitrait from the thing desired, because of a conceited impossibility.

Vnholly desperation is either finall, or temporall. Finall desperation is that which is incurable, and befalleth only to reprobates, and to those that die without all hope of comfort. Temporall desperation is a reiection of hope and comfort, in some great measure and manner, but neither is it full, nor finall. This may befall to Gods children.

Desperation most strictly taken (as it is vulgarly) is a fearfull passion and perturbation of the soule, whereby the party distressed, thinkes he can get no ease, nor helpe, but in death; and so resolueth to put violent hands into himselfe, either to bee auenged on himselfe, or to bee freed from some heauier calamity. Hee is too sensible of his burthen, and too impatient of his crosse: He desireth death, either to be a scourge to himselfe, or to be a comfort. A scourge, if he be grieued at himselfe: A comfort (but miserable) if he be onely grieued in himselfe. Hee desireth not death as the godly doe: *Who desireth to bee dissolved, and to be with Christ.* Neither hath he his afflicted life in patience, and his death in desire. In his burning sorrow, not onely simply desireth he death, or impatiently craueth it at God, with *Iob: And chuseth rather to be strangled and to die, then to be in his bones:* But also goeth further; and what he did chuse, that with his owne hands, (as his owne hang-man) most impatiently performs.

Desperation this way taken, it is either sudden, or longer aduised. Again, it is either vnder the sense of Gods wrath, as *Iudas* was: or vnder the crosse, as many of the Pagans vsed to doe. Or else vnder the rage of some furious melancholy, or phrensie, as may befall to any man being out of his wits, and not knowing what he is doing.

Part

Part affected.

THis fearefull perturbation is a compound euill, and hath the proper seat amongst diuers faculties of the soule. There is a priuation of all ioy and hope, trust and confidence of the present or future good, which is loued: And in place thereof, the affections of sorrow and feare are excessiue, whereby the heart becommeth horrible impatient, at the present or future euill which it hateth; and altogether incredulous. The conscience is deadly wounded, and the minde fully eclipsed with the blackish fumes, arising from the burning lake of secret terrors.

Diuers faculties.

Causes.

A Misery, esteemed remediless; and that can no otherwise be helped, but by death; stirreth vp this passion, as a troublesome life, the feare of a worse death; extremity of any feare and danger. As *Mithridates* (comfortlesse vnder his vnhappy fortunes) first assayed to dispatch himselfe by poyson: which when he could not effectuate, (because he had alwayes vsed his antidotes, still called *Mithridate*) he caused *Bithlus* his Captaine to kill him.

Misery.

Ier. 8. 3.
Reu. 9. 6.
Apian.

Many (as they iustly deserue) are deserted of God, and foolishly haue yeelded themselues to Satans seruitude, and suffered that old Serpente to lie too long in their bosomes. At length he beginneth to waken them, by biting them thorow the heart, vntill they can get no rest, but in their owne most foolish ruine. Thus the diuell entred into *Iudas*; first, to betray his Master, and then to put violent hands vpon himselfe. God sent an euill spirit vpon King *Saul*; whereby first hee was vexed in heart, killed all the Priests, sought counsell at the

God a deficient.

1. Chro. 10. 14.

Satan an efficient.

1. Sam. 16. 14.
and 22. 18.
and 28. 8.

Melancholy.

Witch, and at last killed himselfe.

Adust melancholy is the messenger of great despair; the blackish fumes whereof make mens spirits as drunken. The mind conceiueth strange illuding imaginati-
ons: so that albeit they were most free of externall cala-
mity, yet the corrupt imagination represents to the heart
thousands of conceited crosses: Imagining sometimes
that they haue sinned against the holy Ghost; that they
are cast away from God; that there are troopes of cala-
mities comming against them, or presently seized vpon
them, and such like. The heart and affections (euer affe-
cted according to the mindes report) are so extremely
terrified and vexed, that they attend the melancholike
mindes resolution what to doe. And as the information
was nothing but sorrow, and feare; so the resolution is
no other thing but finall despair, and violent death.

Madnesse of
minde defen-
deth selfe-
murder.

Many are preoccupied with madnesse of minde, and
a foolish opinion of the lawfulness of desperate selfe-
murder. Some thinke it a greatnesse of courage; some,
an ancient practice of the greatest, and most excellent of
euery Nation: some thinking it is a testification of their
loue; as did the wiues of *Seneca*, *Fulmin*, *Labio*, *Scamrus*,
and *Petrus*; who died, onely to follow their husbands
vnto death, and to witness to the world their kinde af-
fection: Some againe. alleaging, that, what iustly they
may desire, as iustly they may doe it, when it is in their
owne power: thinking the most voluntary death to bee
the most faire death: and when they take their owne
life, they take but what is their owne, they breake no
lawes, they offend no other person. They thinke they
may make that true in themselves, that is verified of Phy-
sicke: for extreme diseases, extreme remedies should bee
vsed: and such other fond conceits swarm in their minds.
Whereby they are moued to shink, one of the greatest sins
to be most lawfull: when as in the meane time their harts
are replenished with cowardlines, & impatiency: couch-
ing from Fortunes blowes, within the den of death.

*Extremis malis
extrema re-
media.*

When

When one hath beene long ignorant of himselfe, and vpon a sudden, by Gods secret iudgement, is cast open to himselfe: hee is so heavily distressed, that the more hee looketh into himselfe, hee is the more impatient of himselfe. His inward face affrighteth him: and the sight of himselfe is intolerable horror. Hee thinkes himselfe such an abiect, and an auowed enemy to God, that he counts it too little reuenge to end himselfe. Desperation likewise proceeds no lesse of the ignorance of God.

Incredulity, hardnesse of heart, desolent impenitency, the spirit of slumber, selfe-love, hypocrisie, apostacy, impietie, passions, a cankered conscience, and discontentment, doe mightily concur in bringing on this passion. For those that are thus affected, they either dye like blocks, as Nabal did, or become desperate, as Cain, Saul, Achitophel, and Iudas did. But about all, A wounded spirit that is not in time cured, and specially in a reprobate, maketh the sorest instigation to this malady. The example hereof is Iudas, and Spira: And so much the more, if any capitall crime haue falne out in their person: As Saul desperately dyed for his transgression that hee committed against the Lord, euen against the Word of the Lord, which hee kept not, and in that he sought and asked counsell of a familiar spirit. Heere sorrow and feare doe alwayes attend.

Many are the fond conceits that doe enter into mans cowardly minde, to prouoke him to this rage. Some haue died, to eschew maladies, As *Pomponius, Atricus, Tullius, Martellinus*. *Cleantes* the Philosopher, by wilfull abstinence, dyed; to quit themselves of those maladies that did torment them. Some, because their turnes did not well succeed, or because they would not fall into their enemies hands: As did *Cato*, and the whole towne of *Sanguinius*, being oppressed with extremity of famine (whereof cometh the prouerbe, *Sanguinius famet*) inuironed and besieged by their enemies, made a great fire, and after they had burned all their precious

B b 3

goods,

Blindnesse.

Other diseases of the soule not cured.

A wounded spirit.
Math. 27.
Aet. 1.
1. Chro. 10. 13.

Fond conceit of a weake minde, defendeth selfe-murther.

Eras. in adag. ex Lin. Val. Max. & Cic. Psal.

Appian.

Eutropius.

A.G. 16. 27.

Iudg. 9. 54.

His disposition.

Thucydides.

His actions.

goods, did precipitate themselves and their children into the flame, lest they should come into their enemies hands. *Fimbria* killed himselfe in the temple of *Æsculapius*, because he would not be taken of *Silla*. *Granius Silvanus*, and *Statius Proximus*, being pardoned by *Nero*, lest they should liue at the mercy of him whom they hated, killed themselves. Some thinking to recouer a past disgrace, haue likewise put hands on themselves; as did the *Romane Lucretia*. Some discontented with the ill estate of the Common wealth, murdered themselves: as *Nerva* that great Lawyer did. *Empedocles* threw himselfe into *Etna*, because he could not learne the cause of the burning of it. *Aristotle*, for that he could not giue a reason of the fluxe, and reflux of *Euripus*, drowned himselfe. *Sabina*, wife to the Emperour *Adrian*, by cruell intreaty, was driuen to desperation, and murdered her selfe. The keeper of the prison supposing that *Paul* and *Silas* had escaped, would haue killed himselfe. *Abimelech* caused his Page to kill him, that men should not say of him, *A woman slew him*.

Signes and Symptomes.

HEE that is inclined to desperation, is either passionate, or pensive, of a hasty and weake spirit, and inclined to melancholy. Hee sleepeth too long, and too deeply in sinne, before hee be affrighted. Hee is hard-hearted, of an ill conscience, incredulous, and dedolent. He is too farre growne in selfe-loue: he is either a blinded Atheist, or a painted hypocrite: an Apostata, or one of a seared conscience. He is more foolish then *Timocrates* the Athenian, who ready to be sunke in a shippe, to auoyd the feare of death by water, killed himselfe. Hee hath a deiected minde: hee taketh all things in an ill part.

His rage would appeare to bee boldnesse, whilest as

it

it is but more then beastly feebleness. Others prolong their life, but he doth prevert it. He thinketh death (the worst remedy) to be the best antidote for his misery. He will say with *Iob*, *Wherefore is the light given to him that is in misery? and life unto them that have beanie hearts? which long for death; and if it come not, they would euen search it more then treasures: which ioy for gladnesse, and reioyce when they can finde the graue.* He is like one that is sicke, that so long as he hopes to be cured, hee abstaines from noy some meats: but so soone as hee vnderstandeth himselfe to be incurable, he spareth nothing. So the desperate, so long as hee sinned vnder mediocrity, hee had some hope of mercy; but at last sinning with a high hand, and with a presumptuous mind: he careth for nothing: he thinketh to ouercome Gods Iudgements with his sins: hee regardeth not what contempt hee doth to God, or what malice he worketh against himselfe. With *Iehoram* he saith, *Shall I attend on the Lord any longer?*

Iob 3. 20, 21, 22

2 King 6. 33.

Prognostickes.

A Reprobate cannot be rightly cured: and if hee get any ease, it is by some palliative cure, or by some diuellish Narcoticke, whereby he is cast againe into the spirit of slumber. If hee be an elect; or hath ever given prooffe of his vsfained faith, there is some hope of him. This perturbation is lesse dangerous vnto one that is a flegmaticke, or a sanguinian: and more perillous in him that is a choleric, or a melancholian. The one, because of his strong and pensue imagination; the other, because of the frenzie of his passion. Desperation is a double sione: and if it bee finally, or totall, it hath no remediation.

Care of danger, diuers.

It imports a double iniurie to God, offending his Iustice by sinning, and wronging his Mercy by despairing. Despaire leadeth damnation in chaines, and violently

It is pernicious.

*Amb. sup. Luc.
l. 2. Aug. in
Psal. 50.*

A question of
the desperates
saluation,
answered.

layeth claime to the wrath of God. Of all perturbations of the minde, despaire is most pernicious. The desperate is like fish, that leape out of the seething water, into the burning fire: hee killeth both body and soule at once. This is one of the Iudgements of God, wherewith hee vseth to plague the persecuters of his Church: as appeareth in the examples of *Saul, Achitophel, Iudas, Manassus.*

The question may be moued: If any that put violent hands vpon themselves can bee saued. The answer is short and easie. If their deaths haue been most sudden, that they could not haue so much leifure, as in their hartes to-wish mercy: in that case the worst is to be suspected, because they die in sinne, and impenitency. If their deaths haue been a little more lingering, and yet passing their power to recouer it, after their attempt; wherein they might haue some leifure in their hearts to cry for mercy: charity may iudge the best. Diuers haue been recouered out of the very act of hanging, and drowning themselves, who haue confessed, that no sooner they attempted the act, but in the very instant, they both repented their deed, and cryed for mercy in their hearts. If any put desperate hands on themselves by the occasion of a frenzy, bodily madnesse, or melancholy: if they haue giuen testimony before of their Regeneration; in regard they doe this not so much of the minde, as of the body: we must make the best construction of it.

Curation and remedies.

Illumination.

Rev. 3. 18.
1. Ioh. 2. 27.
1. Ioh. 5. 20.
Ephes. 3. 19.

BVy, by humble prayer, that eye-salue of the secret Illumination of the Spirit, and anoynt thy eyes therewith, that thou maist see, and become truly taught of God. Neglect not the meanes of Scripturall search, and holy meditation, vntill the time thou get *a mind to know him who is true: and to know the loue of Christ, which passeth*

passeth knowledge: that both thy present blindnesse, and madness of minde, may be helped: and that thou maist be indued with that true wisdom which is from above.

If thou despaire of mercy, remember that all the promises of grace are made as amply to thee, as to any man. Christs Mercy and Merits are infinite: by despairing increase not thy finnes. There is set before thee a haven for repentance: Let not the multitude of thy finnes moue thee to despaire. *Novit Dominus mutare sententiam, si tu noveris emendare delictum*: Albeit thou hast spent all thy life in sinne, untill thy very end, despaire not. Let thy end amend all. God iudgeth and esteemeth every one, not according to their bigane life, but according to their end: For as death shall finde vs penitent, or impenitent; so shall it render vs vp againe at the last day, to be saued, or condemned. The bigane life of the penitent Theefe was not remembred, when he said to his Lord, *Remember me when thou comdest into thy Kingdome*: To whom it was readily and sweetly answered, *This night thou shalt bee with me in Paradise*. Thy finnes are farre below the mercy of God, and valew of Christs ranfome. God cannot receiue a greater wrong, nor we our selues cannot more iniure our selues, then to despaire of forgiveness. Christ raised one dead, who was newly departed: another in a Coffin: a third, smelling in the graue: declaring, that as there is no degree of death so desperate, that can be past helpe: so there are no finnes so desperate (in number or greatness) that can be past mercy.

If thy despaire arise vpon a wounded spirit, vnder the sense of Gods wrath: wander not in a confused generality of thy finnes. Conuict thy selfe in some of thy greatest and personall offences. Begin repentance, or else renew it. Inforce thy selfe to some measure of prayer. Be griued at sinne: at least, be griued, that thou art not griued; and that is a great beginning of repentance. Perswade thy selfe that thy sins are pardonable. Gods mercy

Iam. 1.

Against despaire of mercy.

Aug. in Psal. 50. Sermon 6.

Luk. 23. 42, 43.

Luk. 8. 34. and 7. 14.
Ioh. 11. 43.

Against despaire of a wounded spirit.

is infinite. Gods promises exclude no penitent. Sense of wrath, rather furthers, then hinders actuall pardon. Thirst for mercy, and then thou gettest it. Call for grace, and then thou hast it.

And because none can be vnder this calamity, except hardnesse of heart both procure it, and accompany the same: imbarme thy heart with the blood of the true *Scape-Goate*: if thy heart were made of a Diamond, it shall become softened. The Physicians blood was shed, and was made the phreneticke medicine. Cry vncessantly for that *Oyntment, and oyle of gladnesse*, and anoynt thy heart therewith, and it shall be quickly softened.

If any discontentment doe distemper thy heart with this passion, it is because of some apprehended misery, and present calamity. Count thy burthen common: with patience make vse of thy euils: the crosse driues none but fooles to desperation: Be not ignorant of the fountaine of crosses: Oppose not thy selfe impatiently against the Author of them: Runne to the Striker, importune his mercy: Make a vertue of necessity: Sweeten thy crosse, by curing thy conscience: Turne thy misery into a medicine, and thy deiection, into the steps to glory: Indeuour to a sweet fruition of God, who alone is a thousand-fold felicity; eclypsing fully all those inferiour sparkes of misery.

Moderate thy immoderate passions: beware of selfeloue: diuert thy minde to other obiects: bee alwayes fully resolute, to pull vp, when thou shouldest like a well-bridled horse: Mortifie thy passions, in Christs passions: Reuerence Gods providence, and his will in all things. If thy seruile feare be great, let the filiall feare of God correct it; and vse all the remedies against feare: If thy sorrow be extreme, vse all the antidotes that are prescribed against it. If it come vpon a melancholy humour, thy body must bee first phisically cured. Vse all meanes to bee freed from the *spirits of slumber*, and from a *cancerized conscience*; lest thou fall againe in the same snare.

A soft heart.
Leuit. 8. 10, 16.
Aug. l. 5. cont.
becef.

1. Ioh. 2. 27.
Heb. 1. 9.

Against despair, arising
vpon discontentment.

Moderate passions.

And

And finally learne and indeuour thy selfe to feare God. Make not thy selfe ouer-wise: why shouldst thou destroy thy selfe? Be not ouer-much wicked, neither be thou foolish: why shouldst thou die before thy time, &c? For he that feareth God, shall come forth of them all, Eccles. 7. 16, 17, 18.

Feare God.

CHAP. XXV.

Insatiable Auarice.

Pro. 30. 15. *The Horse-leech hath two daughters that cry, Giue, giue.*

Description.



Auarice, is an inordinate loue of gaine, or an excessiue desire of hauing more: He is to bee called couetous, that *loueth siluer, and is not satisfied with siluer: and hee that launth riches without the fruit thereof.*

From the excessiue loue, proceedeth excessiue desire, exceeding the bounds of piety, equity, charity, honesty, humanitie, or of necessity: And it passeth the iust limits, either in *acquiring*, or *retaining*. In acquiring either vniustly, as doe thieues, deceiuers, oppressors; or vn honestly, as was *Caligula's* and *Vespasians* vniust tribute: whether this be done apertly: or couertly, by defrauding, which is called coloured couetousnesse. In retaining by niggardnesse, when he that should giue, either giueth nor

Auarice, what it is.

1. Tim. 6. 10.

Mark. 7. 22.

Pro. 23. 4, 5.

Eccles. 5. 9.

Sorts of auarice.

In acquiring.

Valer. Sueton.

2. Cor. 7. 3. &

13. 17, 18.

1. Thes. 4. 6.

1. Thes. 2. 5.

at In retaining.

Ευμνοεργος.

Cuminstellor.

Arist. Eth. l. 4. c. 3.

1. Cor. 9. 5, 6.

lfa. 32. 5.

Gen. 31. 41.

1. Sam. 25. 3, 10.

Object of co-

uetousnesse is

gaine. *Bern.*

It differs from

frugality.

Pro. 11. 5, 17.

Pro. 5. 15, 16,

17. & 6. 6.

Arist. l. 1. de Rep.

c. 5.

1. Tim. 5. 8.

Carelesnesse.

Carefulnesse.

Mat. 6. 30, 31.

Pro. 30. 8, 9.

1. Tim. 6. 8.

1. King. 3. 11.

Gen. 3. 19.

Psal. 1. 28. 2.

2. Thes. 3. 10.

Ephes. 4. 18.

1. Tim. 3. 4.

& 5. 8.

2. Cor. 12. 14.

To be rich.

1. Tim. 6. 6.

at all, or giueh too little, or with too great difficulty: that is so niggardly, that he dare scarcely giue one graine, but a part of it: and doth make a present of a naughty thing, and soweth too sparingly. *Laban* and *Nabal* (whose names *anagrammatize* each other) are examples hereof.

The object of couetousnesse is gaine, which is not euill in it selfe, but only in the abuse, in getting or keeping it. In it selfe it is indifferent; the vse is good, the abuse is euill, the care is worse, the conquest filthy.

To be frugall or thrifty, is not to bee couetous. For frugality is a vertue, whereby gaine is gotten lawfully, kept circumspectly, and spent prudently vpon necessary and profitable vses. *The thoughts of the diligent doe surely bring aboundance: but whofoeuer is hasty, commeth surely to pouerty. Hee that loneth pastime, shall be a poore man: and he that loneth wine and oyle, shall not be rich. Drinke the water of thy cisterne; and of thy riuers out of the midst of thine owne well. Let thy fountaines flow forth, and the riuers of waters in the streetes, but let them be thine, euen thine only, and not the strangers with thee.* Hereof is the *Quaestuary* Art: two extremities are to be eschewed: Carelesnesse in the defect, without prouision: which maketh men worse then the heathen: and carefullnesse in the excessse, distrusting God, and distracting the heart. *Agur* desired neither pouerty (lest he should steale) nor riches (lest he should denie God) but *food conuenient* for him. *Salomon* did please God, that he asked not riches, which are the superfluity of gaine. And wee must neither pray for them, nor against them: but (continuing in industry and piety) if they come, to be thankfull: if pouerty come in their place, to be patient. The sweat of our browes may lawfully be employed for the winning of our liuing, and to eate the labours of our owne hands: Otherwise we liue inordinately, as a souldier out of his ranke. Men must prouide for their families, or else they are worse then infidels.

To be rich, is not to be couetous: if he be rich in God,

con-

content with his estate, and is inclined not so much to loue his riches, as to possesse them: and not so much to possesse them, as to vse them: and not so much to vse them, as to distribute them, for his owne good, the good of others, and for the honour of God about all.

But the couetous is like a greedy dog, ^a he can neuer haue enough: ^b his eyes and heart are onely for couetousnesse. ^c He *serueth riches*, ^d and *treasurcth to himselfe*, caring only for himselfe, and trusting in nothing but in himselfe and in his gaine: ^e rightly called an idolater, and his avarice idolatry: ^f Because the couetous preferreth gold to God, and puts his trust and confidence in it, about God: ^g His eyes and heart are onely for couetousnesse: ^h And his heart goeth after couetousnesse, ⁱ and is exercised with it. This is hee that ^k *cometeth an euill contentnesse*.

Phil 4. 11.

Heb. 13. 5.

Ari. Rhet. l. 1. c. 9.

A description.

^a Isa. 5. 6, 17.^b Ier. 22. 17.^c Mat. 6. 24.^d Luk. 12. 21.^e Col. 3. 5.^f Ephes. 5. 5.^g Pro. 11. 18.^h Ier. 48. 7.ⁱ Ier. 22. 17.^j Ezech. 33. 31.^k 1. Pet. 2. 14.^l Hab. 2. 9.

Part affected.

THe part affected, is that primitiue passion of desire: stirring vp the heart and minde, to obtaine that which is thought to be necessary. If the desire be moderate and lawfull, it harmeth not the soule: but if it be vnlawfull or exceed; in this case, it is a maladie of the mind, and *the lust of the eyes*. All those inferiour and secondary good things, cannot fill, nor fully satisfie the hearts desire. The heart of man is but one fillable, one word, a small substance: yet in capacity greater then the world, and so infinite in desire, that this vniuerse and globe cannot fill the triangle of it, vntill the time, that by vertue and grace it be settled in true contentment. With present things it cannot but exceed, and disquiet it selfe by seeking more. The thing that is present, is grievous, and contenteth not.

Desire.

2. Ioh. 2. 16.

Causes.

Causes.

Riches.
Virg.

Necessitie.
Pro. 27. 20.

*Durum telum
necessitum.*
God.

Psal. 17. 14.

Psal. 73. 18.

Rom. 1. 29.

Satan.

Matth. 26. 15.

Luk. 4. 7.

Complection.

Examples.

Riches are the couetous mans baits. *Auri sacra famas*: If they be lying in his way, he is like a Lyon stirred vp at the sight of his prey. The obiekt pierceth the eye: the eye pusheth the heart: the greedy dog is awaked, and so much the more, if he be pricked with necessity, or pouerty (contracted by wastyry, idlenesse, intemperancie, or pastime.)

Because many loue the creature better then the Creator: and their desire is lesse to the one then to the other, God most iustly punisheth men with their owne excessive and earthly desires, *Whose bellies hee filleth with his hid treasure*: He sets them (where their couetous minde desires to be) vpon rich places (but *slippery*) that he may cast them downe into desolation. He permits them to doe those things that are not conuenient, being full of concupiscence.

Satan bewitcheth men, and maketh them to thinke they haue lesse, euen then when they haue more then they neede. *Indas*, when he had sufficiencie, and vnder the care of a sufficient Prouisor: yet the deuill made him to say: *What will ye giue me, and I will deliuer him to you?* He assayed to tempt Christ, with offering that which was not necessary, saying, *All these kingdomes shall bee thine, if thou wilt worship me.* He casts the golden apple before many one, to bewitch them.

The naturall complection stirreth vp the mind to bee the more couetous. The melancholike is most greedy, and the more cunning. The sanguinian hath the more faire fashions to deceiue and allure. The choleric is the more malicious and fiery in his purpose. The phlegmaticke is the more niggard. Examples more alio to avarice: when one seeth another man haue much, he thinks incontinent with himselfe, he is a man also, and must haue as much as he hath. One example is not seene, but thousands

sands round about, as so many stirrers vp of our desires without end. Other mens goods please vs best, and ours please others,

Auarice begetteth avarice, as too much drinke begetteth thirst in hydropickes: Fire kindleth fire: and couetousnesse kindleth it selfe, vntill it cannot be quenched. The more one hath, the more hee loueth to haue more. Auarice groweth vp with riches, as Iuy groweth vp with the Oake. *Alexander* hearing *Anaxarchus* disputing of infinite worlds: weeping, said, Haue I not cause to mourne, when of so many worlds I haue yet scarce conquered one?

The eye cannot at once behold both the heauen and the earth. It is impossible to serue two masters: it is most hard to bend the mind to two things alike. The neglect of heavenly things, makes men inordinate in desire of that which is earthly. A man waxeth in the one, as he waneth in the other.

Selfe-loue begets a vehement opinion in the minde, whereby a man thinketh, that nothing can so much content him, as the getting and beholding of his riches. Nature desireth but little: but opinion, that which is infinite.

The most part of men are falsly deceived with desire, and cannot say, It is enough. He flattereth himselfe when hee beholdeth his riches. Although the people would mocke me (saith the couetous) yet I doe delight my selfe, when I behold my money in my chest. Many there are that haue too much, yet hardly will one bee found, that thinkes hee hath enough. The sea sufficeth all the fishes: the earth sufficeth all the beasts: but the whole world will not suffice one man. Two things trouble the whole world: Mine, and Thine: The which are a hundred wayes diuersified: and the strongest in avarice, thinks he hath the strongest reason on his side.

From within, euen out of the heart, proceed euill thoughts, thefts, couetousnesse. It ariseth quietly; but it

*Alienum nobis,
nostrum plus a-
lijs placet.
Publius.
Auarice.
Oys plus sunt
pote, &c.
Crescit amor
nummi, &c.
Iuuenal. Sat. 14
Bryson, l. c. 1.*

Neglect of sal-
uation.

Selfe-loue.

*At bona pars ho-
minum decepta
cupidine falso,
nil satis est in-
quit. Horat. Ser.
l. 2. Sat. 1.*

*Horat. Serm. l. 1.
Sat. 1.
Populus me sibi
lat, at mihi pla-
udo, &c.*

Micum & Tuum.

Native corrup-
tion.
Mark. 7. 21.

Cic. l. 1. de offic.
Pro. 11. 20. and
23. 6.
Incredulity.

Hab. 2. 9.

Stob. Ser. 10.

it commeth abroad openly. There is nothing that more betokeneth a narrow, and a little and base mind, then to loue riches. If it be thus said by one, *parui animi*: it may be farre more said, according to the opinion of that most holy One, *parui animi*: A froward mind.

A heart distrusting God, and forgetfull of death: with an vnlimited conscience (accompanied either with feare of euill, of enemies, or of pouerty: or with ambition) cannot but cause one become very couetous. *To comet an euill cometonnesse to his house, that he may set his nest on high, to escape from the power of euill.* The too great feare of future necessity (albeit the one foot be in the graue) is still a spurre, forcing the eldest heart to be most pregnant in this passion. *Simonides* being asked why he was so couetous in his old age, answered, I had rather (being dead) leaue riches to mine enemies, then (being aliue) haue need of my friends.

Signes and Symptomes.

His insatiable-
nesse.
Aug. in Epist.

Pro. 30. 15.

His filthy gaine

*Lucri bonus odor
ex re qualibet.
Inue.
Vnde habet cu-
rat nemo, sed
oportet habere.
Sueton.*

BEasts are filled, and doe spare the prey: but the auaricious is euer insatiable. The auaricious man is like vnto hell, he neuer saith, It is enough. Having too much, hee thirsteth for more. *Craesus* was not satisfied with his wealth: Nor *Alexander* content with a whole world. Like hydropicks, the more he drinkes, the more he thirsts. *The Horse-leech hath two daughters, which cry, Give, give.*

He makes his profit of euery thing, and spareth nothing: With *Iudas* he grudgeth the oyle which *Mary* bestowed: and with fained words, will make merchandize of people: He smelleth this maxime euery where: The smell of euery gaine is good. He careth onely how much, not how well hee must haue euery thing. Hee is like *Vespasian*, who being blamed by his sonne, for his

his vrinall toile; held the money to his nose, asking, if it smelled ill? who said, Not: but he replied, This is of urine.

Hee feareth all things as mortall, but desireth all things, as immortall: As he is neuer filled, so is he neuer eased: The greater gaine, the greater paine: He watcheth in the night, he is fearefull and carefull all the day, and stands in doubt of euery bush: knowing, the flies doe swarme to the carion. The thiefe (he suspects) lurked at wealths window: With *Plautus* his *Euclio*, He feareth that euery one shall either rob, defraud, or borrow something from him: He supposeth his doores and chests be vasure: He iudgeth him happie that hath nothing to lose: His mind is like the tempestuous sea in the straits, betwixt *Seylla* and *Charibdis*: agitate with contrary winds and waues: Desire, distrust, feare, care, vaine hope, and despaire, are his tormenting furies: as if he were in *Phalaris* burning bull: His diet is bad and too sparing: Hee eateth more for present neede, then future health: At once, he both hath and wants: but another mans trencher enlargeth his stomake, and sharpneth his appetite. He liueth a begger all his life; that hee may be found rich in his death: He gathereth royally, and spendeth mechanically: With *Nabal*, he will denie to a *David* what *Abigail* will giue: He serueth his riches, and they command him: He serueth his owne seruant: He hath his goods as one hath a seauer; they hold and tyrannize ouer him, not he ouer them.

If he cannot get *Naboths* vineyard; with *Achab*, his spirit will be sad, he will goe to cares bed: where he will molest himselfe with fretting, for resting: He feareth not God, nor reuerenceth man: He spareth no friend, and pittieeth no poore. As the Ostrich disgesteth Iron; so his conscience disgesteth gold and siluer: Hee careth not where he finds his metall, whether he pull it out of the poores mouth, or from Gods Altar: His heart doth follow his lucre: Hee thinkes that the best religion, that makes

His feare and care.

Plant. in sua aularia.

Post equitem sedet atracura.
Horat. Carm. l. 3. ode.

His niggardliness.
Archimed.

1. Sam. 25. 10.
Aureum mancipium. Socrat.

His sorrow.

His wide conscience.

Amos 8. 3.
Pro. 20. 15.
Tir. 1. 11.
1. Pet. 2. 3.
Acts 19. 24.

Mat. 13. 22.
Luk. 16. 14.

2 King. 5.

Gainc is his
Diana.
Aq. 19. 24.

Plutarch.

And Summum
bonum.

1. Sa. 25. 3, 10.
Ila. 5. 23.
Ila. 32. 6, 7.

Ier. 8. 10.
Exod. 22. 11, 27
Pio. 1. 19.

He preferreth
gaine to all
things.

makes best for his aduantage: With *Demetrius* hee will speake for images: He will breed, nourish, and confirme both schismes, factions, and treason: that he may fish in troubled waters: When he heareth the Word, his renting cares and deceiuing riches choake it: Hee is made vnfruitfull: If the Word please him not, with the *Pharises* he scoffeth at it: and will part with piety, ere hee part with profit.

Hee thinkes nothing of lies, rapines, proditiions, inhumanity, discord, and flattery: if they can any way make for his wealth. *Gebezi* will take the bribe which *Elisba* refused: and with *Iudas* will betray his Lord for a gift: Gainc is his consecrate *Diana*: He subordinates piety, charity, amity, honesty, conscience, fame, and all things both diuine and humane, to his wealth: to the which he thinkes no way indirect. Hee cherisheth his old age, (when other pleasures are ceased) by the onely pleasure of profit: As *Simonides* said of himselfe: That lacking (through age) other pleasures, hee cherished himselfe only with the craft of gainc.

He esteemeth riches his principall good: and feareth pouerty, as the greatest euill. He resembleth a swine: he eateth, and neuer looketh toward heauen. If hee wash himselfe with a litle religion, he returneth againe to his puddle: If hee lose or lacke any thing, hee grunts till he get it, and grouelleth in the earth till he find it. There is neuer good gotten of him till he be dead: He is churlish and testie: Hee will iustifie the wicked for a reward: He will speake of niggardnesse: He hath the wicked weapons of the churle, and many deuices to vndoe the poore: His dealing is false: He will shead blood for gifts: and like a rauening Wolfe he will runne to his prey, and destroy soules for their owne: Like the Romane souldiers at the siege of *Ierusalem*, that did cut in two, two thousand of the Iewes, and ripped their intestines for gold.

Hee preferreth gold to euery ones good will: like vn-

to *Simonides* the Poet, who when one offered him thanks for a little Poësie, answered, he had two chests at home; one wherein hee put his thanks that hee got; another wherein hee put his money, that hee had: when I open this, (said, he) I find it full; but when the other, I find it empty. His iury is alwayes bining: he is blishe of death: he is weary of the Sabbath: makes a small measure and a great price, and buyeth the poore for siluer and shooes: false ballances and deceitfull weights are in his house: he is giuen to oppressing and defrauding, and delights in filthy lucre: He thinks gaine to be godlinesse, and can make true godlinesse, reason, and piety a pretence to his fraud or violence: hee enuieeth all true liberality, and iudgeth it prodigality: he will say with *Judas*, *Why wast this oymment sold for thre hundred pence, and giuen to the poore?*

Prognosticks.

Avarice, where it hath once settled it selfe, and confirmed by custome, is almost incurable: A fornicie that is neuer extinguished: A tyranny diffused throug the whole world: A sicknesse that goeth thorow the veines, and sticketh fast in the bowels: and being inveterate, cannot be rooted out, is called *avarice*. It is more inate then prodigality: For there are more equerous then prodigall: these are easilier cured then the other are. When riches doe cease, prodigality is gone. But avarice is more hardly helped. Both rich and poore are subiect to it. It groweth with age, when intemperancy, prodigality, venery, and other vices doe cease, it doth begin. Many prodigall youthes, haue become notorious olde men. Avarice is profitable to none, yet it doth the avaricious himselfe. Prodigality is profitable to many: and if not honest, yet it is pleasant. It is a lingering disease, and groweth betimes.

Cc

The

Amos 8. 5, 6.

and 2. 6.

Micah 6. 10.

1. Thel. 4. 6.

1. Tim. 3. 3.

1. Tim. 6. 5.

Iob. 13. 6.

Iob. 12. 5.

The case dangerous.

Morbus insani-
bilis: fornic quæ
nunquam extin-
guitur, &c.Cbr. hom. de avar.
Cic. 4. Tusc.Dives aut in-
quus est, aut
iniqui heres.

The covetous
abhorred.

1. Cor. 5. 10, 11.

Exod. 23. 21.

Exod. 23. 8.

1. Sam. 8. 3.

2. Cor. 8. 2.

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The covetous man should not bee eaten with: but abhorred: He is vnfit to be a iudge: for avarice blindeth the wise, and peruerth the way of righteousness: It is the root of all euill, 1. Tim. 6. 10. The chiefe citie of all wickednesse: All other finnes are Auarices hirelings, factors, and porters to bring in, and let in her bootie. She cryeth to her slaues, (as Rachel to her husband said, Giue me children, or else I die) Giue me riches, or else I am vndone.

His ignorance.

2. Cor. 8. 2.

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The avaricious is not capable of instruction: Hee is a horse without a bridle: Golden bridles make not the horse the better: He is an ignorant Ass: yet of the Asses bones are made fine pipes: By rich mens reuenues learning is maintained.

Auarice.

Mark 7. 23.

Luk. 12. 16.

AQ. 15. 1.

2. Cor. 8. 2.

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Auarice cometh out of a soule heart, reflecteth backe againe and defileth the man. That which is good in its owne nature, he makes it euill to himselfe. The covetous before hee gaineth, he loseth himselfe: and ere he take, he is taken. Auarice tormenteth like *Phaleris* burning bull. It is that *Magara*, tormenting with furies: Her reuenues want not much trouble to the owner, who shall sucke the blood of *Aspes*, and the *Vipers* tongue shall slay him: He wounds himselfe with his owne sword: His cares are thornes tormenting, because of riches, whether they be *acquirenda, acquisita, vel amissa*. The Cammell carrieth but one burthen, but the rich two; a burthen of wealth, and a burthen of sinne: that is shaken off in death: this sticks fast to his backe in death, and after death.

Wanteth, and

hath many

euils.

2. Cor. 8. 2.

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He wanteth vnlike what he hath, as what hee hath not: He proueth carefullnesse to himselfe, enuy to his neighbours, a prey vnto theues, curses to his children, danger to his person, pleas to his heires, and damnation to his soule: In his life he is troubled to please himselfe, in his death to please others: His riches will be thornes to pierce the conscience, theues to steale the heart, and Satans snares to intrap the soule. The poore man wants

many

many things, the avaricious all: He is good to none, he is worst to himselfe.

Gold is his bait of sinne, a snare of his soule, 1. Tim. 6. 9. *He hath deuoured substance, and hee shall vomit it: for God shall draw it out of his belly:* His riches are the Peacocks taile. *He that trusts in his riches, shall fall,* Pro. 11. 28. He that oppresseth the poore, to make himselfe rich, shall come to pouerty: His wife and field shall bee giuen to others. There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches reserved to the owners euill. *God will smite his hands vpon his courteousnesse,* he shall enter in iudgement against him, *Isa. 3. 14.* Woe shall be vnto them that ioyne house to house, and field to field, till there be no more roome for the poore. *Achan* was burned for the wedge of gold: And *Gehazi* made leper for his changes of garments. What hope hath the hypocrite when hee hath heaped vp riches, if God take away his soule?

In his auarice (whereby hee is tossed to and fro) hee seeketh death: His money shall perish with him, as it did with *Ananias* and *Saphira*. *Achan* and *Indas* made miserable ends with their auarice. *Moguntinus*, that Bishop of *Mentz*, burned an innumerable company of poore ones (that did cry on him for helpe in a famine) calling them a company of Rats: Immediately thereafter he was visibly with Rats plagued for his cruell parsimony: Not because he gaue a stone for bread, a Serpent for a fish, or a Scorpion for an egge: but for that he gaue fire for bread, death for life, and most mercilesse cruelty for humane pitie. *Balaams* wages did cast him away, and he was snared by the deuill, 1. Tim. 6. 9.

Hermes, when hee but dreamed, that hee lost some money, for griefe of heart hanged himselfe. *Dinarcius Phidon* at a certaine losse, hee sought death better cheape then by a cord. It is easier for a Cammell to goe thorow a needles eye, then for him to enter into

*Desunt inopia
multa avaritie
omnia.*

Other euils,
Iob 20. 15.
Pauonis cauda.
Pier. Valer. l. 24.
Iudgements.
Pro. 11. 16.
Ier. 8. 10.
Eccle. 5. 12.
Ezek. 12. 13.
Ila. 57. 3. 17.

Ila. 5. 8. & 31. 1.

Iosu. 7.
2. King. 5. 27.
Iob 27. 8.
Pro. 11. 28. 29.
and 31. 6.

AQ. 8. 10.

Luk. 11. 37.

Iudg. 11.

Mar. 16. 14. 25.
1. Cor. 8. 10.

the Kingdom of God: Hee shall not inherite the Kingdom of God that is auaricious.

Curacion and remedies.

Contentation.

Auquasia.
2. Cor. 9. 8.
Phil. 4. 11.
Wherein it
stands.
Heb. 13. 5.
1. Tim. 6. 8.

1. Effr. 2.
1. Tim. 6. 6.

2. Effr. 2.

**Motiuēs to
contentation.**

*Necessarium est
paruo assuecere.*
Senec.

Socrat.
*Cupiditatibus
destruendum.*
Sen. l. de mor.

Couetousnesse should not bee once named amongst Christians, *Ephes. 5. 3.* who by all meanes should indeuour to mortifie the same, *Col. 3. 5.* and to bridle and rule the affection of desire; by that worthy vertue of contentation: *Be content with that which is present:* Having foode and rayment, be therewithall content. Let that bee sufficient for thee, that is conuenient for thy estate, *Pro. 30. 8.* Let present things please thee. What lot befalleth thee, take it in good part; and rest in that, that God hath giuen thee.

Contentation supplieth the defect of that which wee want: for godlinesse with contentation is great gaine: It is natures wealth: It makes an easie and short way to riches, by a moderate contempt of riches. Contentation will make thee, without hazard in thy possessions: and more pleasantly and peaceably conserue and inioy what presently thou hast; which the couetous cannot doe: For while he is seeking more, he either loseth or loaths what is present.

Study contentation, *Phil. 4. 11.* It is better then riches: It can supply riches, but those cannot supply it, nor alwayes afford it: This is farre more easily attained then those: No man is so fortunate as to haue all: and no man so vnhappy as to want all. If thou haue sufficient for the present, it is best, and willingly to want, what is impossible or vnlawfull to get. If thou canst not frame thy estate to thy minde, yet frame thy minde to thy estate. Bee poore in thy desires, and thou shak soone be rich: It is greater riches, not to desire riches. Let necessity of nature, and competency of thy estate rule thy desires: and account that thy good, that doeth thee good.

Life

Life is short; necessity is soone satisfied. He is rich enough that lacketh not bread: he is stately enough that is not forced to serue.

It is great skill to know what is enough, and greater wisdom to care for no more then for that enough.

Desire neither povertry nor riches, but so much as may feed thee with bread *conuenient* for thee and for thy estate. Let the feare of God possesse thy heart, and thou shalt find a *little, better then great treasures with trouble*. Seeke God to be thy portion, and godlinesse to bee thy greatest gaine. The world is round, the hearttriangled; the circle cannot fill the triangle; the nookes will bee empty. The heart is a small thing, and a lesse word: but more in capacity then the world can containe. Set ouer thy heart before that infinite Good, that it may be filled with him, who is the only full contentment to all.

Meditate vpon thy natiuity and death: naked camest thou, as naked shalt thou goe: Poore borne, but poorer shalt thou die: Thou wast borne to something, but thou shalt die from all things. Doeest thou not see all things perish with thee? Easily doth he contemne all things, who euer thinks he is to die, when all that thou art, or hast, shall be diuided in three; thy body to wormes, thy soule to deuils, thy goods to waiters. Thy life is short, death approches, what needs so much prouision for him that is departing? Liue contentedly; and die with a good conscience, that thou maist carry a treasure with thee within thy winding cloth to thy graue: which the world loseth, by seeking and keeping of worldly trash: Thou shalt be richer a thousand times vnder the earth, then the worldling was aboue the earth. The things thou wilt not need when thou art dead, *contemne* them: And what thou wilt neede when thou art dead, aske at God, that he may furnish them to thee.

Nature hath put gold and siluer vnder our feete, to learne vs to contemne them. *Anacron* the Philosopher

*Multa petunt:
bus, desunt multa:
ta: bene est cui
Deus, &c. Mar.
Carm. l. 3. ed. 16.
Pro. 30. 8.
Pro. 15. 16.
Lam. 3. 24.
1. Tim. 6. 6.*

Consider life
and death.

*Facile contemnis
omnia, qui sem-
per cogitat se esse
morsitum,
Hieron.*

*Pithagoras Stob.
Serm. 5.*

Learne to con-
temne riches.

*Bona mentis
onus. Demo.
apud Senec.*

Serue God.
Luk. 16. 13.
1. Pet. 4. 2.
Psal. 61. 10.
Psal. 119. 36.

Depend on
God.
Mat. 6. 26, 28.

Psal. 34. 9, 10.

Psal. 37. 3.
Godlinesse.

Psal. 37. 25, 26.

Heb. 13. 5, 6, 7.

Beware of care

received from *Polycrates* the King of *Samians*, three thousand crownes, or five talents of gold: but thereafter hee was so vexed with feare, care, and watching, by three nights continually; that he was moued to restore it to the King; and said, it was not worth the paines hee had already taken for it. Riches are the burthen of a good mind. Riches are the wise mans seruants, and the foolles master.

Remember it is impossible to serue two masters, *Mammona* and God: if thou loue the one, thou wilt hate the other. Let thy calling (and not thy lucre) bee the scope of thy life. If riches increase, set not thy heart thereon. Pray to God, that he may incline thine care to his testimonies, and not vnto couetousnesse.

Consider that thy life stands not in riches, *Luk. 12. 15.* Cast thy burthen on the Lord, and he shall nourish thee, *Psal. 55. 22.* He feedeth the sparrowes, and clotheth the flowers. Depend vpon his prouidence and promise. Nothing wanteth to them that feare him. The Lyons doe lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good. Trust thou in the Lord and doe good, and thou shalt be fed assuredly. Godlinesse is great gaine, it hath the promises of this life, and of the life to come, *1. Tim. 4. 8.* *I haue been yong, saith David, and am old: yet neuer saw I the righteous forsaken, nor his seed begging bread. But he is euer mercifull & lendeth, & his seed enjoyeth the blessing.* And let your conuersation be without couetousnesse, and be content with those things that you haue: for he hath said, I will not faile thee, neither forsake thee: So that we may boldly say, *The Lord is my helper, neither will I feare what man can doe vnto me.*

Beware of care, the handmaid of couetousnesse, *Mat. 6. 25.* Thou art better then the fowles that neither sow, reape, nor carry into barnes. And better then the lillies, which neither are wearied nor spin, and yet God doeth assay these, and feed the other: how much more thee, that art of little faith? Thou art not able to adde one cubit to thy

thy stature, nor alter the colour of one haire. The Gentiles care onely for worldly trash: euery day hath enough with its owne griefe: *Seeke therefore first the Kingdom of God, and all these things shall be ministred vnto thee.*

Care is an immoderate study in seeking temporall things as our onely scope, and beyond the limits of the necessity of our present life: If it be great, it is accompanied with feare, sorrow, and distrust: If it be small, it is ioyned with security: In three respects care is vnlawfull.

1. When temporall things are chiefly sought. 2. When the care of them rents the heart: both from it selfe, from God, and from heauenly things. 3. When in seeking of them God is distrusted: and the want of necessary things is feared. Otherwise care is lawfull: when the errand and the euent is commended vnto God: and the ordinary lawfull meanes are diligently and well vsed.

Godlinesse and frugality are the remedies of avarice: They stand very well together: It is a lawfull thing to vse foresight and prouision. *If there be any that prouideth not for his owne, and namely for them of his household, hee denieth the faith, and is worse then an infidell:* That they may haue sufficiency to themselues; and may discharge that naturall duty that the Storke hath taught man. Worke ere thou want, or couet. The thoughts of the diligent bring aboundance; but he that loueth pastime or idlenesse, shall soone come to pouerty.

If thou be one of Gods, it becommeth thee to be without avarice: It is a great deiection of the mind, to tie to the world, the soule created according to Gods image. The soule is in price aboue all the world. All those secular riches can neither be true riches, nor thine. It is onely grace that makes a man perpetually and properly rich. Be rich in God. Lay vp treasure in heauen, *Math. 6. 19.* It is no profit to win the whole world, and lose the soule. He that walkes contentedly and without avarice, shall dwell on high.

Mat. 6. 33.

Care lawfull & vnlawfull.

Mic. 6. 11.

Rom. 12. 11.

1. Cor. 7. 12.

Frugalitie.

Pernu.

Luk. 11. 42.

2. Tim. 3. 8.

Σοφία.

Αντιπαροψία.

Acts 20. 33. 34.

Eph. 4. 18.

Pro. 31. 5.

Other reme-

dies.

Luk. 12. 37.

Mat. 6. 19.

Mark. 8. 36.

Isa. 33. 15.

CHAP. XXVI.

The Tympanic of Pride.

1. Cor. 4. 18. *Some are puffed up.*
 1. Pet. 5. 5. *God resists the proud.*

Description.

Pride called a
 Tympany.

1. Cor. 4. 8, 18.
quasi nota.
 1. Cor. 13. 30.
 1. Tim. 3. 4.
Tumens animo.
 Psal. 101. 5.
 Description.

Manifest pride.
 Couered pride.

Pride may be iustly called a Tympany, not onely because it is empty, and soundeth like a drumme: and like vnto that worst sort of hydropsie, called *Tympanites*: But also because it is an inflation and swelling of the minde. The proud man is fitly called high-minded, or one that hath a high heart: for pride is like a vapour, ascending high, and presently vanisheth away in smoake.

It is an immoderate desire of dignity, power, honour, estimation, and excellency: vnder the which is comprised all ambition, vaine-glory, boasting, and arrogancie.

Pride is either manifest or couered. Manifest pride is that which is euident and to be seene of all. But couered pride is more hardly perceiued: because it is couered with humility, with pouerty, with humanity, with ciuility, honesty, or nobility: many make these things a pretext to their more secret pride. Againe, pride may bee either

either called glorious, or base. *Socrates*, when he beheld *Anisibenes* the *Cinicke*, shewing to all, the rift that was in his cloke, said: Thorow the cleft of thy cloke I behold thy vanity. Whereby he declared, that pride in baseness of clothes, was more filthy then that which is of more gorgeous apparell.

Viler is the pride that is vnder a sordid habite, then that which is couered with filkes. *Plato* was fit and cleanly in his apparell: but *Diogenes* was sordid; who trampled vpon *Platos* Carpets and Cushions, saying: I trample vpon *Platos* pride. To whom *Plato* quickly replied, saying: Thou tramplest indeed vpon my pride, but with another pride.

Maruellously it falleth out that the minde of man is more proud of false humility, then if hee were more apertly proud. And that is a most deformed pride, that lurketh vnder some signes of humility. Strangely doth filthy vices lurke vnder vertues shew, and shadow.

Diogenes, when hee saw *Olympias* and her company gorgeously apparelled, with laughter said, This is but pride. When againe he saw the *Lacedemonians* fluttishly and basely arrayed, he said, This is but another pride. *Salacon*, a poore man, was so proud, as if he had been most wealthy. *Abisalom*, in the midst of his greatest ambition, conspiring against his father, and aspiring to his Crowne, was both humble and humane, and stole the hearts of the people.

Arrogancy is one of the worst sorts of pride, whereby a man extolleth himselfe vaingloriously aboue his merit, to be reputed better then he is. It is rightly called a swelling or swelling vp with winde. Hee thinkes, hee hath the thing that he hath not: or if he haue it, he thinkes he hath more of it then he hath: or he hath it of himselfe, or by his owne merits; or that he alone hath it, or that he is euer to haue it.

The highest degree of pride, is that which is against God, with a high hand to oppose against him: As

Pharao

Glorious
pride.
Base pride.
Pride vnder
base rayment.

Luert. 1. 6.
Example of
both.

Pride vnder
humility.

Other exam-
ples.

Pride vnder
pouerty.
Salaconia sa-
perbia.
Pride vnder
humanity.
2. Sam. 15. 5, 6.
Arrogancy.

Xanthus.
Korinthia.
Phil. 2. 3.
Gal. 5. 26.

Pride against
God.

^a Etod.

Esa. 37. 33.

Iob 15. 15.

^b Esa. 14. 13.

^c Dan. 3.

Ast. 12. 13.

1. Thef. 2. 4.

Differences.

Philosophia.

Phil. 4. 8.

Μεγαλοψυχια.

Μεγαλοψυχια.

Arist. 1. 2. 6. 7.

Pride differs
from modesty
and honesty.

Rom. 12. 16.

Phil. 2. 3.

1. Pet. 5. 5.

Αδελφια.

Pride differs

from state-

lineffe.

Arist. Ethic.

1. 4. 6. 4.

Magnitudo

animi Cic.

^a Pharaoh and Sennacherib did: or to presume to be like God, as ^b Nebuchadnezzar and Herod did: But the Antichrist excelleth all in pride: *Who exalteth himselfe against all that is called God, or that is worshipped; so that he doth sit as God, in the Temple of God, shewing himselfe that he is God.*

Many cannot discern their owne pride; farre lesse the pride of others. For there are many that seeme to be humble; and yet are very proud; and there are many that appeare to be proud, and yet are truly humble. It shall be fittest therefore to set downe the difference of pride from modesty, and statelineffe; and from the contrary extreme, baseness. The chiefe question stands about honour and estimation, how farre it may be sought, or how farre neglected? what is the golden meane, and what are the extremes?

There is a lawfull desire of honour: if it be in smaller degrees of honour, it is called *modesty*: If it be in greater degrees, and more high, it is called *Magnificence*, or *Magnanimity*, *Statelineffe*, or *Nobienesse*.

Modesty is a vertue, whereby we desire, acquire, and maintaine a good name, a competent estimation, or measurable honours, and that, both lawfully, conueniently, contentedly, and decently. (Here we take the word *modesty* some what more strictly; for that vertue that moderates the appetite of honour.) *Humility* is *modesties* sister, whereby wee desire no greater honours or estimation then either we deserue, or conueniently can haue: And when we preferre our selues to none, but rather make our selues equal to them of the lower sort: *Pride* and *ambition* as vices in excesse, are opposed against *modesty*. And *baseness*, or neglect of fame and conuenient estimation, is likewise contrary to it, in defect.

As for *Magnificence* or *Magnanimity*, it is a lawfull desire of great honours due to our vertues, together with an honourable acceptation, and conseruation of them. This vertue craueth a minde that is great, and a heart that

is

is full of spirit. Here the word *Magnanimity* is not taken (as sometimes it is) for liberality, patience, or fortitude.

There is nothing more like vnto pride then this vertue, and yet they are cleerly distinguished. For he that is endued with this vertue, seeketh honours, great indeed, yet lawfull. He seeketh to be honoured of great men indeed, yet good: He careth not for the calumnies of the vnworthy, and regardeth as little to bee in estimation with them: He indeuoureth to haue all vertues, and to be one of an absolute and consummate probity: Hee is moderate, liberall, content, thankfull, iust, graue, sweet, slow in attempts, flower in performance, strong in both fortunes, strong and bold in dangers, a declarer of his loue, and a declarer of his hatred.

He is neither vindictiue, nor a dissembler, nor billons, nor a flatterer: He is not too busie, nor an admirer of others: he enuieth none. His pace is slow, his voyce is graue, stable, quiet, and constant. His temperament is of a perfect mixture of blood and melancholy, without any bilious or flegmatick predominion. It is a most difficult vertue, which easily may degenerate into pride. It agreeth very well with Christian humility: one and the selfsame man may be both politickly stately, and Christianly humble. One may magnifickly dignifie himselfe in his honourable estate, (but in speciall, in the office of a Magistrate) and yet before God, and his owne conscience, he may be base, dejected, humbled, and may like the dust in his presence. He may most lowly deplore his sinnes, and acknowledge himselfe to be but earth, and a most miserable worme, and not a man. Vnto this noble vertue is opposed in exesse, Ambition or pride; whereby we iudge our selues more worthy of honour then indeed we are: And there is opposed to it in defect, baseness, and neglect of estimation, as hath been said.

The properties of true stateliness and magnanimity.

Καλαγος Ο.

Μεγαλάνημος Ο.
Αρισ. Εθικ.

Σταυρος.
Fastus.

Μεγαλάνημος.
Baseness.

Par

Desire.

1. Ioh. 2. 16.
Pride is compounded of six other affections.

Part affected.

Pride hath the affection of desire for the immediate seat: For all that is in this world, is *as the lust of the flesh, the lust of the eyes, and the pride of life*. But because it is a compound euill, it vsurps place also into other affections: For he that is proud and ambitious, hee hates, and feares to bee base. Hee enuieth that others should match him: He is ielous of euery one: He likewise reioyceth in the subiect and drift of his pride: He hopes and trusts confidently to attaine to his highest Zenith: To the which he hath both heart and mind most slavishly addicted: the one to deuize and approue all that he doth, or intends: and the other to make choyce thereof.

Causes.

God.

THe two vniuersall and externall causes of pride, (common to all other sicknesses of the soule) are, God the one, a most iust deficient cause, leauing many to themselves: The other, Satā: who, as his own first fault was pride, so he ceaseth not to infect all with y same poyson.

Satan.

Prosperity.
Esa. 9. 9, 10.
Esa. 28. 1, 3.
Hof. 13. 6.
Psal. 30. 6, 7.
Aug. Sermon. 31.
*Vitium tribus
solemne se-
cundus.*

Claud. 2. Stil.

Prosperity aduanceth pride, and pride feedeth vpon prosperity, that it may be the prouder. *Ephraim and Samaria in pride and presumption of heart, said, The bricke are false: but we will build it vp againe with beuene stones. Ephraims drunkennesse in prosperity, begot the Crowne of pride. They were filled, and their hearts were exalted. In my prosperity (said Dauid) I shall neuer be moued.* Pride is the worme that is bred of riches: it is hard for a rich man not to be proud: pride is prosperities vice. When the heart is lifted vp in his height, Ezech. 31. 10. a conceited hope of prosperities perpetuity, exalteth pride, Esa. 47. 7. If beauty, strength, or any of Natures, or Arts gifts concur, pride aduanceth it selfe the higher.

Many

Many doe compare themselves with others, whom they esteeme worse then themselves: as did the proud Pharise with the humble Publican. He thinkes himselfe superiour to another; whereas the other may be superiour to him in many things. He is not circumspect of that which he wants, but of that which he hath, and triumphs so ouer it, as if none other could match him. He is ignorant of his neighbour, but farre more ignorant of himselfe.

Opinion bringeth forth pride: great ambition proceeds out of the opinion of an euill man. To appeare to thy selfe to be somewhat, is the ground of pride. Selfeloue and complacency deceiue many, making them conceit more, and better of themselves, then they are indeed: and to be greater in their owne eyes, then in the eyes of God, or of man. A young scholer is easily puffed vp. The spring of all pride is lying, overlaid with the tincture of truth. Ambition, like a wily Serpent, at a small hole creepeth into the minde, the mother whereof is presumption. Wee conceit wee haue the vertues which we want: or we thinke we haue them in a greater measure then indeed they are. Hereof are bred Prides two daughters, Ostentation before others of great vertue, (by writ, gesture, apparell, and when wee speake too much good of our selves) and a gloriation within our selves.

Nature corruption is the most neere and common cause of pride. It was the first sin in heauen, and the first sin in Paradise, and the first sin that springeth vp into vs. The greatest Moralist cannot be free from it. *Socrates* disdain- ing to receiue the magnifick gifts of proud *Alexanders*, said, He sendeth these gifts ambitiously; and this is our ambition, to refuse them: and so every one hath his owne inbred pride. *Christ* said, *From within, even out of the heart, proceedeth pride.* The very Saints hardly are free of it, whereof doth spring the pride of good things, blotting the face of innocency, and staining them with secret hy- potrisie.

Signes

Comparing
with others.

Madnesse of
minde and
opinion.

Amos 13. 10.
Gal. 6. 3.

1. Tim. 3. 6.
1. Cor. 8. 1.

Ala. 1. 10.
Exodus 17. 10.
1. Sam. 4. 16.

Nature cor-
ruption.

Exod. Apoc.
Mark. 7. 11, 12.

2 Cor. 11. 7.
Psal. 30. 6, 7.

Signes and Symptomes.

Hof. 7. 10.
Pfal. 101. 5.
Pride hath
many Sym-
ptomes.
Math. 6.
and 23. 13. &c.
Hypocritic.

Complacency.

Discontent-
ment.
Blinda concilia-
tricia dignita-
tum. Ambr. f.
Luc. lib. 3.

Pride doth bud, Ezek. 7. 10. and testifie to the face, *A high heart hath a proud looke*: A great shape, and a large shadow, voyd of an honest minde: like *Hercules* poutraiture drawne vpon the sands. The proud doth faine himselfe to bee precise, and playeth the hypocrite in all poynts. To his worst wine hee provideth the fairest garland. He is the Ape of vertue and Religion. He counterfets the graue, the modest, and magnificke; and that onely in some externall and ridiculous gesture, voyce, and ostentation. He is a foole to make wise men sport.

He delights in his owne toyes, like the fisherman in *Theocritus*, who satisfied his hunger with dreames of gold: He is full of complacency and selfe-opinion: He will haue all that he doth, censurelesse. He excuseth or extenuates his faults, and layeth ouer the waight of them on euery other thing. He thinkes none is able to match him: like *Zouzes*, when hee had finished *Atalanta's* picture, admiring his owne worke, wrote vnder it, *Sooner may Painters enuie, then imitate what I haue done*. He is like the Peacocke, glorying in his owne fethers; and like a bubble of water, puffed vp with the winde: or like an empty vessell, the more it is empty, it soundeth the more. He is mounted vpon his owne conceits, and thinkes with *Antiochus*, he is able to saile on the earth, and goe on the seas: His attempts are aboue his power and estate.

His spirit is euer stirring and vnquiet. It is neuer stayd nor content; it is euer aspiring to a higher altitude: his ambition is a flattering bawd for dignities. *Alexander* answered *Darius* his Ambassadors (who intreated for peace, and offered his daughter in marriage) *The heauens could not permit two Sunnes, and the earth could not permit two Alexanders*. His heart was insatiable: when he heard *Anaxarchus* the Philosopher, by the authority of

of *Democritus* the Philosopher his Master, affirme, that there were Innumerable worlds, said, Woe is me, miserable man, that haue not yet conquered but one world. He would not content himselfe to be the Monarch of all men, except he had been also esteemed as a God, and diuine honours giuen to him.

His arrogancy is onely the scumme of his thoughts, vanishing with fading pleasures, and fed by foolish objects. His words doe swell with vanity: he sheweth his folly in boasting of his fortune. His threatnings are more fearfull, then hurtfull: his great boast hath least courage: his many words betoken small wit. A proud minde is a windy venter, (yea a vaunter) of vertue. His heart is lifted up to brag. He will laugh of purpose with *Ignarius*, to shew his white teeth; and if he could, he would haue his ostentation in his horse heeles, with *Poppia*, *Neroes* Concubine, who shod her horse with pure gold.

Pompey could abide no equall, nor *Cesar* a superiour: *Pompey* the great greatly bragged; that he had overcome, put to flight, slaine, and taken twenty hundred; fourescore and foure thousand; and caused this to be written in the Temple of *Minerva*. *Iulius Cesar* professed arrogantly, that hee slew in battels eleuen hundred; ninety and two thousand men. *Maluin* *primus* esse oppiduli, quam secundum Romam.

He takes aduantage of euery trifle to be vaïne, as *Julia*, *Augustus* his daughter, admonished by one to be more modest, and frugal, like her father, answered, My father doth forget himselfe to be *Cesar*, but I remember alwayes that I am *Cesar's* daughter. He speaketh proudly with the mouth, he imagineth lies, he is despightfull, he layeth snares for the vpriight and humble, he makes contention, his company is ill: For better is it to be of humble mind, with the lowly, then to diuide the spoyle with the proud.

Pro. 16. 19. Prog.

Val. Max. l. 1.

Ostentation.

2. Pet. 2. 18.

Lude 16.

Iam. 4. 16.

Virtutis ventilator. Ant. f. d. sup.

Martial. Vaunting.

Plinius.

Plat. in Cesar.

Vanity.

Stob. Serm. 22.

Psal. 17. 10.

Prou. 21. 24.

Esa. 3. 16.

Psal. 119. 51, 69.

Psal. 123. 4.

Psal. 140. 5.

Prou. 13. 10.

Prou. 16. 19.

Prognostickes.

The care of
pride.

Dan. 5. 20.

1 Tim. 3. 6.

Bern.

Ensuing evils.

Psal. 138. 6.

Salust.

Iudg. 9. 5.

Aug. in Epist.

Elementum

malorum.

Ærugo mentis.

Amb. sup. Luc.

L. 3. c. 1.

Bern. de cond. g.

Crux ambien-

tium.

Pride is most hardly cured, and specially when one is hardened in pride, as was *Nebuchadnezzar*. Youth is more subiect to it then the aged. It is hard to abase the proud with power, farre lesse with counsell: For pride is a foolish euill, a secret venome, a hidden pest, a deuiser of fraud, the mother of hypocrisie, the parent of enuie, the moth of holinesse, the blinder of hearts, out of remedies bringing forth diseases; and of medicine, begetting griefe.

Pride was one of the mother finnes of *Sodome*. The proud man is forsaken of God; hee groweth resolute in impiety. *Ingurtha* killed *Hiempsal*, and *Aberhal* his brethren, that he alone might be King of *Numidia*. *Abimelech* killed his seuenthy brethren all at once, that hee might be King of *Israel*. At the first, in the Church deuotion bred wealth: the daughter choked the mother, and ate her thorow, like a Viper, and ingendred the monster *Ambition*, (a cursed imp of a bastard mother) who in the end did deuoure her grandmother *Religion*. Pride is the beginning, the end, and the cause of all evils. Avarice and ambition are the elements of euill. What wars hath that insatiable lust of Dominion kindled? *Alexander* in *Asia*, *Cyrus* in *Ionis*. The *Lacedemonians* did rise against the *Athenians*: they against the *Corinthians*. The *Carthaginians* against the *Romans*. The *Romans* against all *Nations*, and at last against their owne bowels.

When the proud mans thoughts are high, and his state low, he liueth alwayes a peniue and discontented life. He is like a ship without a Pilot, tossed vp and downe with tempests and winds. His mind doth fret: the desire of dignity is a cankerednesse to the minde. O pride, the crosse of the proud, how dost thou torment all! He torments himselfe (as his owne greatest enemy) with de-

sires,

fires, cares, and hopes; which easily he might amend, if he would amend his pride.

Whosoever loveth the pride of life, the love of God is not in him. When pride is on her saddle, mischief and shame are on the crupper: Fortune cannot be too long a friend to the proud: for God hath decreed to *staine the pride of all glory*. When honour is spunne and wouen, the web of life and glory in a moment is rent. Woe to the crowne of pride, it shall bee trodden vnder foot. The pride of man shall bring him low: God will breake the pride of his power, he will put his hooke in his nostrils, and his bridle in his mouth. Though his excellency mount vp to the heauens, and his head reach vnto the clouds, yet shall he perish for euer, like his dung, he shall flie away as a dreame: Hee is exalted for a litle, but is gone and brought low, destroyed, and cut off, as the top of an eare of corne: He shall be taken in his pride: The more gold pride eateth, the more blood it drinketh; and the higher it climbs by other mens heads, it breaketh its owne necke the sooner. His pride shall deceiue him, though he dwell in the clefts of the rocks, whose habitation is high, and say, Who shall bring me downe to the ground? though he exalt himselfe as the Eagle, and make his nest among the starres, thence will God bring him downe: *God resisteth the proud*. And those that walke in pride he will abase: As *Uzziahs* heart was lifted vp to his destruction.

1. Ioh. 3. 15.
Iudgements.
Esa. 23. 9.
Psal. 119. 78.

Esa. 28. 1. 3.
Prou. 29. 23.
Leuit. 26. 19
2. King. 19. 28.
Iob 20. 6, 7, 8.
Iob 24. 24.

Psal. 59. 12.

Obad. 3. 4.
Reu. 18. 7, 8.
1. Pet. 5. 5.
Iam. 4. 6.

Dan. 4. 37.
2. Chro. 26. 16.

Curation and remedies.

When externall occasions are the chiefe causes of the heart to be proud, they would be either shunned, or else the mind would be diuerted from them. *Plato* mounted vpon his horse, and iudging himselfe a litle moued with pride, did presently light from his horse, lest hee should bee ouertaken with loftinesse in riding.

Occasions to be shunned.

Iob 33. 17.
Ezek. 14. 31.
Esa. 3. 17. to 26.

Know thy
selfe.

*Vnde superbis
bomo, cuius con-
ceptio culpa,
nasci pœna, la-
bor vita, necessitas
mori?*

*Iniqui vixunt
in vana.*
Phil. 3. 21.

All that thou
hast, is giuen,
and is either
little, or in-
constant.

riding. When men are loth to seuer the objects from the minde, or the mind from the objects: God commeth in as that great Physician, either to cure the curable, or to confound the incurable. *That hee might hide pride from man*, he takes away the *pride of mans power*, euen the occasions whereby they become proud.

The more thou knowest thy selfe, the lesse thou shalt esteeme of thy selfe: consider what thou wast, what thou art, and what thou shalt be. Looketo thy selfe in thy nativity, in thy life, in thy death: Filthy sperme, a sacke of dung, a bait of wormes, a prey for diuels. Consider what filthy excrements goe forth by thy mouth, thy nose, and the rest of the passages of thy body, and thou shalt see there is not a more filthy dunghill then thy body is. Consider from whence thou comest, and be ashamed; where thou art, and lament; whither thou art going, and be afraid. Whereof should a man be proud, whose conception is sinne, his birth a paine, his life a labour, and his death a necessity?

When King *Philip* gloried so much in his victories, *Archidemus* the sonne of *Agiselaus* wrote vnto him; that if he measured (now after his victory) his shadow, he should finde it no greater then before, when hee was overcome.

Learn therefore that thou maist see thy selfe thorowly, and thou shalt be able to gather many arguments of humility out of thine owne heart: Considering thy humble and base body, thy burthensome sinne, thy intricate cares, foolish desires, implicate errors, imminent dangers, trembling feares, anxious straits, daily doubts, piercing necessities, difficulty to good, and procliuity to ill. A cloud of euils, to eclipse thy greatest glory and light.

Brag not of that which thou hast, sith it may be lost: that which thou hast, it is either not thine owne, or else as nothing. *Socrates* shewed the worlds Mappe to *Alcibiades*, (proud of his possessions) and asked if hee could

finde,

finde there his lands in *Athen* territory. Who answered, They were not set downe there. How is it then, said he, that thou art proud of that, which is in no part of the world? If riches increase, set not thy heart thereon, neither let it be exalted. In the goods of Fortune, it is great praise, not to be lifted vp. In thy flourishing age, the flower is withering, while as thou art yet speaking.

Say not that thou art wise: if thou wert wise, thou wouldest neuer say, that thou art wise. If thou be in honour, remember thou art but a dreame of a shadow.

A short houre will make highest things lowest. The man that the day saw rising vp so proud: a day againe shall see him lying downe as low. Thou hast nothing of thy selfe; but all of him who hath as great power to take, as to giue. The best and wisest is like a *wild Ass-Cole*, without wit, vntill it be taught it. If thou hast receiued vnder change, why dost thou glory? All those things are common to the most vnworthy, & are ebbing and flowing, easily lost. They are giuen, not to be gloried in, but to prouoke thee to a better, not a worse life.

Hold thy death and misery in perfect remembrance: Whilest we are liuing, wee are but so many images or shadowes. The earth nourisheth not a more miserable thing then man. Behold the graves of those that are dead, and see if thou canst see their ornaments, honours, ioyes, banketing pleasures: All is conuerted to rottenesse, nothing is left but dust. But conuert thy eyes from their bodies resolu'd into dust, vnto their soules lying in damnation. *Go forth, and looke vpon the carcases of the men that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.*

Consider that God giueth grace to the humble, & resists the proud, whereof both sacred and profane history affordeth a world of examples. The building of *Babylons Tower*, Gen. 11.5. *Sodom*, Gen. 19.24. *Ezek. 16.49. Core*, *Dathan*, & *Abiram*, Num. 16.31. *Goliath*, 1 Sam. 17.50.

D d 2

David,

Psal. 61.10.

Cic. de orat.

Psal. 73.20.

and 1 ca. 11.

Senec. Thyest.

Ima permulat

breui hora

summis.

Quem dies vi-

dit veniens

superbum, hunc

dies vidit veni-

ens inuentum.

Sen. Thyest.

1 Cor. 4.7.

Psal. 75.5.

Iob 11.12.

1 Ioh. 2.17.

Remember

on death.

Post basium

vermis, post

vermem fateri

et horror.

Sic in non ho-

minem, vesti-

tur omnis homo.

Vbi illa omnia?

Vbi illi omnes?

Chrys.

Esa. 66.24.

God resists

the proud.

2. Pet. 2. 4.
Bern.

2. Pet. 2. 4.

Christs ex-
ample.
Rev. 3. 5.
Phil. 2. 6, 7, 8.

Job. 6. 15.

Math. 11. 19.

Humility.

*O nobilem ma-
gis quam sali-
cem coronam!*

*David, 2. Sam. 24. 15. Sennacherib, 2. King. 19. 28. Ha-
man, Hest. 7. 10. Pharaoh, Exod. 9. 34. Nebuchadnezzar,
Dan. 4. 19, 20. Herod, A. G. 12. 21. But in speciall, the An-
gels. Pride is more tolerable in the rich, then in the poore.
The cuill angels were proud in heauen; but thou art
proud in a dunghill: they were high-minded, because
they were high: what will become then of thee so mi-
serable, and yet proud? God spared not his Angels, nei-
ther will he spare thee, his iudgements are alike.*

Set before thy eyes the humility of that Prince of the
Kings of the earth: *Who being equall with God, and very
God, made himselfe of no reputation, and tooke on him the
forme of a seruant, and was made like vnto men, and was
found in shape as a man. He humbled himselfe, and became
obedient vnto the death, euen the death of the Crosse.* The
beholding of the Lords crosse, is a remedy against pride.
Hee came not to bee serued, but to serue: none can bee
more humble then hee was. The Lord of heauen, and
greatest aboue all the Angels, was made the lowest a-
mongst men. The Lord of all Kingdomes preferred a
Crowne of thomes to all Crownes of gold, from his in-
accessible glory. For thy safety hee descended to the
earth, to the Crosse, to the graue, and to hell, The most
glorious God, the most humble man. God is humble,
shall a worme be proud? God is humble, shall dung bee
proud? The head is humble, shall the least toe be proud?
This is Christs owne recipe to make vs humble, saying:
*Learn of mee: that I am meeke, and lowly in heart, and ye
shall finde rest vnto your soules.*

That thou maist learne humility, the true antidote a-
gainst pride: Consider as it is better, so it is easier to bee
humble, then proud: The way to pride is difficill: but to
be humble it is more easie. The proud haue need of ma-
ny feathers, to stee aloft with: but the humble need none.
The proud haue many aduersaries and dangers, whilest
the humble are more secure. As that King said of his
Crowne, O Crowne, more noble then happy! Humble
thy

thy selfe, lest God humble thee: All that thou hast, is his by due, and thou art his by debt: The best are most humble: The heauiest heads of corne bow downe, when as the naughtiest stand vpright: It is the path-way to glory. *The reward of humility, and the feare of God, is riches, and glory, and life. The pride of man shall bring him low: but the humble in spirit shall inioy glory.*

It is impossible both to feare God, and to be proud at once. Set the feare of God before thy eyes. *The feare of the Lord is to hate euill; as pride and arrogancy, and the euill way. He is that King of heauen, who is able to abase those that walke in pride.* He resists the proud. There is no sinne that so directly offends God, as pride: and his Iudgments are most direct against it about all sinnes.

When thou seelest any thing stirre vp thy heart to pride, incontinently conuert thy euils and sins into remedies. *Venenum veneno pelle.* As the *Chymists* make the best physicke of the worst poyson. So take thou thy greatest euils of thy body and soule, let them goe into thy heart with remorse, mixe the sence and sorrow of them with thy pride. Let the Peacockes tayle, at the sight of his blacke feet, be deiected. Let the white Swan looke to her blacke legs. What guiltinesse and filthinesse is within? and how vile a Carrion thy body is about all beasts. Thy best good is but too base, it is not pure, but mixed with many impurities: one Waspe is able to poyson the whole conserue: thy sinnes and vices are pure and absolute euils, and aggregated with many euill circumstances.

Let thy holy gloriation in God, banish thy pride: let thy minde be lift vp, in that thou hast many prerogatiues in the new Ierusalem; in that thou art Gods sonne, and the worlds master; thy calling honourable in heauen, and thy life contented in the earth: thy mind is enlightened, and thy body willing to be dissolued: Here, vnder Gods fauor, and hereafter to abide in his presence. Let thy conscience be thy Theater, thy feast, and thy glorying.

Pro. 22. 4.
Pro. 19. 33.

Feare.
Prou. 8. 13.

Dan. 4. 34.

Remorse for
sinne.
*Exspuma draconum venenata, Excardi-
cum: & sic
sumum alex-
iterium ex sum-
mo veneno con-
ficiunt. Cy-
mici.*

Holy gloria-
tion.
Rom. 1. 17.
1. Cor. 1. 31.
Rom. 5. 2, 11.

1. Cor. 1. 12.

Meeknesse of
minde.

Rom. 12. 16.

Phil. 2. 3.

Deut. 17. 19, 20

1. Pet. 2. 17.

1. Tim. 5. 3.

Vnion with
Christ.

Gal. 5. 24, 25,

26.
Kmd of G.

Make thy selfe equall to them of the lower sort, and in meeknesse of minde count better of others, then of thy selfe. If thou maist not stoope with thy calling, yet stoope with thy minde, and let a King *learne to feare God*, that his heart be not lifted vp *aboue his brethren, and that hee turne not from the Commandement, to the right hand, or to the left*. It is a great vertue to a great man, to be humble. Humility in honour, is the Honour of honour. Nature hath made all men alike: None are inferiours to vs by our merits, but by Gods ordination; we are obliged to all men in an honourable duty.

Learne, in a spirituall vnion, to become Christs; and by a daily practice of true mortification. Learne in Christs Crosse to *crucifie the flesh, with the affections and lusts*. Liue in the Spirit, that thou maist walke in the Spirit: and thou shalt not be desirous of vaine-glory.

CHAP.

CHAP. XXVII.
The passion of Ioy.

Prou. 14. 13. Euen in laughing the heart is sorrowfull, and the end of that mirth is heauines.

Description.

IN Ioy, the heart, in a sort, runneth out: and by the enlarged passages, the cordiall spirits are effunded; whereupon oft times doth follow sudden astonishment, and death.

Ioy is an affection of the heart, arising vpon the opinion of some present or future good. In all Ioy the heart is enlarged, and exalted.

Ioy is either internall and hid, which doth not appeare: or else externall, which appeareth in the gesture, countenance, laughter, or any otherwise. Ioy againe is distinguished according to the diuersity of the object. It is either for any good to our selues, or for any good to our friends, or for any euill to our enemies.

Ioy in respect of them that reioyce, and their manner of reioycing, is either naturall or spirituall. Naturall Ioy is common; and is either lawfull, or vnlawfull. Ioyes vnlawfull, are either such as arise onely vpon the pleasure of Gods gifts, or vpon the pleasure of sin. Ioy arising vpon Gods gifts, as meat and drinke, men or women, the subjection of spirits, the destruction of our enemies, pleasures,

*Etymon. χαρη
ab vlt. διαφορη
εστίν. οτι χαρη
εστιν. ητις χαρη
εστιν.*

Description.
1. Cor. 13. 11.
Psal. 89. 16.

Ioy internall,
externall.

*χαρη
διαφορη
εστίν. οτι χαρη
εστιν. ητις χαρη
εστιν.*
Iob 31. 29.
Ioy naturall,
(spirituall).

Psal. 4. 6, 7.
1. Cor. 13. 21.
Luk. 10. 20.

1. Cor. 13. 6.

Ioy Spirituall.

Psal. 137. 6.

Luk. 15. 23.

Psal. 121. 1.

Prou. 31. 15.

*Gaudium vani-
tatis & gaudi-
um veritatis.**Aug. in Ioan.**Bern. in Serm.**Idem.**Chrysost. Hilar.*

Prou. 14. 13.

Eccles. 2. 2.

Prou. 14. 13.

Ephes. 5. 4.

Concupiscible
affection.

Iam. 1. 14.

sures, profit, honours.) This sort of Ioy, it is in the gift, not in the giuer: it is either onely to pleasure sensuality, or else it is immoderate. Ioy arising vpon sin, is couered with a baite.

Spirituall ioyes are such as the Spirit worketh, onely in the regenerate, as reioycing for Gods glory, and the Churches peace, for the conuersion of sinners, for the meanes of saluation: and for the testimony of a good conscience in well doing.

These two sorts of ioyes, naturall, and spirituall, are otherwise called by Diuines, The ioy of vanity, and the ioy of verity: A ioy in the creature, and a ioy in the Creator: A ioy in a mutable thing, and a ioy in a matter immutable. The spirituall ioyes are called *Angelicall*: the ioy of the Palace. The naturall ioyes are called the ioyes of prisoners, the bastard, worldly, and bitter-sweet ioyes, that are madnesse. These are to worldlings that are without God, seeming ioyes, esteemed to bee great, because they know no better. They cannot get *Penelope*, they will be sisters to her maidens. Hee that is diseased with these naturall and bastard ioyes, hee is a mirth-monger, one who studieth mirth: the end of his mirth is pleasure, the end of his pleasure, ioy. It reflecteth backe againe vpon himselfe till he be wearied, and goeth not directly to God, the finall and full end of all mirth. His mirth is either rotten and filthy; or pricking and taunting; or a foolish feather-mirth.

Part affected.

THe part immediately affected, is the concupiscible affection of desire, whereby the heart is tickled with a delectation, and drawne to delight in some present immoderate or vnlawfull pleasure. God by nature hath giuen many pleasures to man, to stirre vp his affection vnto the actions of well-doing. The functions of the minde,
and

and actions of the body, should not be directed to inioy pleasures: but pleasures are to bee inioyed to stirre vp the minde and the body, to the functions and actions of vertue and of grace: When ioyes are sought directly, immoderately, or vnlawfully, to delight sensuality: the affection seduces the heart, and the imagination seduceth the minde, and all the faculties almost are shared.

Causes.

THere is no ioy, but in the fruition of that thing which is inioyed. Ioy is the expletion of loue and desire, of that thing that is esteemed to be good. Wherein there are three things required. 1. A delighting good. 2. A coniunction with it. 3. A knowledge and a feeling of that coniunction. Albeit sometime the simple freedom of euill maketh some gladnesse: as our minds conceiue (after trouble) the good or present ease. The vulgar objects that moue ioy, are such as concerne *the lust of the eyes, the lust of the flesh, and the pride of life*: And amongst those things, mutation and variety cause gladnesse. The change of all things is delightfull: Wee cannot stay but one day in one estate: Nature delights to wander from vanity to vanity (as *Eliab* did amongst the trees) what it hath, it lotheth: what sweetnesse it finds, it desires to change, that it may find more. It passeth from pleasure to pleasure, seeking some whole pleasure: like one that reads a line, he goeth to another line, and so forth, that hee may know the whole, that is written. To looke long vpon one pleasant colour, dazelleth the eyes: so the long fruition of one ioy wearyeth the minde, vntill it finde a new one: New objects changed oft times with rarities, raiuish the heart. Too much, is too loathed.

Fruition of
desired objects.

Hac olim meminisse luuabit.

1. Ioh. 2.

Euripid.

Pro. 27. 7.

Natura semper est in fluxu.

Quicquid nimium, inuicundum est.

Prosperity

Prosperity.

Iob 21. 12.

Luk. 13. 19.

Iſa. 3. 16.

Pro. 10. 23.

Pro. 2. 14.

Calamity of
enemies.

*Quod abiecti
eſſet animi, ma-
li exultare ali-
nis. Sueton.
A iouiſſe com-
pletion.*

Prou. 15. 21.

Laughter is
moued by
mirth, ſudden,
and ſomewhat
admirable.

By a wound.
*Ariſt. de parti-
bus. Animal. 1. 3. c. 10*

Prosperity is one of the greateſt rauifhers of the heart with ioy, yet if be ſudden, it aſtoniſheth: if it be lingring and hardly attained or retained, the conſequent care croſſeth the delight. Alwayes wealth affordeth much venting of wantonneſſe: As *Dines* ſaid to his ſoule, *Thou haſt much goods laid vp for many yeeres, ſine as eaſe, eaſe, drinke, and take thy paſtime*: Herein there is no ſinfull ioy ſpared. *It is a paſtime to a ſoule to doe wickedly*, who reioyceth in doing euill.

Calamity befalling to our enemies, or to them wee hate, breedeth ioy to the heart: Not becauſe that any euill can ſimply, or of its owne nature make ioy: but by a conſequent, becauſe (of our owne ſelfe-loue) we delight in that, that benefits our ſelues, by the overthrow of our enemies. This is a moſt abieſt and vile kind of ioy, and is onely proper to weake and baſe ſpirits: As *Phocien* diſcharged the *Athenians* to doe ſacrifice, at the glad newes of their dead enemy *Philip*.

A plethoricke and iouiſſe complexion, goodneſſe of blood, and equability of all the humours, with a weaker wit and ſtronger body, making inſolent ſenſuality to haue predominion, and the body affecting the mind, cauſeth too much carnall ioy. If outward baits, and inward vnbridled affections doe concur, without the reſtraint of reaſon or of grace, the mirth of the mind is the more mad: For *fooliſhneſſe is ioy to him that is deſtitute of underſtanding*.

Laughter proceeds from ſudden delectation: It is the motion of the mouth and breaſt, cauſed by the miſdriſſe. The thing that moueth this mirth, muſt be recent, ſtirring vp ſome admiration, and coarcting the heart, by ſome ſudden ſuſpence: preſently the heart is enlarged againe by the delight: Where-through, by a certaine colluctation betwixt the coarcting and delating of the heart, the muſcles of the breaſt and cheekes are moued with a certaine vibration. Sometimes laughter will ariſe

arise without any delectation. So that when one is wounded in some parts adjacent to the heart, and those parts touching the midriffe (with their palpitation) one will die laughing. Affected laughter, is not naturall, it is onely in the mouth, and not in the heart. The Sardonick laughter, is either taken for that which is fained, or else for that which is deadly, as when the aged of Sardon (past threescore and ten yeeres) were sacrificed to *Saturnus*, they died laughing, scorning death, and expecting a better life: Or it is so called from the herbe *Sardoa* or *Sardinia*, whereof if any doe eate, they die as it were laughing. *Sanguinians* doe soonest laugh: but melancholians are slower to it, and slower from it.

Affected
laughter.
Sardonick
laughter.

*Xenodot. in col-
le Ram: ad 8 feb.
Pausan.*

Inclination to
laughter.

Signes and Symptomes.

HEE that is giuen vnto too much ioy and mirth, his heart is dilated, the blood is diffused thorow the body. Ioy is his chiefe scope: Hee makes all other more serious adoes a Parenthesis to his ioy: Hee reioyceth in a thing of naught, and reioyceth when he hath no cause to reioyce. When God calleth to weeping and mourning, behold, ioy and gladnesse, eating and drinking: for to morrow he thinks he shall die: Whilst the godly weepe, he reioyceth.

He thinks all things come alike to all, and that there is one condition to all, that it is better to be a liuing dog, then a dead lyon: Hee eates his bread with ioy, and drinks his wine with a cheerefull heart: He delights in his white garment, anointing, oyle, and in a louing wife, and in the middest of his carnall mirth, hee thinks himselfe acceptable to God: He counts it pleasure, daily to liue, deliciously. The heart of a foole is in the house of mirth, hee reioyceth in boastings, and in all such reioycing as is ill: Hee praiseth ioy, and thinkes there is

*Amos 6.3.
Hosea 9.1.
Isa. 32.13.
1. Cor. 15.32.
Eccle. 11.9.
Ioh. 16.20.
Eccle. 9.4, 8.*

*2. Pet. 2.13.
Eccle. 7.6.
Iam. 4.16.
Eccle. 9.15.*

no

no goodnesse vnder the sunne, saue to eate and drinke and to reioyce.

Prognostickes.

THis disease is a kind of madnesse and fury. The more difficill to bee cured, because of the patients transported wit and will. The reioycing of the wicked is short, and the ioy of hypocrites is but a moment: For the laughter of a foole soone vanisheth, like the noise of thornes vnder the pot. The end of all mirth is heauinesse. God shall crosse the comforts of the wicked. That man is most worthy to find euer in himselfe sorrow, who forsaking the Creator, sought ioy in himselfe. The iudgement of God shall dissipate all his ioy. His comforts cannot but change.

The Godly are like the Ant, they are first wearie, then merry; but the vngodly are like the Grasshopper, first they sing, and then they sorrow. Carnall ioy consumes the man, as the flame wasteth the candle: He is a fish for the baited hooke: and a bird for the fowlers net. The good creatures of God, given for his moderate comforts, become the meanes of his future condemnation: and oft times for his present confusion. *Haman* reioyced in his preferment at the *Queenes* banker: The immediate preludies of his shamefull fall. *Absolon* reioyced in his haire, that thereafter became his halter. The *Philistines* reioyced at blind *Samson*, the visible cause of their ruine.

Very oft, sudden death hath befallen vpon sudden ioy: and that, because of the cardiall blood and vitall spirits are so suddenly diffused to the exterior parts; that life goeth out there-with and returneth not. *Valerius* makes mention of a *Romane Matron*; who got newes (but false) from battell, of the death of her louing sonne. Shee mourned both long, and most heauily; in the end, her

Cafe of ioy.

Eccle. 2. 2.

Ioh. 21. 14, 15.

Iob 20. 5.

Eccle. 7. 8, 6.

Pro. 14. 13.

Isa. 3. 16.

Ester 5. 9 and

7. 1, 6.

1. Sam. 14. 26.

and 18. 9.

Iudg. 16. 30.

Death.

Valer. 1. 9. c. 12.

her sonne returned, v unexpected: at whose sudden sight, she suddenly expired: A thing most marueilous, that ioy should kill, where sorrow did spare. *Diogenes Rhodius* had his three valiant sonnes victors in one Olympiad: who putting all their three Crownes vpon their fathers head, through too much ioy, he presently died in their armes. *Zenox* the Painter, beholding the viue picture of an old wife, which he so cunningly did paint, burst forth so in laughter, that presently he died. *Chryppus Philemon* at the sight of an Asse eating figs, did so laugh that he died. *Sophocles* that worthy Poet, after his victorie in his last tragedy, at the whole peoples congratulation, through exceeding ioy presently died. *Philippides* the Athenian an aged comicke, overcoming the rest in his poesie, and crowned for his bigane paines, died for his present pleasure.

Curat ion and remedies.

THere is nothing so fit to banish sinfull ioy, and to temper all immoderate, naturall, and sensuall ioyes, as is that *Spirituall ioy*, which is of God, *Re. 15. 13. 3. Cor. 1. 3. Isa. 9. 3.* wrought in the heart by the spirit, *Rem. 14. 17. 1. Thes. 5. 6. & 1. 6. Iob. 15. 26.* Proper to them that seeke the Lord, *Psal. 105. 3.* and are vpriight in heart, *Psal. 32. 11.* who reioyce in trembling, *Psal. 2. 21.* and whose ioy is furthered by a ministerial helpe, *3. Cor. 1. 24.* It is ioyned with peace in beleeving, *Rem. 15. 13.* The Kingdome of God stands not in meat or drinke, but in righteousness, peace, and in this ioy of the *holy Ghost*, *Rem. 14. 17.* in those that reioyce in seruing God, *Coloss. 3. 11.*

This spirituall ioy must be in those things that pertaine to God, *Rem. 15. 17.* As in Gods holy name, *Psal. 105. 3. Isa. 61. 10. Phil. 4. 4.* In his mercy, *Psal. 32. 10. 11. & 31. 7. & 89. 16.* Through Christ, for the receiuing of the
atone-

Gell. Cic. 1. Tusc.

Callid. 1. 1. 18.

Diod. 1. 1. 18.

Call. 3. 1. 18.

Spirituall ioy,

Which is of

God. 2. 1. 18.

3. 1. 18.

In things godly

In Christ.

In saluation.

atonement, *Rom.* 5. 11. and in nothing so much as in the Crosse of Christ, whereby the world is crucified to vs, and we to the world, *Gal.* 6. 14. In Gods saluation, *Ista.* 61. 10. euen in Christ, for the saluation of our soules, with Ioy vnspeakeable and glorious, *1. Pet.* 1. 8.

In election.
Iustification.
Pro. 21. 15.

Because our names are written in the Booke of life, *Luk.* 10. 20. and for our iustification, *Rom.* 5. 1. For our sanctification. It is a Ioy to the iust to doe iudgement, and to reioyce in the testimony of a good conscience, *2. Cor.* 1. 12. For our resurrection, *Psal.* 16. 8, 9, 10. Vnder the hope of the glory of God, *Rom.* 5. 2. & 12. 12. because of that great reward in heauen, *Mat.* 5. 11.

A good con-
science.
Resurrection.
Glorification.

In afflictions.

In tribulations and afflictions, *Alti.* 10. 24. *Coloss.* 1. 24. *Heb.* 10. 34. *2. Cor.* 7. 4. & 8. 2. For that they bring forth patience, and patience bringeth forth experience, and experience begets hope and boldnesse, because the loue of God is shed abroad into our hearts, *Rom.* 5. 3, 4, 5. That being participant of Christs sufferings, when his glory shall appeare, we may be glad and reioyce: For crosses are but tentations, whereby faith is tried, and patience brought forth: that we may learne to be perfect and entire, *Iam.* 1. 2, 3, 4. *2. Cor.* 8. 2. And God counts vs worthy to suffer for righteousness, and for Christs name: whereupon if the spoliation of our goods doe follow, we must rest in hope, because wee haue a better substance in heauen. Our sorrow shall be turned to Ioy, wee shall sow in teares, and reape in Ioy, *Psal.* 126. 5.

1. Pet. 4. 3.

Acts 5. 41.
Heb. 10. 34.
Ioh. 16. 20.

In the Word.

In the Law and Word of God, *Ps.* 119. 77. *1er.* 19. 16. As in the Bridegroomes voyce, *Iob.* 3. 29. and as if it were, he found great spoile: Because Gods promise comforts in trouble, *Psal.* 119. 50. and is as an heritage for euer, *v.* 111. about all riches, *v.* 14. For the marriage of the Lambe, *Reuel.* 19. 7. And for that we may draw water out of the wells of saluation, *Ijai.* 12. 3.

In the Church.

In *Ierusalem* which we should preferre to great Ioy, *Psal.* 137. 6. and loue the stones and dust thereof, better then

then the palaces of *Babel*; *Psal.* 102. 14. euer wishing peace within her walles, and prosperity within her palaces, *Psal.* 122. 7. *Isa.* 66. 10. That her sonnes may be as growing plants, and her daughters as corner stones, grauen like a Palace, *Psal.* 144. 12. And specially, we should be glad, when they say, We will goe to the House of God, *Psal.* 122. 1.

In the godly, *Philem.* 7. before God, *The.* 2. 19. 20. & 3. 9. and in their presence, *1. Tim.* 1. 4. To see them agree, *Phil.* 2. 2. & 4. 1. *Acts.* 3. 3. And when all the land binds themselves to seeke God by an oath, *2. Chr.* 15. 15. for the faithfuls deliuey, *Psal.* 35. 27. *Phil.* 1. 26. we should reioyce with them that reioyce, *Rom.* 12. 15. *2. Cor.* 2. 3. & 7. 13. At a sinners conuersion, and when others doe beleue, *3. Ioh.* 8. 4.

In all Gods gifts, *Deut.* 26. 11. and all the workes of his hands, *Psal.* 92. 4. as so many tokens of his fauour, and in speciall in his particular deliueries, *Isa.* 9. 3.

The ioy of faith must be internall, *Phil.* 1. 25. *Rom.* 15. 13. *Ioh.* 15. 11. & 17. 13. and externall, *Heb.* 12. 1. *Mat.* 25. 21.

This spirituall ioy makes all other carnall and naturall ioyes, to be esteemed nothing, *Gal.* 6. 14. *Phil.* 3. 8. *1. Cor.* 7. 30. The more one tasteth of this heauenly ioy, the more he detests all other ioyes.

Consider all the euils that come vpon sensuall ioy, as at more length is set downe in the Prognostickes. And seeing that of necessity wee must bee refreshed by some naturall ioyes: That they may be both the more moderate and sanctified: Let the conscience within, and the life without be correspondent in good: for a good life makes all earthly ioyes good.

When thou art either attempting, or inioying earthly delights: that thou mayest bee the sooner stayed, and better tempered, remember death: and that all this life is but vanity: Thinke vpon the last Iudgement. Let thy minde bee diuerted to some other sorrowfull subjects:

In the godly.

In Gods gifts.

It must be both internall and externall.

Vic of this reu. medie.

Consider the ensuing euils.

Eccle. 3. 12.

Death.

Eccle. 57. 8.
Eccle. 12. 1.

Eccle. 7. 6, 43.

Beware of
sudden ioy.

Gen. 8. 13.

subjects: As to thy sinne, thy sorrowes, thy imminent and vnseene ensuing iudgements, thy blindness, madnesse, hypocrisie, hardnesse, and euill conscience. Frequent the grauest company, and the fellowship of those that are sorrowfull. *The minde of the wise is in the place of mourning: And it is better to goe to the house of mourning, then of feasting, because this is the end of all men: And the liuing shall loy it to his heart: Anger is better then laughter: for by a sad looke the heart is made better.*

If any exceeding glad newes befall to any that are most sorrowfull, they would not bee reported to them suddenly, but by degrees, and by procelle of time; that the hilarity of the minde may bee stirred vp softly, and by little and little: lest vpon a sudden the heart betoo farre enlarged, and the vitall spirits (which are like imprisoned birds in a cage) in a moment flie away: and returne no more then the Doue returned to the Arke.

CHAP.

CHAP. XXVIII.
The passion of Gluttony.

Phil. 3. 19. *Whose God is their belly.*

Description.

MAns appetite is threefold. 1. Naturall, common with plants, whereby insensibly it draweth nourishment. 2. Animall, common with brute beasts, seated in the braine, and to other parts diffused: it desireth sensibly, that which it needeth. 3. Rationall, and proper to man, desiring those things that are agreeable to reason; and is called properly, *Voluntas*: as the other may be called *concupiscence*, or *voluptas*.

The lust of meate, is either more naturall and common, wherein few doe faile, except in too much: Or the lust of meate is more proper and ascititious, and more strangely stirred: as lovers of such and such things; whereof they are studious, and doe delight in things not necessary: or more then others, or not as they should, or not to the right end: Heerein there is an excessse, not so much in the quantity of the meate, as an excessse of the quality, or rather perversity of the vaine appetite.

Gluttony is an inordinate desire of meate, going beyond the limits of nature, whether is bee in too great a quantity, *Epula sine fine patira*: Or into a vaine variety:

Appetite
threefold.
Naturall.
Animall.

Rationall.

Modum quoniam.
Lust common.
Ar. eth. 1. 3. c. 11.
Excessus patira.
ibid.
Proper.
modum.

Description of
gluttony.

Serm. Satir.

Ee

vnder

1. Pet. 4. 3.
Iude 12.
Luk. 16. 19.
Phil. 3. 9.

vnder the which are vnderstood commessations: To eate without feare or measure: to eate more for delectation then for necessity. Voluptuousnesse couers and colours it selfe oft times vnder necessity, in those whose god is their belly.

Part affected.

Naturall desire.

THe part affected, is that common affection of naturall concupiscence and desire, which is most bent vpon that, which agreeth with that point of sensuality, that concernes meate: If it be ordinate and within measure, both of quantiky and variety, it is naturall and necessary: But if it exceed, it is a passion that affecteth the soule: The seminary and flame of it is founded in the stomacke; it draweth with it, both the heart and the mōde: as if it were a thing very reasonable, and worthily chosen. They (being so corrupted) doe yeeld themselues as slaues to the senses. The reasonable appetite is captiued by the *Animall*: They that are thus diseased, are as vnreasonable naturall beafts.

2. Pet. 3. 12.
Apo. 19. 18.
19. 18.

Causes.

Satan.
Mat. 4. 7.

1. Tim. 4. 4.

1. Cor. 8. 10.
Reu. 2. 10.
1. Sam. 14. 32.
Apo. 10. 15.
Isa. 5. 20.

Satan tempted the first Adam by the belly: hee attempted to doe the like to the second Adam: Hee ceaseth not to snare euery one by their food: Hee maketh men thinke that to bee vnlawfull meate, that God calleth lawfull: and that to be lawfull, that God calleth vnlawfull (as meats sacrificed to Idols.) He causeth some esteeme that measure to bee vnlawfull, that is lawfull; and that measure to be lawfull, that is vnlawfull: as doe belly-gods: he polluteth what God hath purified: hee puts darkenesse for light, and light for darkenesse: he speakes good of euill, and euill of good.

Pride,

Pride, abundance, and too much tranquillity and idlenesse, made *Sodoms* surfeit: first, with fulnesse of bread, and then with foulennesse of Venery. If euill education concurre, it is the worse: Use and custome are another nature.

If the mechanicke spirits of the stomacke bee too abundant, they helpe to make vp this passion. All our spirits, naturall, vitall, and animall (whether they be fixed or wandering, running at randome) they eate vp and consume our firmamentall heate. This againe wasteth our primogeniall humidity: And this feedeth vpon the whole body: vpon whole exinanition and emptinesse, proceedeth this naturall hunger and desire of meate: The lampe of life wasteth the best sap and finest oyle of our bodie. As the burning flame wasteth the candle; which if it be not supplied, doeth soone come to an end. By this naturall and insensible hunger, the veines sucke the stomacke till it bee empty; of emptinesse there is sense; of sense there is desire of repletion: vpon the which doeth arise the animall and sensible hunger. To make this hunger the more sensible (nature spurring men to nourish and conserue themselves) there is furnished to the stomacke, a naturall, sharpe, and vitriolate humour (called by some, melancholious) which pricketh, pincheth, and as it were, nippeth the mouth of the ventricle: whereupon ariseth the more sense of hungry appetite. If these two kindes of hunger, together with this humour abound, or be too farre peruered in excessse: the imagination therewithall being strong, the wit weake, and the heart disabled of reason and grace: the whole soule is affected with this brutish passion. As for that depraned function of the ventricle of too much exsuction: by reason of some peruerse humor (whereby diseases doe follow) they are to be excused; because they are vnuoluntary, and the soule is not slauishly affected thereby, and are to be cured physically.

The night of ignorance and darkenesse: and sleepe

Prosperity.

Ezek. 16. 40.

Naturall hunger.

Animall hunger.

Cantina appetentia. Bulimor. Malacia.

Ignorance.

Security.

Ro. 13. 11, 12, 13

2. Pet. 2. 13.

Gal. 5. 19, 21.

Rom. 8. 5.

of security: together with a false opinion of pleasure, *counting it pleasure daily to live deliciously*, cause this passion: As the sonnes of *Eth* would haue the fat without reason, so without all reason they fed themselves with the fat. This is a worke of the flesh and native corruption, in those that are after the flesh, and saueur the things of the flesh.

Signes and Symptomes.

Plautus.

Tubercinatur.

Ingenua gula.

Sen.

Stob. ser. 42. ex

Nic. de mor.

gent. hist.

Abeneu. l. 2. c. 2.

Chrysippus.

Aeneas Sil. l. 2.

com. in Panorm.

Vnite luronnes,

comedones, vius-

12 ventres. Lucil.

R. u. 2. 20.

THe glutton eateth too much, too hastily or vn-
mously. He preferreth pleasant meates, to wholesome
and necessarie. He eates too greedily, or too oft, or aboue
his ranke, or not contentedly: for pleasure, not for neces-
sitie: He delights in needelesse varieties: He spareth no
forbidden meates: He is ignorant of the measure of his
stomake: Hee is like the *Sauromata*, who ingorgitate
themselves three whole dayes together: and obey their
wiues as masters in all things.

Hee hath a profound wit, and a bent inclination in
Archestratus Gastrologie, or belly-Art: a great scholler
and follower of him, as *Epicurus* was: He would be well
content to be like *Sutripalus* (*Lismania Dux*) who when
euer he went abroad, wanted neuer his booke of Cooke-
ry: he sate sixe houres at his supper: his dishes were no
fewer then one hundred and thirry: What will not hee
giue to a deuiler of some dainty?

Hee is like the *Sibaries*, men most giuen to their
belly: He is a *gastrolog*; The center of his speech is some-
thing to sawce and leason his appetite: He delights to
eate either forbidden meares, as *Enab*, the *Corinthians*, *Je-
zabelites*, *theemes*, or *Idle-bellies* doe: or else in a for-
bidden measure, which a beast will not doe: or else
in a forbidden manner, as an *Athiest* doth: either grudg-
ingly, as a male-content: or impiously, with con-
tempt of God, not praising the giuer: His body is but
a stayner

a strayner for meat and drinke to run thorow, and serues for no other vse, but to be a deuourer, recorder, and reporter of the best meate.

His belly is an vnthankfull beast, which hath no eares: He fasteth his body, and leaneth his soule. *Sensuality* leadeeth him, and he leadeeth reason. *Eſau* sold his birth-right for a messe of pottage. His belly is his God: he mindes earthly things: he is prodigall of chastity.

Sener. Cato.

Phil. 3.

Prognostickes.

THe curation is difficill. Men are willingly diseased. It is hard to perswade the belly: it hath no eares. Too much delicate fare (specially to youth) is like fire and flax to powder: in whom there needes no tillage for weedes, they will grow too well in fallow: If this intemperancy nip once the blossome, what hope is there of a good harvest? He that is full, and hath enough to make him fuller, will easily deny God, and be exalted against him: His table shall be a snare to his body, and a snare to his soule: This disease is the port of other vices.

Cafe dangerous.

The glutton corrupteth both body and soule: He soweth into himselfe the seedes of many sicknesses: much meate, much maladie. Sicknesse is the iust chastisement of intemperate diet. Gluttons are the betrayers of their owne healths. Too much diuersity of meates doeth defile and not nourish.

*Pro. 30. 9.
Hof. 13. 6.
Psal. 69. 22.*

He that refraineth not his appetite, is like a City broken downe without walls. The excellency of the soule is stopped by the abundance of meate: His delight is short: his torment eternall: his pleasure is but little, his punishment is infinite. The glutton shall come to pouerty, *Pro. 13. 20.* and to shame, and endlesse perdition.

*Multas morbos
fercula multa
seruant.
Valetudinis sue
preditores.
Pro. 27. 28.
Sener. Epist.*

Be 3

Curation

Curation and remedies.

Follow nature.

Seneca.

*Esse oportet ut
vium: non vi-
uere ut adus.
Cic. l. 4. Rhet.
Christian absti-
nence and mo-
tives thereto.
Sundry sorts of
abstinence.*

Iſa. 58. 8.

*Hieron. in Epist.
ad Paulum.*

Nature doth teach moderation: It hath given to man a little mouth, and a narrow throate: it is a shame to him, that neither earth, nor sea, nor heauen can suffice it: And although the belly heareth no precepts, as an vnthankfull beast, it craueth and seeketh: It is not a cumbersome creditor: It will be content with little, if thou giuest it what thou shouldst, and not what thou maist: Suffice nature, but surfet it not. As *Socrates* said to his friends at his moderate supper; If ye be vertuous, it will suffice; if not, ye are vnworthy of it. Thou shouldst eate so much, that thy strength may be refreshed, not oppressed: Thou must eate to liue; not liue to eate: Satisfie thy body so farre as may suffice for health.

Abstinence is a worthy vertue: of it was made the first law in Paradise: It is the food of vertue and prayer. There are many sorts of abstinences: 1. *Spiritual*, from sinne. 2. *Medicinal*, in diet. 3. *Ciuill*, by the Kings law. 4. *Belly-wise*, that much more may be eaten thereafter. 5. *Abstinence*, of necessity in poore ones. 6. *Sordid and filthy abstinence* in the couetous. 7. *Hypocritical*, in fained persons. 8. *Christian*, proper to the regenerate, who make conscience of their food, and are moued to this moderation, because they eate Christ. He that eates that bread, he is not curious of how precious meate he makes dung: yet as eating would be moderate, so would abstinence be: It is needfull to restraine thy flesh; not to extinguish it: to repress it, not to oppress it: that it may serue, and not be fierce: that it may be humbled, & not a commander. Let the flesh be subiect vnto the soule, & the soule to God: Let God command thy reason: Let reason command thy soule: Let thy soule command thy body. Make thy soule like a King, and thy body like an Ass: Giue it food, that it faint not, and a burthen,

a burthen, that it become not insolent : Vse not thy meate as a peremptory worke, but as accessory to thy worke.

Hunger is a fine pickle : The person that is full, despiseth a honey-combe : but vnto the hungry soule, euery bitter thing is sweete. *Socrates* did scorne the gluttony of the Athenians with the like saying : The best cookes to make of the finest appetizing sawces, are these two regall *recipes* of King *Alexander* ; walking before day ; and a sparing dinner : the first, as a preparation to his dinner ; the second, a preparation to his supper. When to *Psolomis* (almost famished in his iourney) a morsell of bread was giuen : he thought nothing more pleasant. The temperate man hath a great aduantage of the glutton. For through surfetting, he is made to loath most fine meate : but the other makes the worst meate good, and pleasant enough : and besides this, his temperancy and strict diet digesteth many humors, cureth many diseases, and prolongeth life. *Gorgias* 108. yeere old, asked how hee came to that age, answered, he neuer ate nor dranke for pleasure, but for necessity. *Hypocrates* counsell for preservation of health, was, Meate, drinke, sleepe, and Venus, let all be moderate : *Non satiari cibo, non refugere labores, seminis substantiam conseruare: hac tria saluberrima sunt.* *Cyrus* said concerning his health, I neuer sit downe to Table, except I haue an appetite : I neuer fill my selfe too full : What I haue receiued, I digest it well, *hinc est quod semper valeo.* *Galen* liued a hundred and twentie yeeres in health, because he did neuer rise full from the Table.

Set before thy eyes the manifold examples of great sobriety and abstinence. As of the *a Persians*, the *b Arabians*, the *c Grecians*, the ancient *d Romans*. *Zeno Ceticus* was so temperate, that he was called, Abstinence it selfe ; of whom did rise the Proverbe, *Zenonis temperantior.* Men before the flood, the space of 2242. yeeres, liued very temperately vpon the fruits of the ground, without

Hanger better then gluttony.
Pro. 37. 7.

Plut. apophth. & in Cesare.

Cic. Tus. Quæst. l. 5.

Stob. Ser. 99. de sanitate.
Omne nocet nimium, mediocriter omne gerendum.
Plut. in precept. de senit.
Xenophon.

Examples of sobriety.

a Xenoph.

b Iouius.

c Val. Max.

d Plin. l. 19. c. 4.

Musm de alim.

Suidas Laert. l. 2.

Diod. l. 1. c. 6.

*Vinebant di-
telicè.*Reading at
Tables.*Asymptotus.*

1. Ed. 3. 5.

Matth. 4.

Matth. 17.

Learne to de-
test this vice,
and how.Instruction in
the grace of
God.

any use of wine, or flesh, which afterward were brought in. The Egyptian Kings fed onely vpon simple meate: there was brought to their table only but a Heifer, or a Goose, together with a certaine measure of wine. The *Platonicks*, *Pythagoricks*, and *Diogenicks* suppers were frugall and learned: their prouision was moderate and easie: they filled not so much their belly, as their mind: they did not take so much pleasure in the meate, as in the Philosophicke discourses: the next morne they found neither head-ache nor cruditie of stomacke. To diuert the mind the more from the meate, many great men had reading at their tables: As did *Pomponius Atticus* in Rome, and *Carolus Magnus* the Emperour. This fashion there-after came into Monasteries & Academies: Kings did also use at their tables enigmaticke questions and riddles, as *Darius* did in his great feast. Christ the Prince of all the Kings of the earth, who with one word did multiply the bread and the fishes, yet he was himselfe the mirrour of moderation, and permitted his Disciples in his owne presence to pull the eares of come, rubbe them with their hands, and eate them like beasts: Hee fasted forty dayes, and after so great hæmorage and effluction of blood, with so great paine in his greatest thirst, he had propined to him the bitterest drinke. There is no bread so naughtry, which will not become well tasted, if it be tempered with a little of that vineger, that was giuen to Christ.

This more then beastly euill, is no wise so well repressed, as by a generous indignation, conceiued against the sinne: and that to be done at leysure, as *Cicero* thought: or sudden, as *Aristotle* thought. The issue and end of this vice would be considered: what is eaten for the most part, is filthily lost. Our bellies are the burials, and graues of all other liuing creatures. One Forrest will suffice many Elephants, but both sea and land are not able to feed one man.

Bee instructed in the grace of God, which will teach thee

thee to liue godly, righteously, and temperately. Put on the Lord Iesus, and thou shalt haue no care to fulfill the lust of the flesh. Crucifie thy flesh in Christs Crosse. Establish thy heart by grace, and thou shalt care the lesse to stuffe thy belly with meat: craue, and delight thy selfe in that Bread of life, that came downe from heauen, and giueth life to the world: consider how vnworthy a thing it is, with the one and the selfe-same mouth and stomake to eate Christ sacramentally as a Christian, and common meat intemperately as a glutton; by one dore to bring in both life and death, and to take the organe of grace, and make it the instrument of sinne. Thy conscience may say to thy mouth, *Destroy not him with thy meat, for whom Christ died:* and destroy not the worke of God, for meats sake. Let thy mouth and thy belly answer againe, *It is good neither to eate flesh, nor to drinke wine, nor any thing whereby my brother stumbleth, or is offended or made weak.* For the Kingdome of God is not meate nor drinke, but righteousness and peace, and ioy in the holy Ghost.

Take heed of sursetting, ^a lest that Day come on you vnawares. Feare God, ^b for better is a little with the feare of God, then great treasure and trouble therewith. Vse the prayer of *Agur*, ^c Feed me with food conuenient for me: my life, my estate, my health, and my strength: and not conuenient for my excess. ^d Craue that thy table be not a spare to thee: ^e that thou maist be satisfied with Gods fauour, and filled with his blessing: ^f Esteeme the words of his mouth more then thy appoynted food. ^g Receiue thy meat with thankesgiuing, ^h and eate it to Gods glory. ⁱ So thou shalt eat with contentation of minde: ^k and all that thou eatest, shall be cleane to thee, and thou shalt not vse thy meate as an ^l occasion to the flesh.

Tit. 2. 11, 12.
Rom. 13. 14.
Gal. 5. 24.

Heb. 13.
Ioh. 6. 33.

Rom. 14. 15,
20, 21. V. 17.

Holy considerations.

^a Luk. 21. 34.

^b Prou. 15. 16.

^c Prou. 30. 8.

^d Psal. 69. 12.

^e Deut. 33. 23.

^f Psal. 4.

^g Iob. 23. 12.

^h 1. Tim. 4. 4.

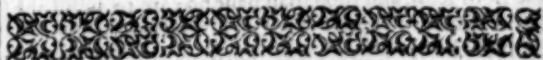
ⁱ 1. Cor. 10. 31.

^j Joel 2. 26.

^k Prou. 13. 25.

^l Tit. 2. 17.

^m Gal. 5. 13.



CHAP. XXIX.

The passion of Drunkenesse.

Ephes 5.18. *Be not drunken with wine wherein is excessse.*

Description.

Vse of drinke.

Tit. 1.15.
 1. Tim. 4.4.5.
 1. Tim. 5.23.
 Prou. 31.6.
 Psalms. 104.15.
 Ioh. 1.7.
 Nehem. 8.10.
 Drunkenesse
 what it is.
 Psalms. 104.15.
 Tit. 1.7.
 1. Pet. 4.3.
 Prou. 31.30.
 Esa. 5.1.
 Ephes. 5.18.
 Luk. 21.34.
 Omp. 1.2.
 1. Pet. 4.3.
 Specials.
 B. 1. de ebriet.
 Aug. 1. de temp.
 Serm. 131.

Strong drinke is the good creature of God: pure to the purg: which serueth, 1. *Naturally*, for the bodies nourishing, and strength, and to be vsed with sobriety. 2. *Physically*, for the corroboration of the body, and refreshing of the minde. 3. *Ciwill*, for maintenance of amity, and for shew of honest gladnesse.

Drunkenesse is not onely when wine hath banished wit, (which may soone ouertake a weake braine) but also when one doth sit long at drinke, albeit their braine were neuer so strong to beare it: Such a one *tarryeth long at wine, and goeth and seeketh mixt wine*. Drinkings are as well condemned, as staggering ebriety. Such like drunkenesse is called a boyling, chafing, or a waxing too hot with wine.

Some delight to be drunke there alone: some prouoke others to doe the same: Some drinke by measure, (wherein there is no measure) the drunkard saith, *Doc me reason*, while as both his demand, and the others grant is altogether reasonlesse. All these sorts are affected with this malady, and with this vilest vice diseased.

Part affected.

THe part affected, is that same that is affected in gulosity: And although that both this, and the other, appeares to be but onely externall facts and vices; yet the hid disease lyeth within, as a root within the heart, out of the which they spring: As in the other, the object is meat, in this, it is drinke: not that naturall, vulgar, or necessary drinke, that is brought forth to the vse of man, without the arte of man: but that, which inebriates, whether it be wine, ale, beere, or such like.

Naturall appetite.

Mark. 7. 31, 22.
23.

Causes.

Custom maketh this disease contagious to many: for custome bringeth idle superfluity to vrgent necessity. First, the drunkard drinckes for thirst, then for delight, at last for wantonnesse, and finally, without measure, by an vnfatiable voluptuousnesse.

Custome,

Imitation bewitcheth the weake minde, drawne so easily by the fashion of the multitude to doe euill; men fashioning themselues like the world, and following obscured examples, as of *Noah* and *Lor*, and such like. Whereas the adulterer, murthrer and Apostata, might as well defend themselues with examples of *David*, and *Peter*.

Ebrietas geminata libidine surgit.
Ouid. l. Metam.
Imitation,
Exod. 22. 3.
Rom. 12. 3.

One drunkard is the causer of another, saying: *Come, I will bring wine, and wee will fill our selues with strong drinke, and to morrow shall bee as this day, and much more abundant.* As the challenged drunkard doth alleage, that company caused him: who forced him with *usque*, and *bibe aut abi*, whilst as they are expressly forbidden so keepe company with drunkards and gluttons, and to haue fellowship with the vnfruitfull workes of darkenesse.

Drunkards,
Esa. 56. 12.
Hab. 2. 15.

Prou. 20. 20.
1. Cor. 5. 11.
Eph. 5. 11.

A gracelesse
heart.

A gracelesse heart, turning the grace of God into wantonnesse, and hauing the minde feeble and weake, suffereth sensuality to raigne ouer reason and grace, Galat. 5. 23. Iude 19. compared with vers. 12. 16, 18. A corrupt and vncompoted minde, 1. Pet. 4. 2, 3. and 2. 10, 12. Indued with a false opinion of pleasure, 2. Pet. 2. 13. With foolishnesse, Ephel. 5. 15, 17, 18. 1. Thes. 5. 7. And brutish and senselesse blindness, like swine fed to the shambles.

Excuses.

Esa. 5. 12.
Ecclef. 10. 17.
Plutarch.

Drunkards (mad in their foolish conceit) forge to themselves some dreamed excuses, thinking it lawfull to drinke as they list; if so be they be not overcome: And doe not consider that they are cursed, that are strong for strong drinke; or that drinke, for drinkes sake: or are too viually at drinkings, who are (as *Demosthenes* said to King *Philip*) *Sponges*; who want but a wide wombe to their wanton will, to excell the capacity of a Caske; who also in overcoming are overcome. Some againe thinke that drinke is giuen of God, not onely for necessity, but also for delectation, thinking thereby they may exceed as they please. They consider not, that strong drinke was giuen to man, to cheere, and not to oppresse the heart; and to praise God for, and not to offend him. Some doe pretend that drunkenness is physick; wherein they foolishly erre, esteeming the cause of a hundred sicknesses, to be the medicine of one; and the poyson of the soule, to be good physicke for the body: no bodily Physician will preserue it, no spirituall Physician will allow it.

Hosa. 15.
Drunkenness
is not phys-
icall.

*Cum turpis est
medicina, sa-
uari pudens.*

The character
of a drunkard.

Signes and Symptomes.

A Drunkard is like a Leech; that still sucketh, and cannot be satisfied: His delight is in that wine that answereth best to all the five senses, according to the word *Cosha*: when nature faileth, he runneth to Art and skill.

skill. To naturall corruption, hee ioyneth artificiall impiety, when necessity is satisfied, insolvency salts his appetite.

Anger is a madness, short and vnuoluntary: but this is both custumable and voluntary, and an insatiable euill. *Philoxenus* wished a Cranes crag: and *Melanthius* a Swannes necke of three cubits long, that they might, by the longer space, inioy the pleasure of their drinke. Frogs loue to liue in moorish places, he in pots, like flies, he liueth by sucking, wine is the mirrour of his minde. He is like *Bonosus*, who was borne not to liue, but to drinke, said *Aurelianus*.

He drinckes for delight, for company, for brauery, for contention, and for inflamed charity, to absent friends. His belly is his god, Phil. 3. 19. and is vsfit for the seruice of that high God. Hee abuseth his creatures, shameth himselfe, and is inabled to sinne. When hee should mourne, he is merry, saying. To morrow we shall die. He drinckes wine in bolles, when he should be sorry for the affliction of *Ioseph*.

He can neither rule himselfe, nor others: wine doth so banish his wit. The poore woman appealed from drunken King *Philip*, to sober King *Philip*. As drinke maketh his body lighter, so also his minde and his tongue more voluble. As that drunken inueigher against King *Pyrrhus*, said, We speake all this whereof we are accused, and were purposed to speake much more, had not our wine failed vs.

He is a disturber of peace, a deuourer of good creatures, a corrupter of manners, a vermin to Garners.

His wit, foot, and hand goeth pallie-like. His belly burieth his drinke, his drinke burieth his wit. He is swallowed up with wine. His least enemy may ouertake him: he is like a drunken Troiane. He disgraceth his profession, & dishonoureth his calling: He stumbleth in iudgement: nothing is left of a man but a shape. He is like a beast in his *gane* *understanding*, & worse then a beast in his *gane* *standing*.

He

Senec. Epist. 82.
Agel. l. 19. c. 20.
Nest.

Eraf. in simili.
Vita ranarum.
Sueta viuit.
Brus. l. 1. c. 19.
ex Vopisco.

1. The. 5. 7.

Esa. 23. 13, 13.

Amos 6. 6.

Plut. apoph.

Aug. l. de ciuit.
Ela. 28. 7.

Jouadunt v.
ocm, &c.
Virg. Aeneid. l. 2
Ela. 28. 7.

*Arcanum de-
ment, &c.
Virg de vin.
& ven.
Multa bibens,
&c.
Esa. 28. 7, 8.*

He is proud, furious, passionate, vaine, foolish, quarrel-
lous, offensive, a railer, a revealer of secrets. And as it was
written of drunken *Timocreon*, so the like may be said of
him, Hee scowleth, and scoldeth: he playeth the tyrant,
or the foole; the Lion, or the Ape. His table is full of
vomiting, no place is cleere: what can be more filthy?
He erreth, being swallowed vp with wine.

He is *vertiginous*, paralaticke with a brazell nose, in-
flamed face, and reeling eyes, stinking breath, staggering
legs, and stammering tongue set at liberty, resembling
Bacchus his *liber pater*. It goeth like the sale of a wind-
mill. He sweareth, curseth, and is shamelesse, and maketh
a song of the godly, *Psal. 69. 12.*

Prognostickes.

The drun-
kards case.
Esa. 5. 11, 12.

Prou. 23. 35.

*Aug. ad sacr.
virg.
Blandus demon,
dulce venenum,
&c.*

*Pro. 23. 29, 31,
32.*

*Hieron.
Vina parant
animas Veneri.
Fomes libidinis.
Gen. 19. 32.
2. Sam. 2. 13.*

THe drunkard is hardly cured, he findes his disease so
pleasant, and suffers his malady to become habitu-
all. He regardeth not the worke of the Lord, neither con-
siders the workes of his hands. He contemneth all cor-
rections. *They haue stricken me, shall he say, but I was not
sicke, they haue beaten me, but I knew not, when I awoke:
therefore will I seeke it yet still.*

Drunkennesse is the mother of all vices. It is a faining
fiend, a sweet poyson, a pleasant sinne: who hath it, hath
not himselfe; who doth it, doth not sinne, but is also-
gether sinne. In drunkennesse *Alexander* killed his friend
Clitus; for the which when he was sober againe, hee at-
tempted to kill himselfe. *To whom is woe? to whom is sor-
row? to whom is strife? to whom is murmuring? to whom
are wounds without cause? and to whom is the rednesse of
the eyes? Albeit wine in the beginning goe downe plea-
santly, in the end thereof it will bite like a Serpene; and hurt
like a Cockatrice.* It bringeth forth Ventry. Neuer esteeme
a drunken man to be chaste. The examples heereof are,
the *Sodomites*: And as *Dauid* thought to haue done with

Uriah.

Vriab. Drunkenesse is the nourishment of lust.

Hee is to bee punished, for that hee serueth the diuell willingly: By *Pittacus* law, hee that doth euill in his drunkenesse, should be twice punished. By *Solons* law, a drunken Prince should dye. The Indians allowed a woman to kill a drunken King: and for her reward, to haue his successor to her husband. The drunkard, by *Moses* Law, is to bee stoned to death, Deuteronom. 21. 20.

Drunkenesse besotteth the wit; as young *Cyrus* gaue his answer to his grandfather *Astyages*, why hee refused to drinke wine: Because (saith he) I tooke it to be poyson: for I haue seene it spoyle men both of wit and sense. As it is said of *Lot*, Drunkenesse deceiued him, whom whole *Sodom* could not deceiue: wine is a wilie wrastler. *Alexander* the victor of all, was overcome of wine.

It turneth strength to weaknesse, and health to sicknes, Drunkenesse doth recompence the merry madnesse of one houre, with long wearisomnesse: drunkards grow soone old, and shall come to poverty.

He depriueth himselfe of Regeneration, Galat. 5. 21. Rom. 6. 16. and of Christ, Rom. 19. 13. The Spirit is quenched, Ephes. 5. 18. The flesh and body of sinne is strengthened, 1. Pet. 2. 11. and the soule is made like a City, broken downe, and without walls: hee incurreth shame; the examples whereof is *Lot*, *Nabul.* And Famine, Ioel 1. 5. Wine in youth, turneth to water in age.

He is exposed to all danger, and hath no skill to prevent any: for he shall be as one that sleepeth in the midst of the sea, and as he that sleepeth in the top of the mast. *Lot* was surprized with drunkenesse; It bringeth on sudden death: It soweth the seeds of deadly and heritable sicknesses. Mo perish by surfer, then by the sword. ^a*Eliab* and ^b*Belshazzar* were killed in their drunkenesse. In the end, as *Esan* sold his birth-right for a messe of pottage: so the drūkard, his grace & glories right, for a belly full

Laert. l. 1. c. 9.
Patric. de Regu.
l. 6. tit. 26. ex
Laert. Alex. ab
Alex. l. 3. c. 11.

Orig. hom. 5.
in Gen.
Lucifer dol.
sus. Auguſt.

Sen. Epist. 59.
Macro. Satur.
l. 7.
Prou. 23. 30.
and 21. 17.

Prou. 25. 18.
Habak. 2. 15.

Prou. 23. 34. 35

Gen. 19. 35.

^a*1. King. 16. 9.*
^b*Dan. 5. 2. 30.*
1. Cor. 6. 10.
Gal. 5. 21.

Plut. in Mor.

full of drinke: for the which he is excluded out of heauen. So that, when that shall be fearefully accomplished, he may miserably say with *Lysinia*, (who was forced by thirst to yeld himselfe vnto the *Syrthians*: and when hee had drunke his cold water, said) O God, for how short a pleasure haue I giuen ouer so great a felicity? when with the rich glutton in his fiery torment, he shall not be pitied with one drop of cold water, to quench his endlesse and vnquenchable thirst. Hee shall drinke no more wine with a song: strong drinke shall be bitter to him, *Esa. 24. 9.*

Curation and remedies.

Caution.

Plut. in Cato Maior.

1. Sam. 25. 36.
1. Sam. 25. 37.
Eschew occasions.

IT is hard to cure a man that is giuen to drunkenesse: It is difficill to speake to the belly, which hath no eares. It is folly to rebuke a drunken man. The fittest time to cure a drunkard, is, when the drinke is gone out of him.

The occasions of drunkenesse would be eschewed, *Lycorgus*, to cure the peoples drunkenesse, caused all the vines to be cut downe: but he had done better, to haue caused make a well in every vineyard; and in every cup to haue married a watry nymph vpon fiery *Bacchus*. *Diogenes*, when he was vrged to drinke beyond measure, did cast the drinke downe on the ground: saying, If I did drinke all this, not so much the liquor, as my selfe should I wracke. The company also of those that are thus diseased, would be eschewed.

Consider the
deformity of
drunkards.

Euseb. 1. 7. Apoph.

The *Lacedemonians* scared their children from drunkenesse, by shewing to them the deformity of their drunken slaves. The consideration of the filthy manners of drunkards, is a great preseruatiue to an honest heart. This was the remedy that *Anacharsis* vsed, hauing euer before his eyes the most filthy and vnseemly manners of the intemperate. Call also frequently to minde,

minde; when thou art sober, those filthy things that thou hast either said or done, when thou wast drunken. *Plato* willed his Disciples when they were drunke, to behold themselves in a mirrour: that they might the more detest their owne manners.

If thou couldest fall into a wonderfull thirst for the fountaine of life, and wouldest replenish thy heart with the riuers of the same; in that case thou wouldest easily bridle thy selfe from that bodily (and more then beastly) drunkenness. Ioyne herewithall prayer, hearing of the Word, holy vse of the Lords Supper, meditation of Gods loue; of Christs death, and vnion with vs: and how that our bodies are the temples of the holy Spirit: and that God beholdeth vs as a Iudge, whose wrath is strong; remembering alwaies, vpon the last day of our life, and of the worlds end, and Iudgement to come.

Looketo thy particular calling, that by no meanes thou disgrace it by drunkenness, nor hinder it: but rather dignifie it by temperancy. To this purpose it is said, *It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for Princes strong drinke; lest he drinke, and forget the Decree, and change the Iudgement of the children of affliction.* Consider also thy Christian calling: A child of the light should walke in the light, and not in darknesse: honestly, as in the day, and not in drunkenness: *For the grace of God, that bringeth saluation vnto all men, hath appeared, and teacheth vs to denie all vngodly and worldly lusts; and to liue righteously, godly, and temperately in this present world.*

Ciuill Lawes, well set downe, but better executed, would be great helpes against this malady, to correct it. At least, the *Persian* law authorized by King *Ahasuerus*, was exceeding good to restraine some degrees of this impiety: which was, that none should compell another to drinke. That drinke is most pleasaunt, that sufficeth a mans selfe. *Plato* his law was, not to drinke to other.

As drunkenness groweth by custome, so it fadeth by

F f

the

Spirituell
thirst.

Psal. 36. 8, 9.
and *ps.* 1, 2.
O salix & pau-
ci nota volup-
tas.
Lati bibamus
sobriam ebrie-
tatem Spiritus.

A. C. 24. 25.

Consider thy
calling.

Prou. 31. 4, 5.

1. Thes. 5. 5.
Rom. 13. 13.
Tit. 2. 12.

Ciuill lawes.

Hest. 1. 3.

Vt bibat arbi-
trio, pocula
quisque suo.
Customable
abstinence.

Ier. 35. 16, 17.
Incline to
sobriety.

Herac.
Anima sicca sa-
pientissima.
1. Thef. 5. 5, 6.

Instruction in
grace.
1. Thef. 5. 5, 6.

Physicall re-
medica.

Pier. al. 17. 10.

the consuetude of abstinence. Many of their owne accord haue abstained from drinke all their life time. I haue scene many cured of a deadly hydropsie, by continuall abstinence from all liquor, vntill they were whole: they haue confessed they found it most easie: and professed, that they could liue all their dayes without drinke. This may be easily enterprized by a constant resolution: As did the *Rechabites* in their constant abstinence from wine, at the commandement of one *Ionadab*.

Consider that sobriety, hilarity, and ebriety are neere, that thou maist be circumspect. When the drinke is in the cup, it is in thy power: when it is in thy body, thou art in the power of it: when thou drinkest, thou vliest the wine as thou pleasest: but after thou hast drunke, it will handle thee as it pleaseth. Herein thou art to be very wary. Sobriety, and ebriety are easily discerned: but it is hard to know to which of them hilarity inclineth, which is an easie entry, yea a most slippery step to drunkenesse. It is best to incline to sobriety. Consider also that God and nature haue giuen thee the narrowest wombe, and the straitest throat about all liuing creatures, that thou maist learne thereby to be most sober.

Be instructed in the grace of God, Tit. 2. 11, 12. Watch for Christs second coming, Luk. 21. 24. Drinke, as thou wert to drinke no more: Be carefull to fill the heart with grace, Eph. 5. 18. Heb. 13. 9. Put on the Lord Iesus, Rom. 13. 14. Gal. 5. 24. Be strong in the inner man, Ephes. 3. 16. Let not thy table be a snare to thee, Psal. 69. 21. Replenish thy heart with the Spirit, before thou fill it with drinke. With spirituall gladnesse, and a thankfull heart, begin thy drinking, Eph. 5. 18, 19. 2. Tim. 1. 4. Ioel 2. 26. and in all thy actions respect Gods glory, 1. Cor. 10. 31.

As for those bodily helps against drunkenesse, because they directly cure not the soule, they are more pertinent to be set downe in the treatise of corporall medicine. As that liquor that the *Ancients* found in the beast *Orix*, the wild *Goats* in *Africke*, most wholesome against
all

all thirst, desire, and delight of drinke. The *Amethyst* stone borne, is thought to cure ebriety: and such like other externall and physycall remedies.

Pier. Val. l. 42.

CHAP. XXX. Burning Lust.

1. Cor. 7. 9. *It is better to marry, then to burne.*

Description.

This is a rooted tree, growing vp with many branches: As deflowring of Virgins: the ordinary abuse of the same Concubine, which being once or seldome done, it is called *Fornication*: and it is properly *sollicitudo*. If it be commonly practised, it is called *scortation*, or whore-hunting. *Adultery* is, when one of the parties, or both are married: It is either single, or double. *Incest* is, when as copulation is betwixt parties that are within the prohibited degrees of consanguinity or affinity. As for other sorts of filthy lust that are against nature, they are unworthy to be named.

Burning lust (exceeding the limits of reason and of grace) is a brutish passion, which maketh men like *feral horses*, pursuing after their lust.

Some suffer this inflaming lust to boyle within them: some doe vnder and put it forth by some secret filthinesse: some become fornicators onely, and proceed no further: as did *Alexander*, when they brought to him another mans wife to be abused: and knowing her to be such an one, said to his seruants, Take this woman backe

Speciale.

Stuprum.

Concubinator.

Fornicatio.

Scortatio.

Adulterio.

Facinus.

Description.

Ier. 5. 8.

Degrees.

Gen. 38. 9.

Plus in apoph.

again from me, lest yee give mee an occasion of adultery. Some goe further, to adultery and incest in the highest degrees: making no difference, neither of persons, nor degrees of sinne, that they may finish their bad voluptuousnesse.

Part affected.

Concupiscible
affection.

THe immediate seate of burning lust, is in the concupiscible affection: The seminary of it lyeth in the priuie members. All the affections almost concur in the forming and furthering of lust: feare, sorrow, ioy, anger, emulation, trust, doubt, distrust, &c. conspire in one, (but diuersly) to kindle the sparkes, and increase the burning, till it come to a filthy flame. The generatiue pregnant spirits, make an ebullition: which affects the sensible appetite, and imagination: both these againe affect and moue the minde to approue, and the heart to delight, and make choyce of the filthy action, as if it were a most real and excellent good. The heart becommeth so imprisoned to lust, that no lawes, reason, conscience, feare or honesty is able to bridle it.

Causes.

Occasions.
Eccles. 7. 28.
Ier. 3. 3.
Prou. 17. 13
and 13 27, 26.
1. Sam. 13. 1.

Prou. 7. 13.

Prou. 7. 10.

Occasions of obiects together, with circumstances of time and place, stirre this passion. The woman, whose heart is as nets and snares, and her hands as bands: the sinner shall bee taken by her. *Sichem* looked on *Dinah*, Genes. 34. 2. And *Dauid* on *Bathsheba*, and were both snared. Lasciuious dancing betweene men and women, with inticing gestures, are the bellows of lust: As also kissing and imbracing, proceeding from a polluted and impure heart, are inflaming sparkles to this gunpowdred passion. Immodest apparell, lasciuious ornaments,

ornaments, and naked breasts, are both signes and causes. Whosoever doe behaue themselves that way, they bring the venome with them, if any were to drinke it. Beautiful faces, painted by nature or arte, are baits. Seldome is it found that beauty and shamesfastnesse doe agree: and if they doe, it is like a rare bird on the earth, and as rare as a blacke Swanne.

The euill examples of forraine Countries (more learned then their language, or their vertues) inflame the minde to this vanity, as also those things following, to wit, mildnesse and dispensation of Lawes Ecclesiasticke, and politicke. Toleration of Stewes publicly erected, where lurking lust is made open; and the feare & shame thereof is conuerted vnto allowance, and auowance: The papistcally leauen dispensing with this fault, as a trick of youth, and pardoning the same, by a little penance after auricular confession. And euill words corrupting good manners: Together with vnchaste company, which as a little leauen doth leauen the whole lump, 1. Cor. 5. 6.

Amatory potions are vsed by some to stirre vp themselves, and others, to a madnesse of loue. To this effect, some haue vsed filthy *Hipomanes*: some do vse intoxicate rings: As their diabolicall deuices in the casting of the knot, to stay lust altogether, toward some party: so there are as vnhappy inuentions to vndo the knot too farre to others, by enchanted drinckes, rings, characters, words, images, and such like.

The which things were once more frequent amongst the *Grecians* and *Latines*: and yet are vsed by some most peruerse. But who doth not evidently see, that the diuell is the author of those things, which are condemned by most ancient and frequent famous lawes, and recorded by some ancient Doctours? *Lucilla* the wife of *Lucretius* the Poet, propined (out of her loue) a potion of loue to her beloued husband, to make him loue her the more: with the which he was so demented, that he did

Euill exam-
ples and to-
leration.

1. Cor. 15. 33.
Ephes. 4. 26.
and 5. 14.
Col 3. 8.

Amatory po-
tions.

Hier. in Ru. 11.

God.

^a Rom. 1. 23, 24

Hof. 4. 12, 13.

^b Prou. 22. 14.

and 23. 27.

^c Ecclef. 7. 28.^d Hof. 5. 4.

Satan.

Generative
spirits too a-
bundant, or
hot, or sharpe.

Idlenesse.

Chrys. *sup.*

Math.

Pulvisar Sa-

tana.

Sleepe.

Feeding.

2. Sam. 11. 12.

Ier. 5. 7.

Blindnesse.

Arist.

Apud. Arist.

in Num.

Prou. 7. 14.

Prou. 30. 20.

Native cor-

ruption.

Iam. 1. 14.

Gal. 5. 19.

Colof. 3. 5.

1. Pet. 2. 11.

2. Pet. 2. 12.

put violent hands on himselfe; and he that is angry with his brother, shall be hated of God in his iust hatred, for contempt of himselfe, and of his Word, Amos 7. 16, 17. ^a punishing sinne by sinne, maketh this burning lust a ^b deepe pit of destruction, that he with whom God is angry, may fall therein: ^c The sinner shall be taken by the whorish woman. ^d Satan also, that spirit of whoredome, dwelleth in the mindes of many. He is cunning: he beginneth at little, and maketh it grow so great, that as a big fruite growne within a narrow-mouthed glasse, it cannot be pulled out againe: hee maketh it both so customable, habituall, and strong.

The seminary of this malady is in the secret and seminary vessels, in the abundance and heat of the generative spirits: specially in those whose temperament is hot and humid. The venome that stirreth the impregnation and ebullition of their spirits, comes in by the eyes, eares, and touching. They are ingendered by idlenesse.

Too much sleepe and rest, as *David* rose from his bed towards the euening; and then he looked, and lusted after *Vrias* wife. And strong feeding: *I fed them to the full* (saith the Lord) *and they committed adultery*. Fulnesse of bread was one of the causes of *Sodom*s filthinesse, and fall.

The ignorance of God causeth many to be overcome by this passion, 1. The. 4. 3, 4, 5. Hof. 5. 4. venereous matters, are so many foolish ignorances. Hypocriticall deuotion benumbing the conscience, encourageth the heart to whoredome, whereby the aduheresse *wipeth her mouth, and saith, I haue not committed iniquity*. That inherent vnmortified corruption of nature, is the greatest fountaine of this impurity: for, *every man is tempted, while he is drawne away by his owne concupiscence, and inticed*.

Signes

Signes and Symptomes.

HE that is thus diseased; his heart is taken from him, Hosea 4. 11. he is foolish, Prou. 7. 7. and destitute of vnderstanding. Both the Word, Reason, & Grace are choked, Prou. 6. 32. Luk: 8. 14. *Venus* is a stealer of hearts. The Poets wisely did *hieroglyphicke* *Cupid* to bee a boy, because of imprudency: *uener*, for his infelicity, or that it cannot bee hid: *blinde*, because of his ignorance: *winged*, for that it commeth and goeth with a flight: *full of cares*, that doe accompany: with *bow and arrows*, to wound with much grieffe: begotten of *Vulcan* and *Venus*, for that he is of a hot and humid temperment (the libidinous temper) or according to some, *inopia & copia filius*. It is a great folly, and the party affected, is like an *Oxe led to the slaughter*, for the destruction of his owne soule: And consequently hee cannot repent; for as he is by this *Circe*, made to effeminate; yea rather brutified.

By this monster with many heads, *Salomon*, the wisest, was besotted in his wisdom: *Samson* the strongest, was deuoted to *Dalilah*: *Hercules*, the overcomer of the monster, is overcome by this monster, and changed his club and Lions skinne, into the distaffe and spindle. That prudent *Lucius Virgilius* imprudently and publickly anoynted his throte with the spittle of his harlot: *Sardanapalus*, that mighty King of *Assyria*, did weare womans apparell, and spau amongst his harlots: *Wife Antonius* was so bewitched with *Cleopatra*.

He imagineth he doth no wrong, Pro. 30. 20. and 7. 14. while as hee is still most offending God; and tormenting himselfe with painfull and perplexed passions, hopes, feares, doubtings, desires, ielousie, and secret terrors of conscience.

He is either a secret or professed *Balamite*, *Nicholaites*, or *Iezabelite*. He defends his lust to be lawfull: or (like a

He is a foole.

Gen. 34. 7.

2. Sam. 13. 13.

Prou. 7. 31.

Prou. 6. 32.

Great fooles.

Sueton.

Plutarch.

His conceits.

Reuel. 2. 13, 17,

20.

His excuses.

Ier. 5. 8.

Deut. 23. 18.

Prou. 9. 17.

1. Tim. 5. 11, 13

His eyes.

Lact. 1. 6.

2. Pet. 2. 14.

His spending.

Prou. 29. 3.

Prou. 31. 3.

His bondage.

His rashness.

Quercet. Diet.

His griefe.

Æneas Sil.

Quercet. diet.

The case.

Ensiuing great
sins.

Papist, or a *Pagan*) light and veniall. He hideth it in secret, Iob 24. 15, 16. He liketh well the shauelings cauear, *Si non casti, astamen canit.*

He is like a pampered horse, neying after his neighbors wife: like a dog, nothing regarding a matrimoniall bed. Stohne waters hee thinkes sweet: Hee forgetteth the Couenant of God, Pro. 2. 17. Hee playeth the part of a robber, 1. Cor. 7. 17, an idle sifter, a prattler, a busie-body, and speaking things that are not conuenient.

Lusting eyes doe follow glancing faces, in all voluble motions, like the vnrestfull *Magnes*, till they bee fixed ouer against the Pole. *Aries obtorto collo vincit vinctur*, said *Diogenes* to one who fixed his eyes vpon a filthy drab. An vnchast eye is the messenger of an vnchast hart. *He hath eyes full of adultery.*

He feedeth harlots, and wasteth his substance: He giueth his strength to women: Hee is a deuoted vassall to his deuouring drab: to come, hee wants no wings; to goe, he findes himselfe in irons: What can please, he dare attempt, like vnto *Galleasius, dux Mantua*, who at the fond request of his mistresse, did suddenly precipitate himselfe into the riuer. When desire, or delight is crossed, there is nothing for the louer but present death. *Lucretia* so loued *Enriatus*, that at his remouall from her, presently she died. That noble youth in France, (*Ex familia Alagriorum oriundus*) gaue negligently (yet louingly) to his Mistresse, the Duke of Mantua's daughter, a poisoned Apple; wherewith he himselfe was propined: and seeing her in her last agony thereby, lying in her bosome, preuented her by death.

Prognostickes.

His disease is a tree with many branches, and a nest of many vices; the harder to be cured; for that it is supported with so many passions. He that is thus diseased,

sed, he must snare some other; for he cannot performe his lust alone: He soweth his come in vncouth fields; and leaueth nothing but chaffe for his owne ground: He sinneth against his owne body, both abusing the outward object (as in other finnes) and his owne body too (which is peculiar to this sinne:) shamefully abusing the member of Christ, and making it the member of a whore: and converting the holy Spirits Temple into a filthy stew: He defileth himselfe, and the whole land, *Leuit. 18. 25, 27.* He exunguisheh sanctification, *1. Thes. 4. 3.*

This malady is the mother of much mischief. *Iohn* the Baptist, *Uriah*, *Amnon*, and the *Sichemites* are killed. It hingerh on spirituall whoredome: The examples whereof are *Salomon*, *1. King. 11.* The *Jewes*, *Hesek. 4. 14.* The *Gentiles*. The whore of *Babylon*: cup of carnall fornication, allureth the Kings and inhabitants of the earth to drinke of her cup of spirituall whoredome: It tends farre to Gods dishonour, specially if it be within the bosome of the Church; As *Amnon* folly; and *David* adultery: For he takes the members of Christ, and makes them the members of an harlot: He is like a flie drowned in hony, and sucketh poison within the taste of sweetnesse.

The delight that the whoremonger hath in his owne malady, brings on Gods wrath and iudgements on himselfe, and on the land. The Bee detests those that are too much giuen to Venery, because of their strong fauour which they smell in them: how much more doeth God abhorre them, that fauour so much of the wisdom of the flesh? Whoremongers and adulterers God shall iudge: whereof 24000. were killed in *Israel*, *Numb. 25.* God shall bee a witnesse betwixt the adulterer and the wife of his youth. To be deceiued by a woman, or to lie in wait at the neighbours doore, is a wickednesse to bee condemned, and a fire which shall deuoure to destruction, and which shall root out all his increase: It shall

1. Cor. 6. 18.

Pro. 5. 3, 9.

Mat. 15. 19, 20.

Rom. 1. 24.

Mar. 6. 2. Sam.

11. 17. & 23. 16.

Gen. 30. 4.

Rom. 7. 23, 27.

Gen. 34. 7.

2. Sam. 13. 23,

23, 24, & 12. 14.

Gods wrath.

Eph. 5. 3, 6.

Hos. 7. 4.

Leuit. 18. 25, 28

Iudg. 20.

Iere. 23. 10.

Ge. 19. Num. 25.

9. Ge. 34. Iudg.

20.

And iudgments

Mal. 3. 5. Heb.

13. 4. 1. Cor. 5. 7.

Mal. 3. 14.

Iob 31. 9, 12.

Hos. 4. 10.

Iob 14. 18.

Iudg. 9. 5.

Diseases

Lues venerea.
Death of body
and soule.Pro. 6. 30, 32, 34
Reu. 21. 8.
Leuit. 20. 10.
Deut. 22. 23.
Num. 5. 14, 27.Gen. 38. 24.
Ier. 39. 22, 23.Lucianus Strab.
geograph. l. 16.Euseb. de prep.
Euang. l. 6. c. 8.
Dial. Sic. l. 1. c. 6.
Corn. Tacit.
Alisan, in eu-
ria. lib. 1. 13.2. Sam. 12. 11.
& 16. 22.
Job 31. 9, 10.

shall deuoure all his substance, *Pro. 6. 26. & 29. 3.* Gods curse shall be on his estate: His bastards shall be for his great ruine, and fire-brands to his house: He shall find a wound and dishonour; and his reproch shall neuer be put away.

This burning lust spendeth the spirits and balsame of life, as the flame doeth waste the candle: Whereupon followeth corruption of humors, rotting of the marrow, the Ioynts ake, the nerues are resolved; the head is pained, the growe increaseth, and oft times (as a most iust punishment) there insueth that miserable scourge of harlots, The french Pockes.

The adulteresses husband or friend, is stirred to a rage of ielousie; who will not spare in the day of vengeance. Men doe not despise a thief when he stealeth to satisfie his hunger: but the adulterer destroyeth his owne soule. The Law of God punisheth adultery by death: To this purpose was appointed the extraordinary cursed water for triall. It is a morall law, what the adulterer should die, as may be seene by the example of *Israhel* against *Thamar*. Of *Abimelech*, *Genesis 20. 3. 7.* *Nebuchadnezzar* caused the two adulterous Prophets *Zedekiah* and *Akiah* to be burnt. So was the law of *Salerus* the Prince of *Crotone*, a city in *Greece*: as also *Draco* his law. The law of the twelve Tables, and *Lex Julia*, made by *Augustus Caesar* amongst the Romans, made it capitall. So way it amongst the Arabians. The Egyptians cut their noses. The Germans scourged them with cudgels thorow the Towne. *Salusiani* King of the *Deceussis* law, pulled out both their eyes without mercy: who to spare one of his adulterous sonnes eyes, and to keepe the law, pulled out one of his owne. When man doeth faile in punishment, God visit his law of requital as may appeare in the example of *Daniel*.

Curatō

Curation and remedies.

Unningly did the heathen Physicians rip vp this child disease, which they neuer regarded, vntill they found it make the body languish. *Hippocrates* obserued *K. Perdicas* in a chronical sicknesse: after long inquiry, hee perceiued his pining away, to flow from a spirituall disease, for the loue he had to *Phila* his fathers concubine. Hee prescribed him to be cured, by causing *Phila* to giue *Perdicea* some meeting. The like did *Erasistratus* the Physician, with *Antiochus*, curing his languishing ague through lust to *Stratonice*. And *Saluchus*, by causing the father, to giue the wife to cure the sonne: These two Physicians cured the body, but killed the soule; a bad kind of curing: They had done better to haue cured the lust first, that the body might of its owne accord become whole. Euill should not haue beene done, that good might come thereof: A Christian hath many better wayes to cure this passion.

Consider it is directly prohibited; *Deut. 23. 17. 1. Cor. 6. 18. Heb. 12. 16.* It should not be once named amongst Christians, *Ephes. 5. 3.* The committing of it wounds the conscience, and brings on Gods wrath, and all the evils. The penance of it is too deare for the pleasure: That wound is to be eschewed that cannot be cured, but with a salue of sorrow and dolour. *Aristotles* counsell was, to behold pleasures, not as they come with pleasure, but as they goe with paine. A thousand pleasures are not so perfect as one of those torments: but how faire more exceedeth the torments of hell? where for one pleasure, shall be a thousand torments, perfect, totall, and finall. Esteeme therefore this so beastly a pleasure, to be at so high a rate: and shunne the wares that are so deeply bought: The remembrance of the burning in hell, quenched the burning lust of luxurie. T

Eschew

Bad remedies.

*Savan in vita
Perdie.*

Plutarch.

It wounds the
conscience to
hell.

*Hieron. in Epist.
ad Salu.
Non emo tanti
panitere, said
Diogenes,
Non venientes,
sed abeuntes.
Noces empty de-
lore voluptas,*

Eschew occasions and opportunities.

Iob 31. 1.

Locus sola caueto.

Vincitur at celeri

seu libido

fuga. Anthol.

secra Gregor.

Consider the infelicity and filthinesse of this disease.

She thus said :

*istud quidem
adamar, adoles-
cens, nihil autem
pulchrum.*

*Sapè refer tecum
scelerata facta
puella. Hinc
odij semina
quare tui.*

Eschew ebriety and gluttony.

Ier. 5. 8.

*Xenophon in Cy-
ropedia.*

Hunger, time, a halter.

Eschew all the occasions that doe infect the heart with this maladie, *Pro. 5. 8.* Let thy heart be chaste; shun filthy company, and inticing obiects. Make a couenant with thy eyes: Beware of solitary places; and flie all libidinous circumstances, of person, time, and place. It is not lawfull to behold what we may not couet: Eschew lasciuious pictures and bookes, filthy Stage-playes; and all such other insnaring obiects.

Consider the infelicity and fardity that doe accompany this disease, and that in the person of others: Marke the dolour, consumption, filthinesse, stinke, cankers, venereous botches, feeblenesse, faintnesse, effeminatenesse, infamy, and secret terrors of conscience that doe (with many moe) follow in a trine after the heeles of burning lust. That beautifull and honourable *Hypatia*, (famous because of her erudition and publike teaching) perceiuing one of her disciples, for her loue, languishing to the death: after many assayed remedies without effect; at last she deuised a way to diuert his imagination with a filthy spectacle of her selfe. *Raimundus Lullius* (that great Physician) fell in vehement lust with a most beautifull woman; he importuned her to appoint a diet; at meeting she displayed her brest, and made him see a large and profound vlcerate canker in her pap: at the which filthy spectacle, he found a present remedy of his passion: He turned his lust into loue, and his loue into pitie, and vsed all meanes to restore her to her health. The Poets did acknowledge this remedy to haue some force, which worketh by diuersion, and drawing of the imagination to mislike the pleasantnesse of the obiect, because of some exceeding euill in it.

Vse all the remedies to cure ebriety and gluttony: Diet the pampered horse. Either quench the fire, or take away the fuel. Vse that *Pithagorische Lacedemonian* diet of the *Spartan Kings*, Sobriety and Exercise; or that slender diet that *Cyrus* did willingly vse. *Crates the Theban* prescribed Hunger, Time, a Halter: whereby hee did shew,

shew, that either present hunger; or length of time should quench this flame in any man; or else he were fit only for a rope: A remedy favouring of a Cynicks cruelty; yet this it imports: that sobriety is the quencher of lust, as intemperancy is the feeder of it: Diligent labour in ones calling, diuerts the mind from filthy objects; and vnableth it from such vanity.

Moderate sleepe and watchfulnes are profitable herein; with a diligent care of the mind vpon serious adoes. Marriage is a remedy against fornication, 1. Cor. 7. 2, 9. 1. Tim. 5. 14. Loue amongst married persons, is a remedy against adultery: For he that esteemeth his wife to bee to himselfe as a *loving Hind, and a pleasant Roe, and is satisfied with her breasts, and delights in her loue continually: he will not delight in a strange woman, nor imbrace the bosome of a stranger.*

To be an Eunuch or gelded, is a bridle of lust: Some are so borne, there be some made so by men, and some which haue gelded themselues for the Kingdome of Heauen: The former two haue that benefit to be free of the practice of any lust; but the third is voluntary, a speciall gift of God, springing from the sauing power of grace, and is praise-worthy before God: There are other physcally remedies which are thought to bridle lust: As *Agnus Castus, Rata, narcotickes, portulaca, nymphaea, Semper vium, lactuca, camphora, citiusa emplastrata, lamina plumbea adhibita*: which all doe either exciccate, stupifie, or euacuate the spermatike spirits: but what? they cure not the mind: it remaines apostumat in its owne impurity, it lacketh onely a new occasion, and a recent pregnant seminary. But the surest, and most infallible remedy to this malady, is true mortification, *Jo. 3. Ro. 8. 1, 13. 1. Pet. 2. 11. & 4. 1.* Considering that our bodies are the members of Christ, set thy selfe alwayes in the presence of God, as the searcher of hearts: *Beate downe thy body, and bring it in subiection: Ictis Tarentinus, Asbylus Crotomates, Clitomachus*, all three most worthy wrestlers, led a most

Sobriety.
Labour.

Oia si tollas, &c

*Cedit amor re-
bus, &c.*
Marriage.

Pro. 5. 19, 20.

To be an Eu-
nuch to Gods
kingdome.
Mat. 19. 12.

Physcally reme-
dies.

Mortification.
1. Cor. 6. 15.

*Volster. Plat. de
repub. Plutarch.
l. 7. Quæst. Con. 7*

con-

1. Cor. 9. 24, 25.

Modesty.

The feare of
God.

continent life, in great abstinence from Venerie, that they might remaine the more able for *Palestricks* games. Every man that *prooueth* masteries, abstaineth from all things, and they doe it to obtaine a corruptible Crowne. And what? should we not abstaine farre more from prohibited lusts, for an *incorruptible*? Modesty in heart, and shamefastnesse in behauiour, in words, speech, lookes, silence, pure communication, and apparell, not onely doe keepe the heart continent: but affray others to giue an assault. It is hard to one both to lust and to feare at once; for feare expelleth lust: there is no feare hath force in the heart, as the feare of God: This was *Hiwoglyphically* adumbrate by that great steepe deepenesse, hard by the promontory *Leuca*, toward the temple of *Apollo*: which had that force, that whosoever did leape into that deepe, had the fury of flaming lust and loue presently quenched, and themselves saued. So did *Demeas* to quench his lust toward *Pyrrhus*; and *Cephalus* for his lust toward *Proreia*: Their attempt was fearefull, whereby it was notified that feare and care, study or anxiety are remedies for lust: *Vexatio dat intellectum*: There is nothing more sure to bridle lust in the heart, then to set the feare of God before thy eyes; and to walke in feare and trembling before him.

CHAP. XXXI.

The Leprosie of Ingratitude.

2. Tim. 3. 2. *Men shall be vnthankfull.*

Luke 17. 17. *Were there not ten Lepers cleansed, but where are the nine?*

Description.

AS *Leprosie* is an vniuersall (*Cancer*) *Canker* of the whole body, full of venome and contagion, arising of the putrid blackest humour of the body: so *Ingratitude* is an vniuersall sicknesse of the Soule, proceeding of an inbred and acquired corruption and vicious constitution of the heart.

That it may be the better knowne; the opposite vertue of *gratitude* and thankfulness, must bee a little touched.

Beneuolence is the parent of *beneficence*, and *beneficence* prouoketh another to *gratitude*. *Ingratefulnesse* receiue the benefit, but regardeth not the *beneficence* of the benefactor.

The *benefit* is the subiect of our desires: It may depart from vs, while as the benefactors *beneficence* doeth remaine. Accidents may spoile vs of the vse of the gift; while as the affection of good will hath still a relative subsisting in the minde: The benefit is but the print and character

Beneuolence.
Bona. Arist.
Beneficentia. Paul.
Beneficence.
Beneficentia.
The benefit.
Beneficentia.

Beneficence
described.

Beneficence
worthy, requi-
reth 5. things.

Οὐκ ἔστιν ἀρετὴ
ἀλλὰ καὶ χάρις.

*Sæpe quod da-
tur, exiguum:
quod sequitur ex
eo, magnum est.
Senec.*

Psal. 119: 71.

*Secare, urere,
ut patet. Sen. de
Ben. l. 5. c. 20.
Beneficence
vnworthy may
be 6. wayes.*

character of the action of beneficence: and both these are the streames of the fountaine of beneuolence.

Beneficence is a willing endeavour in giuing gifts to others, for their commoditie. Euery affording of a commoditie is not a beneficence, vnlesse it come from a willing minde. A stone, a beast, the earth, the sea, an enemy, may giue commodities through occasion; but they cannot be said, they haue, or they vse beneficence: One may profit another, ignorantly, or vnwillingly; That is neither to be esteemed a benefit nor a beneficence: It is too little, to haue profited any, vnlesse it bee done willingly.

Beneficence is either *worthy* or *vnworthy*. A worthy beneficence craueth, 1. A cheerefull giuer. 2. The choosing of a fit receiuer, either worthy or indigent. 3. A conuenient time: the timelier the better: swift benefits are sweet: he giueth twice, that giueth soone. 4. A conuenient place: publike places are for an honourable beneficence: a priuate place is fittest, when ones necessity or pouertie is to be helped. 5. A fit matter, fit in regard of the giuer. A princely gift, fits the hand of a Prince, not the hand of a poore man: the mite beseemeth the hand of the poore widdow, not the hand of a King. The matter must be also fit in regard of the receiuer; for his good, and for his vse. A benefit may be little worth in it selfe: but great in vse and consequent. Oft times the thing that is giuen, is little: but that good which followeth thereupon, is great.

Beneficence must euer aime at the owne proper end: which is the vilitie of the receiuer: howsoeuer the entrie and beginning of the benefit be grieuous: As *Danid* saith, It is good for me, O Lord, that thou hast afflicted me: that I may learne *thy* Statutes. A Chirurgeon may cut and burne, that he may heale.

An *vnworthy Beneficence* and benefit, is that which is either, 1. *Naked*, without any good deed or indeuour to doe the same: hauing only a professed beneuolence, and nothing

nothing further: To will is little, vnleſſe it profit. 2. Or *Naughris*, both to the giuer to giue, and to the receiuer to haue. Like vnto the diſh-full of bones that *Alexander* ſent *Diogenes*: who ſaid, It is meete indeed; but a gift not Princely. 3. Or *Caſual*, as when one doth good to another, more by good hap, chance and occaſion, or by ſome ſecret providence, then of any ſet purpoſe to benefit. 4. Or *Corrupt*, as when the giuer is forced to giue by importunitie, or giueth ambitiouſly, irefully, diſdainfully, frowardly, after too long and wearifome expectation, and ſuting: more alſo for his owne ſake, then for the receiuers; giuing the benefit with the receiuers diſhoneſty and diſgrace; or for his own praiſe: giuing that publiſely, which ſhould be giuen priuatly; and giuing that priuatly, which ſhould be giuen publiſely. 5. Or *Hurtfull* to the receiuer, that though the receiuer for the preſent doth deſire the benefit, and acceptably doth account of it; yet, if the giuer knoweth it will harme him, his beneficence is nothing worth: but rather a cruell kindneſſe, a frowning and affable hatred: which not to giue, were a greater benefit then to beſtow it: For what could an enemy doe more, then to ſnare him with a gift, whom his heart doth hate? 6. Or *Malicious*, as when the giuer is a very reall enemy; yet, vnder diſſimulation, giueth a gift to harme whom he hateth: As when he maketh him drinke, that he may the more eaſily be killed: And as was the Horſe of *Troy*: Or being of purpoſe to kill him whom hee hateth, by cauſing to giue him ſecretly poiſon: the poiſon being weake, it purgeth him greatly, and cureth by accident ſome hidden ſickeſſe, which otherwiſe was incurable: the poiſon became a medicine, and the hatred a remedy: this is to be accounted no beneficence, nor no benefit; becauſe by iniuring he healed: or being of purpoſe to kill him, woundeth his body, and by accident openeth an apoſtume, and ſo healeth him. This is not to be eſteemed a benefit; for many may profit others againſt their will. Not the euent, but the minde maketh a benefit diſ-

*Parum eſt uille,
niſi profuit. Sen.
de B. I. 6. c. 10. 11
Anton. & Max.
Ser. de Benef.*

*Gen. 45. 5. 7. 8.
and ſo 20.*

*Sana bonitas,
blandum & of-
fabile odium.
Sen. de Ben. I. 2.
c. 14.*

*Timeo Danaos
& dona ferentes.
Hæc deus aduſus
Açç.*

*Noceudo ſana-
uit. Sen. de 1.
Ben. I. 2. c. 19.*

*Proſunt dum no-
lunt. Id. I. 6. c. 8.*

ferent from an iniurie. All these sorts of doing good, are vnworthy of the name of beneficence, and of the name of a benefit; but as a dead man may be called a man improperly, so they may be called, *Beneficence unworthy*, and a *Benefit unworthy*, because they want the willing intention of the giuer, respecting the good and vility of the receiuer.

Gratitudes
grounds, are
verity and
equity.

Gratitude is prouoked by the worthy beneficence and worthy benefit of another, and these are the sparkes that kindle that flame: It is grounded on *verity* and *equitie*: *Verity* acknowledgeth and professeth the benefit. by giuing thanks to the benefactor, by publication of the benefit before others also, and by promise and purpose to requite according to power. *Equitie* studieth to make recompensation so farre and so soone as is possible: both oblige the heart to thankfulnessse. *Gratitude* hath three degrees: 1. In heart. 2. In word. 3. In deed: As shall be specified more amply heereafter in the remedies.

Gratitude fained, forced, restrained.

As for *vnthankfulnessse*: Some are vngratefull in a part onely: Some are meereley and altogether vnthankfull. Fained, restrained, and forced thankfulnessse, is a kinde of vngratefulnessse. Some doe faine themselves to bee thankfull, while as they haue no such thing in their heart. Some are ashamed to publish their thankfulnessse: and if they vtter it, it is priuily in a corner, and whispered in the eare: They blush that any should know, that they are obliged debtors.

*Furtius agunt
gratias, in angulo,
& in arcem.
Id. l. 2. c. 23.*

Some are forced by shame, by feare, by necessity, by imitation, or by occasion to be thankfull: These are not truly thankfull in heart: They find themselves bound to a duety, which is against their will, and so they willingly remaine vngratefull. Some againe are meereley vnthankfull: As, 1. He who acknowledgeth not within himselfe, the benefit and the greatnesse of it. 2. He that professeth it not before others, or dissembleth or denyeth it.

*Qui inuitu debet, ingratus est.
Id. l. 5. c. 39.*

it. 3. Hee that endeouours not to requite it as he may.
4. He that altogether forgetteth it. 5. But most of all, he
that requiteth good with euill, and meteth the benefite
with an injury.

Part affected.

THe whole faculties of the soule are affected and
infected by this maladie, none of them are sound,
The vngratefull mans minde doth not acknowledge the
giuers beneficence, nor the greatnesse and goodnesse of
his gift: His memorie forgetteth what kindnesse he hath
shewed him: His heart is in a perplexitie of secret pas-
sions; reioycing in the gift, and sorrowing to be obliged;
fearing to be detected, and fretting when he is twitted.
His conscience is vniust, that should suffer him so falsely
to deny what he hath gotten, and to refuse, what requi-
ting equitie doth craue.

*Ingratum dix-
it, omnia dix-
it.*

Causes.

WHen either the benefite is vnworthy, or when
a worthy benefite is giuen vnworthily, the re-
ceiuer of the gift is mooued thereby to become vngrate-
full: As if the receiuer hath gotten the benefite: 1. By
wringing it out of the giuer by importunitie; he thinketh
he hath bought it at a deare rate, as by the price of his
prayers. 2. Or if the receiuer hath gotten it with vexa-
tion, with long delay and wearisome hopes. 3. If the
giuer gaue it with anger, with ill will, or with lingering,
or with ambition, or disdainfully (his gift being stony
bread, which for a hungry man is hard to want, and as
hard to take and eate.) 4. Or with vpbraiding, reproach-
ing, and vp-casting, or by occasion. 5. Or if he know

An vnworthy
benefite.

*Facimus plerum-
que ingratos.
Id. l. 3. c. 17.*

Or a benefite
vnworthily gi-
uen, which may
be 8. wayes.

the benefit to be hurtfull. 6. As also if the gift were neuer so good or so worthily giuen, if the giuer corrupt it with subsequent iniuries; as if one hath deliuered another from death, but thereafter he forceth and desloweth his wife: In that case the iniury ouercommeth the benefit: Although the benefit remaine, the benefactors beneficence is lost, and the receiuers obligation to thankfulness is free. 7. Or if the giuer corrupt his beneficence with repenting after that he gaue it. 8. Or if hee vaunt and boast of his gift, or glory therein, or cast it vp in the receiuers teeth, and thereby teareth and renteth his mind; it is sufficient that the receiuer pardon the benefit of the vnworthy giuer, although hee requite it not.

The forgetting of the giuer, and of his kindnesse, maketh many become vnthankfull, the benefit liuing in their hands, but dying in their memory: As *Joash* remembred not the kindnesse of *Iehoiada*: The chiefe *Butler* did not remember *Ioseph*: The people of Israel forgate God their Sauour, which had done great things for them in Egypt. The Ox knoweth his owner, and the Ass his masters crib; but Israel did not know God: What could I haue done (sayth the Lord) any more to my Vineyard? I looked for Grapes, and it brought forth wilde Grapes. Israel said not, Where is the Lord? They remembred not his hand, *Psalm. 78. 42.* because they forgate him that was so kinde to them. Israel was filled, and they forgate God: Nothing groweth sooner olde then beneficence: Old kindnesse sleepeth, and men are forgetfull.

There are many sorts of vnthankfull men: Some deny they haue receiued the benefit, some dissemble it, some requite not: but most vngratefull are they that forget: Shame, honesty, and occasion, may amend the former three; but what can amend the last sort, when so willingly they forget?

When one is ignorant of himselfe, and of his duty,

Obluion of
the benefit.

2. Chron. 24. 22.

Gen. 40. 23.

Psal. 106. 21.

Hos. 8. 14.

1. Sam. 12. 9.

Isa. 3. 3.

Isa. 5. 4.

Ier. 2. 5, 6, 8.

Hos. 13. 6.

Psalm. 78. 42.

Psalm. 78. 42.

A. Heym. Pind.

Blindnesse and
vanity of mind.

duty, thinking himselfe worthier then he is; and more worthy, then if he should haue beene matched with such a naughty benefit, and such a small trifle as he taketh it: So prizing himselfe at too high a rate, and the benefit at so low a worth, he disdaineth the giuers beneficence, and maketh himselfe vnthankfull: or when he is ignorant of the giuer, and knoweth not his kindnesse, his gratefulnesse, his wisdom, his power and such like properties of the giuer: and doth not collect them out of the benefit, and so becommeth vngrate: The Gentiles, when they knew God, they glorified him not as God: neither were they thankfull: because they became vaine in their thoughts, and their foolish hearts were full of darknesse.

Rom. 1. 21.

There is no benefit which can eschew an euill construction: and the suspicion of the giuers affection: The receiuer, either in himselfe, or in the gift, or in the giuer, can subtilly excogitate abundance of extenuations. Gifts may easily bee misconstrued, if they bee beheld, wherein wee thinke them deficient; but not wherein they profit vs: or wherein we deserue them not: Wee shall neuer want causes of complaining, if wee behold the worst and weakest side of benefits. Some can neuer bee content, they are euer quarellous murmurers against God and man. They will thinke the benefit vulgar and not rare: that the giuer might haue giuen much more, and much better; that hee hath giuen more, and better to worse; and that he gaue it not heartily, or timely, &c.

Misconstruction:
on: and suspi-
tion.

Many are so hard and stiffe-hearted, that no benefit can mollifie them and win them; and so inflexible, that nothing can make them kind; as God complaineth of the Iewes: What? could I haue done any more to my Vineyard? I looked for grapes, and it brought forth wilde grapes. Hereof ariseth that despising of the bountifullnesse of God, that should leade men to repen-
tance.

Induration.

Isa. 5. 4.

Rom. 3. 4.

An euill conscience.

As there is nothing more forcible, to make a man both speake the truth, and doe the thing that is most iust, then a good conscience: So there is nothing more able to make him vnmindefull of his duety, so ready to dissemble the giuers beneficence, and so vnrighteous, neuer to requite, then is an ill conscience, that is either blinded, sleepe, is dead, or cauterized.

Selfe-loue.

When men are too fauourable iudges of themselves, admiring too much their owne merit, they thinke they haue deserued more at the giuers hand: The giuer hath valued them at too light a price: The receiuer thinketh hee might haue gained more, if his paines and labours had beene bestowed vpon any other. The selfe-louer, as hee loueth none so much as himselfe; so hee cannot loue his benefactor as hee should.

2.Tim. 7.3.

Auarice.

Auarice maketh a man vngratefull: There is no satisfaction of his greedie appetite: The more he getteth, (vnlesse he yet get more) hee is the more discontent: And if he get no more, he thinkes all he hath gotten, is nothing: Hee forgetteth what hee hath, and counteth it an iniurie, if any thing bee with-holden that he craueth. Greedinesse of things desired, makes vs forget what wee haue receiued, and auarice is euer vngratefull.

Enuy.

Enuy commeth in with her comparisons, disdain that others should haue beene equalized or preferred to the receiuer, in receiuing of gifts. Enuy disquieteth the receiuers heart with comparisons. He that enuyeth, sorroweth: but the gratefull reioyceth. No man can both enuy a man and giue him thanks.

Non potest quisquam, & inuidere, & gratias agere. Sen. ib. l. 3. c. 3.
Pride.

Ambition and pride permit none to be thankfull: The proud remembreth not his owne basenesse, hee considereth not his present estate, now vnder the benefit, which once he most desired. Hee beholdeth not where

where he was, whence he came, what he was, where he is; but where, and what he would be: He reacheth himselfe out of himselfe. The pride of King *Hexakiah*, (whereby his heart was lifted vp) suffered him not to render thankfulnessse to God; according to the benefite done to him, in restoring him to his health, when hee was sicke to the death. God complaineth of the people of Israel, that when they were filled, their heart was exalted, and forgate God.

1. Chro. 32. 24.
25, 26.

Hol. 13. 6.

By nature we are more sensible of euill, then of good. The paine of one finger is more felt, then the health of the whole body: And by the corruption of nature, injuries make a deeper impression in the mind then benefits doe, and these slip sooner out of memory then the other. We are so poisoned by the venome of the inherent body of sinne and death, that we deuise and inuent occasions of vnthankfulnessse. They that are of a peruerse disposition, are neither overcome nor changed by benefits: As it is said of the Wolfe, so kindly fed with milke: that a benefite cannot change nature.

Corruption of nature.

*Peruersi cordis
est occasiones in-
gratitudinis in-
uestigare. Bern.
à xagat anafq
vlu quon u du-
mny. Men. Ep. 1.*

Signes and Symptomes.

THe vngratefull counteth the benefite but light; and thankfulnessse a burthen: The benefite delighteth him no longer then it lasts; if he bee vnthankfull to God, he forsaketh the fountaine of liuing waters, and diggeth to himselfe broken pits that can hold no water: He can say, Heere is the benefite; but will not once say, Where is the Lord? He casteth God away, and rebelleth against him: Hee despiseth the bountifullnesse of God: Like the Gentiles, who knew God, and yet were not thankfull: Hee neuer thinketh on God but in euils: He hath the Art of memorie for wrongs, and can as well name them all, as *Cyrus* could name his Souldiers.

A benefite
lightly esteem-
ed, or for-
gotten.
Ier. 2. 13, 5, 6, 8.

1. Sam. 10. 28, 39
Isa. 1. 2.
Rom. 1. 4.
Rom. 1. 27.

Sol'm.c.7.l.7.
c.24.

Or requited
with euill.

Non draunia.
Psal 41.9.
Zech. 11.12.
*Quo plus debent,
magis oderint.*
Sen. Ep. 190

Lucius.
Lucianus.

And as for benefits, and beneficence: he is as obliuious as *Messala Corninus* the Oratour, who forgate his owne name. Wrongs he writes on glasse, with the point of the Diamond of his hard heart: benefits he painteth on the dust: Benefits with him are as light as feathers, and meeteth wrongs with leaden angers; Hee extenuates his receiued gifts, and aggrauates his iniuries: Hee is a *Mule*, (as *Plato* called *Aristotle*) that sucketh till it bee full, then it flingeth at the mother: Hee is like a *Viper* that killeth the mother that bred it: And like a carion anointed with a costly oynment: His actions are like the seruice of a Ramme, that with his hornes striketh his Pastor: Hee eateth ones bread, and listeth vp his heele against him: Hee weigheth his benefactor at a small rate: The more hee findeth himselfe obliged, the more he hateth, being as vnwilling to bee thankfull, as he is vnable to requite: Hee maketh vse of his benefactor, so long as hee can serue for his vse, as men doe with horses, who cherish them when they serue them, but reiect them when they become inuill: Hee becommeth impudent vnder the greatest blot: He is rightly figured in Swine, who eate Acornes, but neuer looke vp to the tree: He is neither noble, honest, true, nor iust: He is a bored barrell, wherein costly liquor is in vaine put: Benefits are ill bestowed vpon him; he cannot retaine the memorie of his benefactors kindnesse.

Prognostickes.

The euill and
punishment of
ingratitude.
Luk. 17. 17.

THis is a frequent and vniuersall sickness: Are there not ten Lepers censed (said Christ) but where are the nine? None haue returned to giue God thanks but a stranger. It is to be reckoned amongst the worst diseases, which wanteth no euill: And the earth can produce

no

no worse thing then an vngratefull man. He is euer either deuising euill, or doing euill. He flattereth himselfe, and detracteth others. As he hateth all men, so he regardeth his benefactor, onely for the benefit. The worse hee groweth, he is the more bold to commit any vice. Ingratitude is a monstrous sinne, and the seminary of many vices. There is no vertue that is not blamed and discommended of some, but onely *Gratitude*: and there is no vice, that some will not commend, except onely *vngratefulnesse*. There is no vice so condemned of all; and yet so farre imbraced of many. Serpents containe venom within themselves, which they put forth to the hurt of others: but the vngratefull is tormented with his owne venome. There is nothing so great an enemy to concord and humane society, as is vngratefulnesse. It is the *Epitome* of all vices. It is a vice that daily doth increase. For in the last dayes shall come perillous times, men shall be *vnthankfull*. Any wrong may be pardoned by a gentle nature, except vnthankfulnesse: it is hardly digested. The Lawes of Persia, Macedonia, and Athens, condemned the vngratefull to death. And he that rewardeth euill for good, euill shall not depart from his house. God will be vnto them that by vnthankfulnesse forget him, as a Lion, a Leopard, and as a Beare robbed of her whelpes. Ierusalem for her vnthankfulnesse, had great discretion threatened, and executed against it. When Israel forgot the Lord, he sold them into the hand of *Sissera*. And God quereleth his people for their great vngratitude. Ingratitude prouoketh reuenge by perpetuall custom, both with God, and with man.

*Omnia dixeris,
si ingratum
dixeris.
2. Tim. 3. 2.*

*Prou. 17. 13.
Hos. 13. 6, 7, 8.*

*Luk. 13. 34.
1. Sam. 12. 9.*

Mich. 6. 2.

Curation and remedies.

IT lyeth much in the benefactors hands, to make the party benefitted, thankfull. He would not talke much of his benefit: neither should he grudge, if at the first he finde

The benefa-
ctors discreti-
on, patience,
and loue
testified.

finde not a meeting; but with great patience and care he must expect the haruest of his husbandry. It is not enough to helpe any with a gift, vnlesse hee helpe him also to be thankfull for his gift: He must not onely giue, but also testifie his loue: let him not vpbraide, nor cast the gift in the receiuers teeth: let his gift speake, and not his mouth: And though the party deserue not such kindnesse, yet it is best, in such a case, to imitate God: to benefit the euill, for their sakes that are good, rather then to be deficient to them that are good, for those that are euill.

That the receiuer of a benefit may become thankful, let him consider the benefactors beneficence, more then his benefit. Some mens good will is to be preferred to their good deed, and other somes good deed is to be preferred to good will. As one did say, Hee had rather haue *Augustus* good will and approbation, then *Clandius* gift. Whose iudgment and liking is naught, their benefit is not to be sought: but if it be giuen, it is to be taken as from Fortune.

Let him also call to minde the benefits received. And this should be a law betwixt the giuer and the receiuer: the one should neuer forget what hee hath gotten: the other should neuer remember what hee hath giuen. As forgetfulness causeth vnthankfulness; so remembrance cureth the same. This made *Dauid* stirre vp his owne soule to be thankfull to God, when hee said, *Blesse the Lord, O my soule, and forget not all his benefites.*

He must consider, that thankfulness in it selfe, is a thing both godly, honest, and iust. Vnto the giuer it is most acceptable, and vnto the receiuer most profitable: It conciliates fauour with the giuer, and procureth new benefits at his hands. When vngratefull silence obscureth the benefits and the beneficence of God: it closeth vp the fountaine of his bountifullnesse: The thankfull acknowledging of the same, procureth new benefits. This *Dauid* professeth of himselfe, when hee said, *I haue*

preached

Consider the
benefactors
beneficence.

*Crispus Passie-
mus, ex Sen. l. d.
B. l. i. c. 25.*

Remembrance
of the benefits.

Psal. 103. 2.

Consider that
thankfulness
procureth
more benefits.

Pl. 40. 9, 10, 11.

preached thy righteousness, &c. I have not hid thy righteousness within my heart, &c. I have not concealed thy loving kindness, &c. With-hold not thou thy tender mercies, O Lord.

The manifold examples of thankfulness would be considered, both toward God, and man. *Noah*, after his deliverance from the Flood, built an Altar to the Lord, and offered thereon. *Abraham*s servant blessed the Lord, for guiding him in his way. *Isaac* built an Altar to the Lord for his blessing. *Moses* and the people sing praises to God for their deliverance. *Deborah* sings a song of praise to God for the peoples victory. *Hanna* for *Samuel*, giueth both him, and praise to God. The blind man praiseth God for his sight. The two blind men, so soone as Christ made them see, did follow him. The dispossessed *Maniacke* thankfully published Christs compassion in *Decapolis*.

Iosua spared *Rachab*, for hiding the Spies. The Israelites made *Gedron* their head, for killing their enemies. *David* restored and aduanced *Mephibosheth*, for his father *Jonathans* sake. *David* willed *Salomon* his sonne, to be kind to the sonnes of *Barzillai*, who kindly attended him when he fled from *Abisalom*. *Naaman* the Syrian is kind to *Eliseus*, for his health. *Priscilla* and *Aquila* laid downe their neckes for *Pauls* life. The Galatians would haue plucked out their owne eyes to haue giuen *Paul*. And *Paul* hauing nothing to recompence the kindness of *Onesiphorus*, besought God to giue mercy to him and his house.

There is none who more deserueth at our hands thankfulness, then God in his Christ. And to stirre vs vp thereto, we should consider his rich beneficence and manifold benefits: so that *our mouth should be filled with his praise, and with his honour all the day*. For all the day, and euery day. In prosperity he comforts, in aduersity he corrects: before we were, he made vs: when we were, he saued vs: when we sinned, he forgane: when we were converted,

Consider the examples of thankfulness:
Gen. 8. 20.

To God.
Gen. 24. 48.
Gen. 26. 25.
Exod. 15. 1.
Iudg. 5. 1.
1. Sam. 2. 1.
Luk. 8. 43.
Mar. 10. 34.

Mark. 5. 10.

To man.
Iosh. 6. 17.
Iudg. 8. 22.
1. Sam. 9. 7.
1. King. 2. 7.

1. Kin. 5. 15, 23.

Rom. 16. 4.
Gal. 4. 25.

2. Tim. 16. 18.

Thankfulness
to God, and
motiues
thereto.
Motiues to
God.
Psalm. 71. 2.
August. on this
Psalm.

he

Psal. 103. 2. &c.

Mortines in
Christ.2. Sam. 1. 26.
1. Sam. 30. 37.Eras. 1. 4. apoph.
ex. Suet.Thankfulnesse
from a heart
pure and true:
And testified
three wayes.

Luk. 1. 74.

Consider how
men haue bin
thankfull to
beasts.

he strengthened vs: and if we perseuere, he will crowne vs. He conferreth benefits innumerable, he forgiveth all our iniquity, he healeth all our diseases; he redeemeth our life from destruction; hee crowneeth vs with louing kindnesse: his mercy toward vs is as great, as the heauen is high above the earth.

In Christ consider his *passion*, and his *gifts*: Greater loue cannot be, then when a man giueth his life for his friend. He endured torment, (excessiue in paine, and infinite in dignity) to deliuer vs from all our miseries endlesse and infinite perpetuity. In his *gifts*, we haue to consider the *Giver*, the *giuing*, and the *gift* it selfe. The *Giver* so great, so gracious, so powerfull, so wise, so excellent, and so innocent: whose loue was wonderfull, passing the loue of *Jonathan*, who loued *David*, as he loued his owne soule. His *giuing* with such indamaging alacrity, readinesse and kindnesse. A *gift* so deare, so great, so vnprizable, so profitable, and so irrecompensible: his *gift* so stamped with his paines, marked with his wounds, and imbroydered with his blood. When the souldier shewed *Augustus* the wounds he suffered for his sake, he was presently moued kindly to befriend him. Much more the consideration of Christs kindnesse to vs, in giuing himselfe to the death, should stirre vs vp to perpetuall thankfulnesse.

Our thankfulnesse to God should proceed from a heart both pure and true. Pure and cleane from sinne: true and sincere from hypocrisie. Our thankfulnesse should be testified in a threefold duty: by loue in affection, by thanksgiuing in praises and words: and most of all by seruice in deeds: that wee might serue him without feare, in holinesse and righteousness before him, all the dayes of our life.

Consider how men haue been thankfull to beasts, of whom they haue gotten any good. As *Romulus* and *Rhemus* set vp in Rome the Image of a Wolfe: for that kind remembrance of that Wolfe that did feed them with her milke.

milke. But by Gods direction (to moue vs to thankfulness) we should consider the example of beasts, how far they haue been thankfull. *The Oxe knoweth his owner, &c. The beast of the field shall bowe me.* How much more should not they whom God hath formed for himselfe, shew forth his praise? The Storks doe both feed and carry their old ones that haue brought them forth. How much more should man be thankfull to his benefactors; when as both God, and man, and beast, and his owne conscience, proclaime the same in his eares, and eyes & so on will.

But what if one be not able? what can hee doe to be thankfull, though he would? Or if he lacke the occasion, what should he doe?

Answer. Thankfulness is either in *affection*, in *profession*, or in *action*. Thankfulness in *affection* is, when heartily we accept the benefit, and heartily thinke our selues indebted for it, and heartily we indoeuour to make recompence, although both power, opportunity, and occasions of performance doe faile. One may be a cunning Artificer, and yet can doe nothing through lacke of instruments, or for want of a fit matter and subiect to worke vpon. So he is thankfull, who can doe no more, but is willing to be thankfull. He is thankfull in his conscience: he hath no other witness but himselfe. We must not thinke that an idle will is thankfulness: but hee that willet and indoeuoureth. A hindoeuour is oft times better then a greater recompence. The will must be accepted for the deed; the affection, for the action; in such an one that hath hunted all occasions of recompensing, and could not ouertake them.

Thankfulness in *profession* is, when not onely we are thankfull in affection, but also make publication of the benefit, and commendation and praising of the giuer: promising and vowing to requite according to power.

Thankfulness in *action* is, when any conuenient recompence is made for the benefit, (though the recompence be more or lesse, or equall to the benefit.) If we

recompence

And beasts to men, and to other beasts.

Esa. 1. 3.

Esa. 43. 20, 21.

Arif. Plu.

Arif. Arif.

Indoeuour to be thankfull,

either in

affection and

profession and

action and

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Thankfulnesse
hieroglyphi-
cally descri-
bed.

recompence what wee should, or what wee may. To whom, when, where, and how, must be, as discretion shall thinke it expedient. If the treasure of the heart be filled with true and mutuall beneuolence, the hand shall not be voyd of reall requiring beneficence.

It should therefore be the care of one who would be truly thankfull, to be the same, all these three wayes. To be so in *action* only, or in profession, without the affection of the heart, it is but meere hypocrisie. To be so in *affection* onely, when no more is in our power, it is true thankfulnesse; which hath euer a care to professe and performe so farre as we can.

The Ancients haue set forth *thanks*, and *thankfulnesse*, and *mutuall fauours*, hieroglyphically vnder three sisters begotten of *Iupiter*, to shew that it is a vertue diuine, and from God, to be thankfull and bountifull. They are called *æoni*, *Gratia*, for that giuing, receiuing, and requiting should be with mutuall ioy. Three they are, to declare those three actions of giuing, receiuing, requiting. One of them hath her face turned from vs: shewing the giuer, who should forget: but the other two haue their face to vs, to shew, that the receiuer should remember what he hath gotten, and remember to requite. They are naked, declaring that in beneficence and thankfulnesse, there should be no hypocrisie, but simplicity and sincerity. They are coupled together, for that betwixt the giuer and receiuer there should be a reciprocall loue and concord. They are merry and smiling, for that hilarity should be amongst them: and they are young virgins, for that the memory of beneficence should neuer grow old.

CHAP.

CHAP. XXXII.

The poysonous Tongue.

Iam. 3. 8. *The tongue is full of deadly poyson.*

Description.



He throats top and couer thereof, do make and modulate the voyce. But the instrument to frame and articulate the words, is the *Tongue*: It is the messenger of the minde, the character of a man, the buttrey of reason, the former of words, and discerner of tastes: And though it be a little fire, it can kindle a great matter, and boast great things. It is in substance, of a small quantity; yet it consists of as many parts, almost, as there are letters in the Alphabet. It hath a bony root: with kernels on both sides, and some large quantity of fatnesse. In the lower part it is ryed with a bond, as with a reine, to bridle the volubility of it. It hath two large veynes to giue it nourishment, with two arteries to giue it life: It hath two nerues spread thorow it all; the one seruing for motion, the other for tasting. It consists of nine muscles, foure on either side, seruing to moue it euery way. The ninth muscle is in the midst of the eight, seruing to put forth the tongue in length, & to draw it in againe, (two contrary motions, a worke onely proper to this muscle, aboue all the rest of the muscles of the body.)

The

Epiglossa.

A description
of the tongue.

Iam. 3. 5.

Pfal. 45. 1.

Esa. 55. 2. 10.
Lact. 1. 14. 9.

Prou. 12. 27.

Prou. 15. 4.
and 12. 18.φάρμακον ἐν-
φωτιστικόν, Menas.The tongues
disease.

Νόσος ἀρχαία.

Morbus effra-
nis.

Theodorides.

Morbus lo-
quendi.

Cato.

Exod. 6. 11, 12.

Esa. 6. 5.

Iam. 3. 8, 6.

It is a fire, a
world of ini-
quity. Ibid.The tongues
poyson.

Pfal. 140. 3.

Rom. 3. 13.

Job 20. 16.

The substance of the tongue is a musculous and fibrous flesh, and all covered externally with a membrane and a skinne. *It is as the pen of a swift writer*: and, as an Ele, it can turne and returne it selfe into all formes, and reuolue it selfe into all sorts of motions. It is one of the least members, most moueable, and least tyred: whereby man naturally runneth out in language the image of his life.

Anacharsis being asked what was worst, and best in a man: answered, The Tongue. If it be not ruled, it is the worst; if well ruled, it is the best. *Death and life are in the hands of the Tongue.* The one, if it bee whole and rightly vsed: the other, if it be infected and abused. *A wholesome tongue is as the tree of life.* And, *The tongue of the wise is health*, to himselfe, and to others. Speech (if the tongue be wholesome and well ruled) is a remedy for sorrow, anger, and for a sicke soule.

The disease of the tongue is a fierce malady, and hee that is affected with it, either can neuer hold his peace, or else neuer speake well. It is the diuels coach if it bee not bridled: and a most filthy channell, saith *Chrysostome*. Naturally it is (as the lips are) vncircumcised, polluted and vncleane, and becommeth at the last, *an vntruly scale, full of deadly poyson*: so inflamed thereby, that it is *set on fire of bell, and setteth on fire the course of nature*. This poyson maketh the tongue to be so *poysonous*, that it is both in it selfe *poysoned*, and a *poysoner* of others. It is both *passive*, and *active*: it is inflamed, and inflameth others. It is *paralyticke* to all good, and furious to all euill. It defileth the whole body, and harmeth those that heare it, or of whom it speaketh: spowting out *Adders poyson* from vnder their lips. A disease both noysome to others, and as dangerous to himselfe, as if hee had sucked the *poyson of Aspes*.

Part

Part affected.

THis poyson of the tongue is not bodily, but spirituall. The tongue it selfe is not properly affected with this poyson, as fixed and inherent within it. Neither is this disease *Idiopatheticke*, and proper to it: but *Sympatheticke*, and by consent to the euill disposed, and poysonous soule. For, *Of the abundance of the heart the mouth speaketh.* And, *Out of the heart proceed euill thoughts, false witnesse, blasphemies, &c.* The wicked heart sendeth no gracious imployment to the tongue: and in place thereof, many foolish imaginations, and godlesse passions are vented.

Mat. 15. 34.

Mat. 15. 19, 20.

Causes.

THe most generall cause of this poyson of the tongue is a poysonous, and poysoned heart; full of the venom of reigning corruption, and the power of that *body of sinne*. That rauing and franticke *old man*, that can speake nothing but euill. The heart that is wicked aboue all things, and that *gathereth iniquity to it selfe*: With *Grapes of gall, and gall of bitterness*. A heart loaden with sinne, *Esa. 1. 4.* And as a *full presse*, and an *ouerflowing fass*, sendeth vp the superfluity of many poysonous and corrupting thoughts to the tongue, to be proclaimed to the world: whereby it becommeth full of deadly poyson to it selfe, and to others.

A corrupt and poysoned heart.

Rom. 6. 6.

Ephes. 4. 22.

Psal. 41. 6.

Deut. 32. 32.

Act. 2. 23.

Ioc. 3. 13.

The vanity and ignorance of the minde, hindereth the right consideration and ponderation of the *matter* and *necessity* of speaking. The greamesse, and goodnesse, and euill, and secrecie, and end of things to bee spoken of, are not weighed. The tongue is ready to sympathize with the carelesse and inconsiderate minde: Whereupon proceed blasphemie, swearing, cursing, railing, reuealing

Ignorance and vanity of minde.

Neglect, and
want of prayer
Psal. 14. 4.

Psal. 141. 3.
and 51. 7.
Esa. 6. 5, 6, 7.

Foolishnesse
and madnesse
of conceit.

Eccles. 10. 14.
Prou. 29. 11.
and 15. 2, 14.
and 13. 16.

Eccles. 10. 13.
Prou. 7. 5.
Iob 6. 6, 7.

A hard heart.
Esa. 63. 17.

^a Iob 11. 2.

^b Eccles. 10. 11.

^c Psal. 12. 4.

^d Psal. 58. 4, 5.

^e Psal. 140. 3.

^f Eccles. 10. 11.

^g Math. 3. 7.

^h Iob 20. 16.

ⁱ Math. 7. 6.

^k Psal. 59. 6, 7.

^l Ier. 12. 8.

^m Psal. 22. 1.

of secrets, selfe-praising, back-biting, with many moe. Neither doe many consider the necessity and expediency, when, where, before whom, what, whereto, how much, &c. they should speake: whereof cometh rash, impertinent, idle and vntimeous speaking.

They that are not accustomed to talke well with God, can neuer talke well with the world. They that call not vpon the Lord, will neuer get their tongues cleansed from the poyson thereof. And God will not set a watch before their mouth, nor keepe the doore of their lips, nor open their lips: nor send a liue-cole of grace from his Altar, to touch their lips, that their iniquity may be taken away, and their sinne purged: Because as they did not call vpon God: so they did not acknowledge the Lord to rule their tongue.

The want of true wisdom, and the heart possessed with foolishnesse and madnesse of opinion (procured through want of instruction, euill examples, a distempered braine, passions, complacency, or naturall corruption) greatly poysoneth the tongue with much foolish speeches. A foole is full of words. He vttereth all his minde: And the mouth of fooles bubbleth out foolishnesse, and his mouth feedeth on foolishnesse, and spreadeth folly: and the end of his talke is mischieuous madnes. The song of fooles (in flattery and mirth) is oft in his tongue. And for the most part, his tongue is tastelesse of grace, and smelleth of nothing but of foolishnesse and wickednesse.

The heart hardened from Gods feare, maketh men bold to speake what they will, as men of lips^a, and as masters of the tongue: ^b to say, With our tongue we will preuaile, our lips are our owne: who is Lord ouer vs^c? As deafe Adders, that will not be charmed^d: they want no poyson vnder their lips^e: they bite without enchantment^f: They are a generation of Vipers^g: and haue the Vipers sharpened and killing tongue^h: As vileⁱ dogs, they barke as dogs^k: And as Lions of the Forrest^l: they haue a Lions mouth to deuoure^m.

There.

There are many that out of their selfe-love and pride, voyd of all charity, haue no care of others good name, (which is to them better then riches^a, and precious oyntment^b) out of the which contempt of the good name of others, proceede railing, reuiling, tale-bearing, false-witnesing, &c.

When the heart is chafed with anger, inured with hatred, and fixed in malice; then the tongue vttereth bitterness, and is bended like a bow, to shoot the arrowes of bitter words. It is fierie, with lips of burning fire: prating with malicious words, and smiting with the tongue.

Dissimulation in the heart, maketh one to be double-tongued; with a butter-like mouth, and a warlike heart: and out of a deepe heart, to vse words softer then oyle, yet sharpened like swords. Burning lips, and a wicked heart, produce the crafty, dissembling, deceitfull, flattering and lying tongue.

They that are of a turbulent and contentious spirit, vtter grieuous words which stir vp anger: railings, and surmising about questions; clamour and chiding, which are the workes of the flesh, and make men not to inherit the Kingdome of God.

When filthines raigneth in the hart, rotten speech bud-deth forth in the tongue: filthy communication, filthy and profane songs & ballads, and all such other vnseemly speech, and foolish talking, that is not conuenient.

There are many whose mindes are hasty, light, and of small capacity; which make them subiect to the vice of loquacity and talkatiuenesse, whereby they are so with child of their owne conceits, that they must either be deliuered, or else burst in the middest: whereupon proceed all rash iudgement, inconsiderate and idle speeches, and multitude of words, and windy speeches.

The impatient hart maketh one to be like a mad dog, sparing none, but biting all with his tongue, be they absent, or present. He curseth, murmureth, and complaineth.

H h 2

Out

Carelesnesse
of others
good name.

^a Prou. 23. 1.

^b Eccles. 7. 1.

Malice.

Ephes. 4. 31.

Psal. 64. 3, 4.

Iam. 3. 5, 6.

Prou. 26. 27.

Ioh. 3. 10.

Ier. 18. 18.

Dissimulation.

1. Tim. 3. 8.

Psal. 55. 21.

Psal. 64. 6.

Psal. 55. 20, 21.

Pro. 16. 27.

Contention.

Prou. 15. 1.

1. Tim. 6. 4.

Galat. 5. 20.

Filthinesse.

Ephes. 4. 29.

and 5. 3.

Ephes. 5. 4.

Lightnesse of

minde.

Impatiency.

Exod. 17. 7.

Exod. 16. 7, 23.

Pride.

Pierisatorem.

Psal. 31. 18.

2. Pet. 2. 18.

Drunkennesse.

Out of pride, when men haue a proud conceit of their owne conceits, spring *Periautologie* (too much good speech of themselves) boasting, vaunting, ostentiuie and affected words, hard things spoken proudly, swelling words of vanity, wrangling about matters exceeding the disputers capacity: words of contradiction, and many such like.

From drunkennesse proceed quarrellous, foolish, furious, vaine and passionate speeches; revealing of secrets, scolding, cursing, swearing, shamelesse and filthy speaking, and such like.

Signes and Symptomes.

THe poysoned tongue accuseth the seruant to the master, Prou. 30. 10. 1. Sam. 22. 9. 2. Tim. 3. 4. with false accusing, Tit. 2. 3. and is set against God, Esa. 3. 8. and against man, as an arrow shot out, Ier. 9. 8. In a bad seruant it answereth againe, Tit. 2. 9. but in a rich man it answereth roughly, Prou. 18. 23.

It babbleth, Pro. 9. 13. Mat. 6. 5, 7. Ecc. 5. 3, 7. Iudg. 5. 28, 29, 30. Act. 17. 18. vaine and profane things, 1. Tim. 6. 20. which increase to more vngodlinesse, 2. Tim. 2. 16. Act. 17. 18. It backbiteth, 2. Cor. 12. 20. and killeth further off then the *Basiliske* doth with his eyes, Pro. 30. 14. It barketh at mens persons, and is dumbe at their sins. It is bended like a bow, to shoot the arrowes of bitter words, Psal. 64. 3, 4. and 57. 4. and 122. 4. Ier. 9. 4, 8. It biteth as a Serpent, Eccles. 10. 11. It is bitter, Eph. 4. 31. Rom. 3. 14. It blasphemeth God and man, Ephes. 4. 31. Col. 3. 8. 2. Tim. 3. 2, 4. Tit. 3. 2. Reu. 13. 6. Levit. 24. 15, 16. It blesteth God, but hypocritically: and blesteth a friend with a loud voyce, which is turned into a curie to it selfe, Pro. 27. 14. It boasteth in mischief, Psal. 52. 1. and of great things, Iam. 3. 5. 2. Tim. 3. 2. Rom. 1. 30. It bubbleth or belcheth out foolishnesse, Prou. 15. 2.

It

Psal. 15. 3.

Esa. 56. 10.

It chideth, Ephes. 4. 31. and condemneth others, Iam. 5. 9. and contendeth with others, Prou. 18. 2. Gal. 5. 20. 1. Tim. 6. 4. It is full of cursing, Rom. 3. 14. Iam. 3. 10. It curseth it selfe, and wisheth a curse to the soule of another, Iob 31. 30. It curseth father and mother, Prou. 20. 20. and 30. 11. and curseth God, Leuit. 24. 15, 16. It is crafty, Iob. 15. 5. It is clamorous, and heard abroad, Ephes. 4. 31. Prou. 9. 13. It is euer complaining, and neuer content, Iude 16.

It deceiueth, Rom. 3. 13. 2. Sam. 16. 4. Psal. 36. 3. and is deceitfull, Psal. 120. 2. and 52. 4. It deuifeth mischief: and like a sharpe Razor cutteth deceitfully, and deuou-
reth others, Psal. 52. 2, 4. It soweth discord, Prou. 6. 14. and 15. 18. and 16. 28. and 26. 21. and 29. 22. It dissem-
bleth with burning lips, and a wicked heart: as a pot-
shard couered with siluer drosse, Pro. 26. 23, 24, 25. Like
the *Crocodile*, when he smileth, he poysoneth; and when
he weepeth, he deuoureth. It resembleth the *Panther*,
which with the sweetnesse of his breath, and beauty of
his skinnie, allureth beasts to approch, that he may kill
them. And with the *Hiena*, it hath the voyce of a man,
as a friend; and the mind of a Wolfe, deuouring like a
fiend. It maketh a noyse as a dog about the City, Psal. 59. 6, 7, 14. But the greatest barkers are not alwayes the
shrewdest biters. It dispureth where there is no doubt
nor question, 1. Tim. 6. 5. It is double, and winnoweth
with euery winde, Eccles. 5. 9. It is drawne out (to con-
tumely against God and man) Esa. 57. 4. As a dreamer,
it vttereth a multitude of idle words, Eccles. 5. 3. It de-
tracteth and disgraceth others, and is dumbe where it
should barke, Esa. 56. 10. It defendeth euill causes, and
impugneth those that are good. It droppeth as an hony
combe, and in the end it is bitter as wormewood, Prou.
5. 3. It is a deepe pit, wherein the abhorred of the Lord
doe fall, Prou. 22. 14.

It vttereth much euill talke, which corrupteth good
manners, 1. Cor. 15. 31. It insinuateth finners, Prou. 11. 11.

and 16. 29. It will speake euill of the way of God, A&E. 19. 9. as also of others, Iam. 4. 11. Tit. 3. 2. And as bruit beasts haue teeth to deuoure men: so wicked persons haue tongues to defame men.

It is fained, professing loue, where is nothing but hatred, faining and inuenting all euill, Rom. 1. 30. whose faire speech is not to bee beleeued, Prou. 26. 25. for it is faithlesse, Prou. 5. 10. and false, Prou. 17. 4. It is filthy, as when one fisteth with a siue, the refuse remaineth: so the filth of a man in his talke, Eccles. 27. 4. Colos. 3. 8. Ephes. 4. 29. It is fiery, Iam. 3. 5, 6. with lips of burning fire, Prou. 16. 27. and with coles of Iuniper, Psal. 110. 4. It flattereth, to please others for profit to it selfe, Pro. 20. 19, and 26. 28. and 27. 6. and 28. 23. and 29. 5. 1. Thes. 2. 5. It is a fountaine, both bitter and salt, sweet and fresh, of a linsie-woolsie matter, in a mixt constitution; inclined to euill, and seeming to bee inclined to good; ready to blesse, and to curse, Iam. 3. 11, 12. It is foolish, and spreadeth folly, Prou. 13. 16. and bubbleth out foolishnesse, and feedeth thereon, Prou. 15. 2, 14. and vtereth such foolishnesse as is not conuenient, Ephes. 5. 4. Prou. 10. 8, 10, 14. It is froward, Prou. 6. 12, 14. and 4. 23. and 10. 31, 32. and 15. 4. and full of words, Eccles. 10. 14.

It gainsayeth others, Iude 11. Tit. 2. 9. and galleth them, 1. Tim. 6. 5. It vseth great swelling words, Iude 16. and grievous words, stirring vp anger, Prou. 15. 1. and grieuing others, Iam. 5. 9. It is full of ambulatory garrulity: a foole vtereth thereby all his minde, Prou. 29. 11. and yet it is very guilefull, Psal. 34. 13.

It is hasty, and returneth a word before it bee heard, which is folly and shame to it, Prou. 18. 13. Prou. 29. 10. Eccles. 4. 29. It is a tongue of hiding, Prou. 25. 23. Backbiting secretly, and hiding what it speaketh, Prou. 24. 23. it would seeme, in the meane time, to be as a hony combe, Prou. 5. 3.

It speaketh idly, Math. 12. 36. vsing words that haue neither

*Magister
1577. 1578. 1579.*

*Cū loqui, est
insanie iudici-
um. Bias.*

neither matter, good purpose, necessity, nor vtility, such as tend to penury, Prou. 14. 23. and such as must be made account of at the last day, Math. 12. 36. It lesteeth vnlawfully, vnhoneſtly, filthily, vainly, offensiueſly, tantingly, contentiously, contumeliouſly, with ſcurrility, Eph. 5. 4. and ſo becommeth as a mercenary foole to all. It is impatient, Pſalm. 39. 1, 2, 3. It iudgeth raſhly, Math. 7. 1. Iam. 4. 11. and 5. 9. 1. Sam. 1. 14. Iob 1. 9, 11.

It kindleth much euill. Behold, how great a matter a little fire kindleth, Iam. 3. 5.

It hath a Lions mouth, tearing cruelly whom it can deuoure. It lyeth, and is taught for lyes, Ier. 9. 5. which thing God hateth as an abomination, Prou. 6. 16, 17. and 12. 22. Iam. 3. 12. Which thing alſo the righteous man hateth, Prou. 12. 5. as a fruit of our old man, Coloſ. 3. 9. Vnder which may bee comprehended cogging, ſmoothering, diſſembling, glozing, 1. King. 5. 25. But three things make vp properly a lye. 1. Speaking of an vntruth. 2. Speaking it againſt our thought. 3. Speaking it to deceiue. And about all lyers, they are the worſt, that haue taught their tongues to ſpeake lyes, Ier. 9. 5. and to trim and plaſter vp lyes, Pſal. 119. 69. Iob 13. 4.

It is a make-bate, Tit. 1. 3. Prou. 16. 28. The beginning of whoſe words is fooliſhneſſe; and the end thereof is miſchieuous madneſſe, Eccleſ. 10. 13. It mocketh, and ſpareth neither father nor mother; nor Chriſt, Ioh. 19. 2. 1. King. 1. 23. It multiplyeth words, Eccleſ. 10. 14. and for floods of words, it hath ſcarce one drop of reaſon. This multitude of words wanteth not ſinne, Prou. 10. 19. and in many words there are diuers vanities. The beſt of it is, that it is like the tongue of a pipe, which being taken away, the pipe ſerueth for no more uſe. And like an vnſkilfull Shoemaker, y maketh a great ſhoo to a little foot. It is miſchieuous, and talketh of miſchiefe, Prou. 24. 2. It murmureth, Ioh. 4. 1. Mal. 3. 14. Iude 16.

It is naughty and little worth; hurtfull to it ſelfe, and to others, Prou. 17. 4. It is moſt ready to vent out all

*Cum corrudente
Sale Momi, abſ-
que Sale deter-
curij condiente.*

Pſal. 22. 13, 21.

cuill newes, Act. chap. 17. vers. 21.

It openeth the mouth wide to destruction, Pro. 13. 3. and maketh it as an open sepulchre, Ro. 3. 13. It is full of othes and cursing, Rom. 3. 14.

It is bent to periury, Leuit. 19. 12. It hath peruerse lips, Prou. 19. 9. whose peruersenesse is a breach of the Spirit, Prou. 15. 4. The poyson of Aspes is vnder their lips, Rom. 3. 13. Psalm. 104. 3, 9. 11. Iam. 3. 8. I praiseth others rashly, Eccles. 27. 7. and praiseth too farr a mans selfe, Prou. 27. 2. compared with 2. Cor. 11. 21. It practeth, as a prating foole, with malicious words, Pro. 10. 8. 3. Ioh. 10. It breaketh many promises, Psalm. 15. and maketh as many rash, hurtfull, and snaring promises, Prou. 6. 1, 2. It speaketh proud and hard things proudly, with many swelling words of vanity, Prou. 14. 3. Psalm. 31. 18. 2. Pet. 2. 18. It quippeth, and with taunts, and quips toucheth too roughly the good name of others, Ephes. 5. 4.

It railleth, 1. Tim. 4. 14. 1. Pet. 3. 9. and the railer is a man of lips, Iob 11. 2. and a master of the tongue, Ecclesiast. 10. 11. It rageth, Hos. 7. 16. Psalm. 73. 9. and is like a sharpe Razor, working deceitfully, Psalm. 52. 2. It rashly vittereth what is not conuenient, Eccles. 5. 1. It rebuketh where it hath neither cause, nor a calling, Ier. 29. 27. and reprocheth where it should not, and as it should not, Psal. 69. 9. and 102. 8. and 42. 10. and 44. 16. It reuealeth secrets which should not be reuealed, and whose reuealing is not profitable, Pro. 11. 13. and 10. 19. Gen. 9. 22. compared with 1. Cor. 1. 11. Gen. 37. 2. 2. King. 6. 8. It reuileth others, and meeteth reuiling with reuiling, 1. Cor. 6. 10. 1. Pet. 3. 9.

It scorneth and scoffeth, Genes. 21. 9. Galat. 4. 29. and thereby is able to set a City on fire, Prou. 29. 8. It scourgeth mens good names, Iob. 5. 21. It is sharped as a Serpent, Psal. 140. 3, to bite as a Serpent, Eccles. 10. 11. It is silent where, and when it should speake, Psal. 38. 13, 14. and 39. 1, 9. compared with Prou. 23. 9. and can sing

sing the song of fooles, of flattery, and mirth, when and where it should not, Pro. 7. 5. It slandereth, and as the *Camelion*, can turne it selfe into all colours except white, so it can turne into all fashions, except honesty: and as Rats and Mice gnaw vpon other mens meate, so it gnaweth vpon other mens good name (which is to be choosen aboue riches, and better then precious oynment.) Eccles. 7. 1. It smiteth, Ier. 28. 28. It is smothered, Ier. 23. 31. It is full of strife, Pro. 16. 28. Tit. 2. 3. 1. Tim. 6. 4. 2. Tim. 2. 14. whose words appeare softer then oyle or butter, yet are as drawne swords, and warre in the heart, Psal. 55. 21. and 57. 4. and 59. 6, 7, and 42. 10. and 64. 3, 4. Pro. 12. 17. It sporteth with anothers good name: & (as a mad man) casteth flames, fire-brands, arrows and death; & when he hurteth his neighbour, sayth, Am not I in sport? Pro. 26. 18, 19. It sweareth, Eccles. 3. 3. 1. and lawlesly breatheth nothing but oathes in least matters, and vpon smallest occasions.

It telleth tales, Levit. 19. 16, and thereby revealeth secrets, Pro. 11. 13, whose words are as wounds, and they goe downe to the innermost part of the belly, Pro. 18. 8. and 26. 20, 21. and 15. 18. and 19. 22. It either whispereth abroad the thing that is true, Rom. 1. 30. Gen. 9. Or it altereth the same, by adding something to it, or changing the meaning of it, Mat. 26. 60. Or it surmizeth what is not true, Ier. 37. 13. or coloureth the tale-telling, with prefaces of pittie and sorrow; and with pretences of good will, of necessity to speake, and of freedome from malice, and with protestations of secrecy, of that which he would all the world might know. It is tastelesse; like the white of an egge (it is so foolish) Iob 6. 6, 7. It tattlenth like a busie-body, speaking what it ought not, 1. Tim. 5. 13. It taunteth whom it should regard, and is a third tongue indeed, Eccles. 28. 15. In backbiting it hurteth three all at once, it selfe, the hearer, and the person back-bited.

It is full of vaine talking, Tit. 1. 10. and vaine langling,

1. Tim.

Ier. 6. 28.

1. Tim. 1. 6. It is a Vipers tongue, Iob 20. 16. It is vnsauorie, Iob 6. 6. It is full of such rash vowes, as a man should not make, or will not keepe, or cannot keepe, Deut. 23. 21. Iewpbraideth others, and casts iniquitie (diligently searched out) vpon them, Psal. 55. 3. and 64. 5. 6. It vttereth fume, Iob 15. 3. and foolishly vttereth all the mind at once, Pro. 29. 11. It vaunteth vaine-gloriously, ascribing more to it selfe then is true.

It hath whetted teeth, Psal. 112. 10. and it selfe is whetted like a sword, Psal. 64. 3. 4. It whispereth by priuy railing, and backbiting, and separateth chiefe friends; and it selfe is separate from God, Prou. 16. 28. & 26. 20, 22. 2. Cor. 12. 20. Rom. 1. 29. It is windie and proud, Iob 8. 2. with words of wind, Iob 16. 3. & 15. 2. and is Northwindie through stormie rayling, Pro. 25. 23. It witnesseth falsely, and is a mawle, a sword, and a sharpe arrow, Pro. 18. 1. King. 21. 13. Pro. 19. 5. 9. and 21. 28. It woundeth and can neuer make whole againe, Pro. 26. 22. and 18. 8. It furnisheth wood to the fire (of contention) Pro. 26. 20. And in a word: The euill and poisoned tongue; is a world of iniquitie, Iam. 3. 6.

Prognostickes.

It produceth
many finnes.

THe poysonous and poysoned tongue, full of deadly poyson, as hard to be cured, as it is hard to be tamed, being an vtually euill, Iam. 3. 8. It produceth many moe euils, and in many words there wanteth not sinne, Pro. 10. 19. As prophane babbling, increasing to more vngodlinesse, 2. Tim. 2. 16. and foolish lips, making contention, Pro. 18. 16. The end of a fooles talke, is mischieuous madnesse, Eccles. 10. 13.

If a strange woman be affected with this maladie, her lips are as a deepe pit, wherein they that are abhorred of the Lord, doe fall, Pro. 22. 14. If he be a scorner, hee is able to set a cittie on fire, Pro. 29. 8. If a tale-bearer, his words

words are as wounds, Pro. 18. 8. and 26. 20, 22. If he be a whisperer, he separateth chiefe friends, Prou. 16. 26. and is marked with one of those finnes of a reprobate minde, Rom. 1. 19.

This poisoned tongue greatly harmeth the owner thereof; for hee that bridlenth not his tongue, deceiueth himselfe, and his religion is vaine, Iam. 1. 26. The talke of his lippes tendeth onely to poverry, Pro. 14. 23. And hee that hurteth his neighbour by his tongue, woundeth his owne soule by his words, Pro. 18. 7. And iustly were flatterers in old time marked in the fore-head, with a hot yron, as infamous: And scoffers deserue the reward of disdain. True wisdome hateth the froward mouth, Pro. 8. 13. The lyer and the scorner are an abomination to God and to men, Pro. 12. 22. and 24. 9. and he that speaketh what he will, shall heare what hee would not. A fooles lippes enter into contention, and his mouth calleth for strokes, Pro. 18. 6. His mouth is his destruction, and his lips are the snare of his soule, Pro. 6. 7. and cursers of God and of their parents, deserue the punishment of death, Leuit. 24. 16. Exod. 21. 17. For the rage of the tongue, the prater shall be brought to derision, Hos. 7. 16. The fooles mouth is neere destruction, Pro. 10. 14. and he that openeth wide his lippes, shall haue destruction, Prou. 13. 3. His owne tongue shall fall vpon him, Psal. 64. 8.

His owne breath, as fire shall deuoure him, Esai. 33. 12. His belly shall be filled with the fruit of his mouth, Pro. 18. 20. The lips of a foole will swallow vp himselfe, Eccl. 10. 12. and he shall be snared with the finnes of his owne lippes, Pro. 12. 13. By his owne words he shall be condemned, Mat. 12. 37. Iob 13. 6. He someth out his owne, and other mens shame, Iude 13. A flatterer worketh ruine, Pro. 26. 28. and spreadeth a net for his feet, Pro. 29. 5. A froward and proud flattering tongue shall be cut off, Pro. 10. 31, 32. And peruerseness thereof is a breach in the Spirit, Pro. 15. 34. And the Lord shall cut off all flattering

tering lippes, and the tongue that speaketh proud things, Psal. 12. 3.

A man that yfesh swearing, the plague shall neuer depart from his house, Eccles. 23. 11. The flying booke of Gods wrath shall consume him and his house, Zech. 5. The Vipers tongue shall slay him, as hee went about to slay others therewith, Iob 20. 16. and a false witnesse shall not be unpunished, Pro. 19. 5, 9. but shall perish, Pro. 17. 28. He that openeth wide his lippes to speake (as hee pleaseth) shall haue destruction, Pro. 13. 3. *Daig*, for that he loued all deuouring words, and the deceitfull tongue, is threatned by God to be destroyed for ever, Ps. 52. 4, 5. The venome and mischiefe of the euill speakers lippes shall couer him, burning coales shall fall vpon him, hee shall be cast into the fire; into deepe piers, that he rise not vp againe: and the euill speaker shall not be established in the earth, Psal. 140. 9, 10, 11.

Backbiters are counted amongst those that are giuen vp to a reprobate mind, Rom. 1. 24. He that rashly iudgeth another, shall be iudged himselfe, Matth. 7. 1. And he that condemneth another, shall be condemned himselfe, Iam. 3. 9. and of every idle word that men shall speake, they shall giue account thereof in the day of Iudgement: and by their words they shall be iustified, and by their words they shall be condemned, Matth. 12. 36, 37. Reuilers shall not inherit the Kingdome of God, 1. Cor. 6. 10. and lyers shall haue their part in the lake which burneth with fire and brimstone, which is the second death, Reuel. 21. 8. Neither shall the contentious tongue inherit the Kingdome of God, Galat. 5. 21. For as life, so is death in the power of the tongue, so that the euill speaker shall eate the fruit thereof, Prou. 18. 21. The tongue is a little member, and boasteth great things: behold, how great a matter a little fire kindleth. The poisoned tongue is a fire, a world of iniquitie, it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell. No man can tame it,

it is an vnruly euill, full of deadly poyson, Iames 3. 5, &c.

Curation and remedies.

THe healing of the tongue is a tree of life, Pro. 15. 4. and the healed and healing wholesome tongue, is most profitable and comfortable for it selfe and for others. And because the impure and poysoned heart (by natiue and inherent corruption) abounding with secret venome, produceth both poisoned deeds, Deut. 32. 33. and poisoned and corrupt talke, Rom. 3. 13. Eph. 4. 29. It would be first purged: And nothing is fitter then faith: for faith purifieth the heart, Act. 19. 15. By faith we apply Christ crucified, to our hearts, to the mortification of sinne, and of all our earthly members, Col. 3. 5. (whereof the tongue is one of the principall for vse) and to the quickning of the *Inner man*: And they that are Christs, doe crucifie the lusts and affections, which bud forth in those members, and chiefly in the tongue, Gal. 5.

A purified heart.

By faith.

Prayer is a fit remedie to cure the poyson of the tongue: And if it be seruent, constant, and effectuall, it auaileth much, Iam. 5. 16. In two respects: 1. It maketh acquaintance with God, Iob. 22. 21. and accustometh a man to take words with himselfe, in turning to God, Hos. 14. 2. Euen that holy *secret speech*, Esai. 26. 16. Iob 15. 4. He becommeth at last so circumspect and so holy, in his talking with God, that thereby he is taught by time, to be wise and graue in his speech with men. 2. By prayer, he becommeth a begging petitioner: because God can best cure and rule the tongue: (for the answer of the tongue is from God, Prou. 16. 1. and the tongue of the learned, to speake a word in season, is from him, Esai. 50. 4.) Hee intreateth him by prayer, that hee would set a watch before his mouth, and

Prayer.

Wisedome.

φύλαξ· τοῦ· στόματος·
 λόγος· οὐ·
 Ζηνο· σιτίς·

Moderation.
 ἀντιστοχὴ· τοῦ·
 Refraining.

Silence.

Sparing of
 speaking.

and keepe the doore of his lippes, Psalm. 141. 3. and would open his lippes when neede requireth, Psalm. 51. 17. Ephes. 6. 19. and as he prayeth, so God doeth grant the desires of his owne; and when they call, hee answereth, Esai. 58. 9.

Wisedome is most necessary for curing of the tongue, specially that wisedome that is from aboue, Iam. 3. 17. Wisedome weigheth words, as men doe gold and silver: And the heart of the wise teacheth and moderateth their mouth, Pro. 16. 23. They haue the key of their tongue, lying in the cup-boord of their heart. Fooles carry their hearts in their mouthes, but a wise man carryeth his mouth in his heart. As he looketh on his meate, before he eateth; so he pondereth the matter of his words, before he speaketh: He considereth, God hath giuen him two eares, but one tongue, walled with teeth and lips, to barre and bridle it, Eccles. 28. 28. Hee chooseth rather to be a louer of the knowledge of things, then to be talkatiue, and a louer of words.

This *moderation* of the tongue, refraineth and directeth it: The *refraining* of the tongue, Prou. 10. 19. is the bridling of it, Iam. 1. 26. Psal. 39. 1. and keeping of it from euill, Psal. 34. 13. 1. Pet. 3. 10. with a diligent obseruation, and taking heed to the same: And he that keepeth his mouth & his tongue, keepeth his soule from trouble, Pro. 21. 23. and he that keepeth his mouth, keepeth his life, Pro. 13. 3.

This wisedome of *refraining* of the tongue, maketh it either to *conceale*, and hold peace of that which should not bee vttered: for a prudent man concealeth knowledge, but the heart of fooles proclaimeth foolishnesse, Pro. 12. 23. and 15. 2. and a man of vnderstanding holdeth his peace, while as a tale-bearer reuealeth secrets, Prou. 11. 12, 13. Or else it maketh it *slow to speake*, Iam. 1. 19. and hee that hath knowledge, spareth his words, Pro. 17. 27. and vttereth none, but such as he pondereth well before in his minde: He speaketh sparingly of himselfe,

selfe, 2. Cor. 12. 6. and more sparingly of things not needfull to be spoken, Mat. 1. 19.

The other part of the wise *moderation* of the tongue, is in directing of it to speake that which is good, true, and expedient: wherein he hath a care, that his words be *gracious*, Eccles. 10. 12. and powdered with the salt of gracious wisdom, Col. 4. 6. and gracious they must be, both to others and to himselfe: for the lippes of the righteous feede many, and know what is acceptable, Prouerbs 10. 21, 32. and a man shall be satisfied with good by the fruit of his mouth, Prouerbs 12. 14. and 13. 2.

He *sitteth* his words to all circumstances of matter, persons, times, places, occasions, opportunities, and euents, and circumspectly considereth what, before whom, when, where, how, of whom, to whom, wherefore, and to what end he speaketh: He maketh his words runne fitly vpon their wheelles, and seeme to others like Apples of gold, in pictures of siluer, Pro. 25. 11. He findeth ioy by the answer of his mouth, and how good a thing is a word spoken in due season, Prou. 15. 23. Hee hath a care that the lips of his knowledge bee a *precious iewel*l aboute gold, and a multitude of Rubies, Prou. 20. 15. and for good vse, that his words be profitable: For the lips of the wise shall preserve them, Pro. 14. 3. and that his tongue be health, Pro. 12. 18: and *pleasant* words are as an honey-combe, sweet to the Soule, and health to the bones, Pro. 16. 24.

The *fears* of God maketh the righteous to forbear all sinne, and to doe that which is lawfull: It cureth also the venome of the tongue, and moderateth it fitly: It is wisdomes instruction, Pro. 15. 33. and as it is medicine for the nauell of vnderstanding, Prou. 3. 8: So it is fit physicke for the poysoned tongue: And as it is a fountaine of life, to depart from the snares of death, Prou. 14. 27. So it is a physicall well-spring, to cure the maladies of the tongue. The *Preacher*, after he hath set downe

Direction to the right object: by words that are gracious.

Fit.

Profitable.

Pleasant.

The feare of God.

downe the finnes of the rashnesse of the mouth, and of the multitude of words (wherein there are many vanities) as a fit remedy for all those, he prescribeth his physicall counsell, and sayth, *But feare thou God*, Eccles. 5. 2. to the 7. vers. and *David* setteth downe, as an effect and fruit of Gods feare, the keeping of the tongue from euill, Psal. 34. 11. and as *Cornelius* said, We are in Gods presence to heare, Act. 10. 33. So the feare of God, by the perswasion of Gods presence, maketh men to say, We are in Gods sight to speake. The lips of the righteous, that feare God, know what is acceptable to speake, Pro. 10. 31. We should speake with men, as if God were hearing; and speake with God, as if men were hearing.

Reuerence
of God,

And men.

Veracitie.

Reuerence dependeth vpon true feare. Wee should learne to serue God with *reuerence*, Heb. 12. 28. and religiously, and reuerently regard in our speech, all those things which belong to God directly. Wee should feare this fearefull and glorious name, The Lord Our God, Deut. 28. 58. and reuerence his Word and Sanctuary, Leuit. 19. 30. and his seruants, 1. Thes. 5. 13. Wee should also reuerence all men generally, 1. Pet. 2. 17. as created to Gods image, but specially those that excell others in godlinesse, Psal. 15. 4. vertues, gifts, authority, or age; and to preferue in our speaking, the reputation and good name of others, which is better then precious oyntment, Eccles. 7. 1. and better then great riches, Prouerb. 22. 1. and a good report maketh the bones fat, Prou. 15. 30. In honour wee ought to preferre one another, Rom. 12. 10. and by no meanes hurt the fame of another, Tit. 3. 2. This right reuerencing of God and man, cureth and amendeth in the tongue, all blasphemie, taking Gods Name in vaine, iesting in Scriptures, cursing, slandering, backbiting, railing, reuiling and such like.

The vertue of *veracitie*, whereby a man speaketh the truth in his heart, Psal. 15. 2. maketh the tongue speake euery thing as it is, and as the heart thinketh it.

It

It is a fruit of the Spirit, Ephes. 5. 9. and carefully to be sought, Phil. 4. 8. It is the badge of a godly man, who shall inherit the Kingdome of heaven, Plal. 15. 2. It maketh a man acceptable to God, for they that deale truly, are Gods delight, Prou. 12. 22. The practice of this worthy vertue of *veracity*, must be so tempered with prudence, that the libertie of it preiudge not the vertue of *Taciturnity*, nor disclose the secret cauerne and mysteries of wise *silence*. Wee need not therefore speake such things as are futile, impertinent, needlesse, filthy, odious, hurtfull to Gods glory, or to our neighbours, scandalous, offensive, secret, tedious, or such like; though they be neuer so true: We should not speake euery truth before euery one indifferently; we must not cast pearles before swine, nor giue that which is holy vnto dogs, Mat. 7. 6. & 27. 14. nor answer a foole according to his folly, vnlesse it bee to hinder him to be wise in his owne conceit, Pro. 26. 4. 5. & 23. 9. We should be sparing to speake before the aged, Iob 32. 6. before magistrates and honourable men, or that are in authoritie, Tit. 2. 9. Act. 20. 10. or in the eares of angry, malicious, and dissembled persons. This vertue of *veracitie* cureth all lying, dissembling, glozing, smoothing, cogging, &c.

Taciturnity,
and silence.

Learn to be of a *meek* and *quiet spirit*, which in Gods sight is of great price, 1. Pet. 3. 4. which consists in studying to be quiet, and a man to doe his owne businesse, 1. Thes. 4. 11. To liue in peace with all men, so farre as lyeth in you, Rom. 12. 18. To forbear others in loue, Ephes. 4. 2. Suffering mens manners, which thou canst not amend, Act. 13. 18. *ex consequ.* Couering sinnes with loue, Pro. 10. 12. and (as both prudent and peaceable) to couer the shame of others, Pro. 12. 16. To forbear all strictnesse and rigour, to vse moderation toward all men, Phil. 4. 5. and to eschew all occasions of discord and strife, Ge. 13. 7. The custome and practice of this vertue, doth cure all chiding, iarring, false rumours, blasphemie, cursing, and all euill words, that arise vpon discord and debate.

Peaceablenesse

Taciturnity.

Study the vertue of *taciturnity* and wise silence, whereby those things that are to be kept silent and secret, and such things as are not necessary to bee uttered, are not spoken, and such things as are necessary, are spoken sparingly, and in so farre onely, as may serue for the good of others. This vertue cureth garrulitie, incontinencie of speech, futilitie, diuulgateion of secrets, flattery, calumnies, contumelies, opprobries, and such like.

Moderation of iudgement.

Our iudgement of others and of their doings, should neither bee too high, nor too hard. We should not haue mens persons in admiration for aduantage, Iude 16. Neither should wee too rashly, nor too farre, condemne others, when wee thinke they offend. Suspect not where there is no ground, and iudge not things to bee worse then they are, nor turne them to the worst part, by giuing them a wrong construction, Matth. 7. 1. Such as thou esteeme of, iudge truely of them, according to that which thou certainly knowest: as for such as thou mislikest, (whose actions or sayings thou doest not approve) either suspend thy iudgement of them, or what is doubtfull, interprete it to the best, and what thou knowest and mislikest in another, excuse it, either by his intent, which may bee good, or by his ignorance and weaknesse, which is to be pitied, or by his inclination, which is common to many, or by his tentation, which hath bene great, or by his necessity, which was vneuitable, or by the circumstances of his action, which may lessen the fault, or by the hope of his repentance, which may be to morrow, or by thy selfe, that may be at some other time, as he is now. This is the right *sobriety* and *moderation* of our iudgement of others, and doth amend the words of flattery, and suffers not men to blesse with a loud voyce, Pro. 27. 14. nor to giue flattering titles, Iob 32. 2. but much more it amendeth all backbiting, vpbraiding, blaspheming, and all such words, as sauour of rash iudgement.

Mecke-

Meeknesse and *patience* fitly serue for the curing of the tongue: both are exercised with iniuries. *Patience* calmly suffereth the wrong: *meeknesse* quietly moderateth anger, conceived for the wrong. *Paul* prescribed these two to his *Timothy*: who had much to doe with his tongue, to teach, to reason, and dispute, to re-prooue and answer those that greatly gaine-sayd and gaine-stood him, and lest he should be exasperate, to vter his passions in words; he recommendeth to him, the vertues and graces of patience and meeknesse, saying, The seruant of the Lord must be patient, in meeknesse, instructing those that oppose themselves, 2. Tim. 2. 24, 25. and willet him to put every one in minde, in following his example, to speake euill of no man, and to be no brawlers, hee willet them to be gentle, shewing all meeknesse vnto all men, Tit. 3. 2. These two vertues ioyned together, make the tongue silent, 2. King. 18. 36. the answers soft, Prou. 25. 14, 15. and doe allay the bitternesse of words, Pro. 15. 1.

These two vertues made *Gedeon* so softly to answer and appease the angry *Ephraimites*, Iudg. 8. 3. and *Abigail* so sweetly to answer angry and threatening *David*, 1. Sam. 24. 7. and patient and meeke *David*, at his enemies iniuries, was as a deafe and dumbe man, that opened not his mouth, and in whose mouth were no re-prooves, Psal. 38. 13, 14. These vertues make men courteous, not rendring euill for euill, or railing: but contrarywise, blessing, 1. Pet. 3. 8, 9. and not cursing, Rom. 12. 14. These make men defend their innocencie, with great moderation of words: as *Paul* did before the Councell, Acts 23. 1. *Anna* before *Eli*, 1. Samuel 1. 15. *Christ* before the *Jewes*, Iohn 8. 48, 49. *Daniel* before *Nebuchadnezzar*, Daniel 6. 22. and *David* before *Saul*, who patiently commended his cause to God, and sayd, Iudge mee O God, for I haue walked in my innocencie, Psahn. 26. 1. By these vertues also, re-prooves are moderated, and such as fall, are

*Meeknesse
and patience.*

restored by them that haue the spirit of meeknesse, Galat 6. 1. Reproofes are wisely wrapped vp in some graue sentence, or with some preface and insinuation of loue, of pittie, respect and reuerence : or with an application of the reproofe to himselfe, 1. Corin. 4. 6. or with some exhortation or prayer, 1. Tim. 5. 1. and either in some gentle words, or in some sensible parable, 2. Samuel 12. 1. By these are cured all cursing, rayling, sharpe rebukes, answering againe, chiding, contention, gallings, and all bitterness in speech.

Modesty and
humility.

Modestie and *humilitie* make a man, when he seeketh his owne reputation, doe it with great moderation, Philippians 4. 8. and hee (out of the sense of his owne vnworthinesse) arrogates nothing too much to himselfe: nor derogates any thing from another, Ephes. 4. 2. Colos. 3. 12, 13. Hee doeth nothing through strife or vaine-glory, but in lowlinesse of minde, esteemeth others better then himselfe, Philippians 2. 3. *Modestie* maketh a wise man spare his words, because hee is of a coole spirit, Prouerbs 17. 27. He spareth to speake any euill of another, or of himselfe, 1. Timothy 1. 13, 15. 2. Corinth. 15. 9. Hee spareth to speake any good of himselfe; or if he doe it, he doth it with a wise conuoy, as in the person of another, 2. Corinth. 12. 2. Iohn 19. 26. Hee chooseth seemely words to vnseemely things, Genes. 4. 1. 1. Sam. 24. 4. This vertue cureth selfe-praise, boasting, vaunting, filthy speaking, and such like.

Fidelity.

Bee *faithfull* in words and promises: for they that deale truly, are Gods delight, Pro. 12. 22. and he that speaketh the truth from his heart, and sweareth to his hurt, and changeth not, shall dwell in Gods holy hill of eternall happinesse, Psal. 15. 4.

Bee slow to promise, and swift to performe: and before thou promise, foresee that the promise be both lawfull to bee made, and possible to bee performed.

This

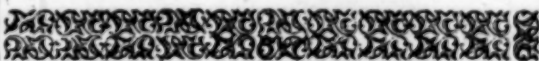
This vertue and grace, with wisdom ioynd thereto, preserveth the tongue from rash promises, and maketh them carefull to performe those that are made.

Let *gravity* temper thy *urbanitie* and *bilarity*, Tit. 2. 2. Phil. 4. 8. Ephes. 5. 4. For as there is a time to laugh with delightfull words: so they would not seeme mad, Eccles. 2. 2. in excesse or impertinencie, but suitable for thy estate, age, and calling. Merry words and iests should not bee offensiu to others; but as they are pleasant, sportfull, and sweet, for recreation of the mind, Pro. 23. 8. So they must offend none, but rather edifie, Ephes. 24. 5. Acts 2. 4, 6. They must be conuenient, in season, in things indifferent and moderate: and if need be, and thy calling so require it, thou mayst wrap vp a sharpe reproofe within a merry iest, 1. King. 18. 27. This *urbanitie* of speech, tempered with gravity and wisdom, will cure all idle and hurtfull iesting, taunting, girding, scorning, vnseemely and immoderate laughter and merriments.

And finally, because all the poison of the tongue, floweth from vngodlinesse and worldly lusts, in denour to be partaker of the *grace of God*, that bringeth saluation to all men, and it wil teach thee to deny vngodlinesse & worldly lusts, and to liue soberly, righteously, and godly in this present world, Tit. 2. 11, 12. and consequently to forbear all vngodly, vaine, passionate, and idle words, and to vtter none, but such as fauour and smell of godlinesse, righteousness and sobrietie, or at least such, that are nor preiudiciall or contrary to the same: Looking for that blessed hope, and the glorious appearing of that great God, and our Saviour Iesus Christ, who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purifie vnto himselfe a peculiar people, zealous of good works, and good words, Tit. 2. 13, 14.

Gravity tempering urbanitie.

The grace of regeneration.



CHAP. XXXIII.

The deafenesse of the Eare.

Isai. 42. 18. *Heare, ye deafe.*

Isai. 43. 8. *Bring forth the deafe that haue Eares.*

Description.

A description
of the eare.



OD hath planted the eare, Psal. 9. 4. 9. and as it pleaseth him, hee maketh the deafe, Exod. 4. 11. The hearing of the eare, and the seeing of the eye, God hath made them both, Prou. 2. 12. The eare is of an excellent frame, set in the highest part of the body, for that, sounds goe highest: they are euer open, that we may the more readily heare.

Within the eare there is a thin membrane, called *Tympanum*, with three little bones growne to it, called *incus*, *malleus*, *strapes*, which marueilously serue to make hearing. The eare tryeth words, Iob 12. 11. and 34. 3. The eares are called the *daughters of musicke*, for that they delight therein, Ecclef. 12. 4. The eare is the port of the royall way of reason, and the port of faith, Rom. 10. 14. But vnlesse it be digged by God, it will neuer be sanctified for that vse, Psal. 40. 6.

Deafnesse Spirituall, what?

The deafenesse of the eare, is either bodily or spirituall:

tuall: The bodily deafnesse vnuoluntary, is rather to be pittied and cured, then cursed, Leuit. 14. 19. But the spirituall deafnesse, is to be pittied and cured, otherwise it is accursed, because it is voluntary; like the deafnesse of the Adder that stoppeth her eare, which will not hearken to the voyce of charmers, charming neuer so wisely, Psal. 50. 8. This is the heauy eare, with the fat heart, Esai. 6. 10. Zech. 10. 11. and the vncircumcised eare, through hardnesse of heart, Ier. 6. 10. and 7. 26.

This spirituall deafnesse, and vnwillingnesse to heare what is most profitable for the Soule, is either *naturall*, and common to our corruption; or *acquired* by custome and time: as when the heart is more and more withdrawne from God, and from his will. And when through the stubborneesse of the heart, and hardnesse of the necke, the eare is not inclined to hearken vnto God, Ier. 7. 24, 26. and the necke made more and more stiffe, that the eare cannot heare, nor receiue instruction, Ier. 17. 23. Contrary to Gods owne direction, saying, *Incline your eare, and come vnto me; heare, and your soule shall liue, Esai. 55. 3.*

It is two-fold.

Naturall.

Acquired.

Part affected.

THis deafnesse of the eare, is not *Idiopatheticke* and proper to it, but *Sympatheticke*, and by consent with the euill disposed, and dead soule, which imployeth it not to good vses, but rather withdraweth it from the hearing of all things that are most profitable, and inclineth it vnto those things, that are idle, vaine, and hurtfull.

Causes.

God deserting
and punishing.

AS God causeth the bodily deafnesse, Exod. 4 11. so hee inflicteth this spirituall deafnesse, as a iust punishment: Hee deserteth the heart, and inclineth it not, 1. King. 8. 58. He deserteth also and inclineth not the eare, to heare and giue eare vnto that which is his will. He saith to the Prophet, Make the heart of this people far, and make their eares heauy, and shut their eyes; lest they see with their eyes, and heare with their eares, and vnderstand with their heart, and conuert and be healed, Esai. 6. 10. God for a long time gaue the people of Israel great occasion to see his workes, and to heare his Word; but hee gaue them not an heart to perceiue, and eyes to see, and eares to heare, Deuteronomie 29. 4.

Satan seducing

Satan iniecteth all euill that he can, to stop both the heart and the eare. The Deuill is called a *deafe spirit*, Mark. 9. 25. for that he goeth about to stop the eare from hearing of Gods Word, and from all godly and wise counsell.

Externall
occasions.

Externall auocaments withdraw the eare from hearing of Gods counsels: The churlish ghests, for other adoes, alleadged they could not come, Mat. 22. Sometimes the eare is withdrawne by the absence of the body: other times the body being present, the eares are withdrawne and withholden by other obiects.

Prosperity.

Men are loth to lend their eare to the Word, when they abound in prosperity, as God sayth, I spake vnto thee in thy prosperity: but thou saydst, I will not heare, Ier. 22. 21.

Foolishnesse.

The wisdom of the flesh (that enmitie against God,) Rom. 8. 7. and the wisdom of this world (that foolishnesse with God,) 1. Cor. 3. 19. with all the vanities of the mind, Ephes. 4. 17. and drowzinesse of the heart, stop the eare from hearing the wisdom of God:

For

For the which foolishnesse, he vpbraydeth his people : saying, O foolish people, and without vnderstanding ! which haue eyes, and see not, which haue eares, and heare not, Ier. 5. 21.

Some are most impatient and vnwilling to heare, Mic. 7. 16. They harden their hearts, Psalm. 95. 8. and thereby make vnto themselues an vncircumcised eare. As God complaineth of his people, saying : To whom shal I speake and giue warning, that they may heare? Behold, their eares are vncircumcised, and they cannot hearken : Behold, the Word of the Lord is vnto them a reproch, they haue no delight in it. I set watchmen ouer you, saying : Harken to the sound of the Trumpet : but they said, We will not hearken, Ier. 6. 10, 17. And I haue sent vnto you all my seruants the Prophets : yet they hearkened not vnto me, nor inclined their eare, but hardened their necke, Ier. 7. 24. 26. and (as a iust cause of their threatened punishment) he setteth downe the hardening of their necks, that they might not heare his words, Ier. 19. 15. And of the house of Israel, hee saith to the Prophet : The house of Israel will not hearken vnto thee, for they will not hearken vnto me : for all the house of Israel are stiffe of fore-head, and hard-hearted, Ezek. 3. 7. And againe it is said : The people refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare : yea, they made their hearts as an Adamant stone, lest they should heare the Law, Zech. 7. 11, 12. They are called, A rebellious people, Lying children, Children that will not heare the Law of the Lord, Esa. 13. 9. Whereupon commeth a stubburne refusing to heare Gods Word, Ier. 11. 8, 10. preferring the imagination of their heart vnto Gods precepts, Ier. 13. 10. and 16. 12. and 17. 23. The preaching of the Word, meeting with a fat and obstinate hard heart, irritates the same, and it becommeth harder ; and the thundering of it dulleth so the eare, that it is made heauie and deafe, Esa. 6. 10.

Hardnesse
of heart.

Signes

Signes and Symptomes.

Many sorts of
deafe hea-
rers.

AS *David*, (though otherwise hee naturally heard) willingly was deafe at his enemies reproches, *Psalm*. 38. 13, 14. hearing them, he hearkened not vnto them, and regarded them no more, then if hee had not heard them: so those that are spiriually deafe, heare voyces, words, and sentences, but marke them not; as if they were bodily deafe. They haue eares, but heare not, as *Idols*, *Psalm*. 114. 6. Though it be said to them, This is the *refreshing*, yet they will not heare, *Esa*. 28. 12. If they heare, they doe not according to that which they heare: and as fooles, they build their house on the sand, *Math*. 7. 26. and hearing, they heare, and doe not vnderstand, *Esa*. 6. 9. because they incline not the eare to vnderstand: their idle and vaine hearing, is eare-labour.

Some heare, and mocke, *Act*. 17. 32. Some delay their hearing till another time, *Act*. 24. 25. Some gaze, some muze, some wonder, and some wander with their minds. Some simply applaud, and heare gladly for a time, onely as *Herod* did, *Mark*. 6. 20. Some are like to the Athenians, itching for newes, *Act*. 17. 21. Some, like the Pharises, watching to censure, and wresting what is spoken, *Luk*. 11. 53, 54. Some are curious to know all things, that they may be able to talke of them, *Act*. 17. 18, 21. Some craue nothing but eloquence: some, variety of matter, and that which is fit for their humour. Some are too nice and delicate; they will heare none, except they please them well: in their famine they refuse their food, because they thinke a *Rauen* is the carryer of it; which *Elias* would not haue done, *1 King*. 17. 6. Some heare, as the way-side receiued the seed: they vnderstand not what they heare: the wicked one commeth, and catcheth away that which was sowne in his heart. Some heare, as the stony places receiued the seed: they heare the Word, and anon with ioy receiue it: it hath no root, it dureth for a while, and they

they are soone offended. Some heare, as the thorny ground receiueth the seed: cares and desires choke the Word, and they become vnfruitfull, Math. 13. 19, 20, 21, 22. Some heare for the fashion, or vpon custome, or for fauour, or for feare, or for shame, or for attendance, or for a fame, or for that they are idle, hauing no other thing to doe but to spend time. All such are occasionall hearers, and heare with a deafe eare.

Some, when they heare, are filled with anger, Act. 19. 28. Some are cauillers, and trappers of speeches: like the Scribes and Pharises, who thought by Christs words, to make him *Cæsars* enemy, Ioh. 12. and 19. 12. Some are like the foolish Virgins, carelesse, Math. 25. Some are hearers onely, deceiuing themselues. They behold their naturall face in a glasse, and straightway forget what manner of men they were: being forgetfull hearers, and not doers, Iam. 1. 22, &c. They are like ciphers, which keepe a roome, but signifie nothing. They will not hearken to man, because they will not hearken to God, Ezek. 3. 7. Their eare is like a bad Porter, who suffereth euery bad one to enter in, if they bee but brauely appareled; and debarreth the good, if base arrayed. It admits euery euill, and debarreth euery good thing: because it sauoureth not the things of the Spirit, but of the flesh.

They that are thus affected, are like the deafe Adder, who stoppeth his eare at the inchantment of the Charmer, Psalm. 58. 4. They preferre all vnneccessary vanities, to that *one necessary thing*, Luk. 10. They come as to a *Theater*, more to behold, then to learne: and are like those old women which were alwayes learning, and neuer the wiser, 1. Tim. 3. 7. They despise that Booke wherein they should meditate both day and night. They lose that heavenly *Manna*, that should feed them. They runne from that *Ladder* that should mount them to heauen: And they winke at that *Starre* that should lead them to Christ. Their eares are deafe at the Word, but itching for other things, 2. Tim. 4. 2, 3. They loathe the Word,

Word; and little of it maketh them soone full, 1. Cor. 4. 8. They count the Word a strange thing, Hof. 8. 12. Act. 17. 18, 20. It becommeth to them a reproch: they cannot hearken, because they haue no delight in it, Ier. 6. 10. and 20. 8. They set not their heart thereon, Exod. 9. 21. but reiect it, 1. Sam. 15. 26. Luk. 7. 30. and cast it behind their backs, Psal. 50. 17. And when they heare, they are like fies, which retaine no longer water, then they are in the riuier.

Prognostickes.

The manifold
euils that fol-
low the deafe
eare.

FEW heare with obseruation for the after-time, Esa. 42. 20, 23. And he which heareth not instruction, goeth out of the way, Prou. 10. 17. An idle and forgetfull hearer is not blessed: he deceiueth himselfe, and his Religion is vaine, Iam. 1. 22, 25. The deafe eare is much more worse then the euill eye, or the poysonous tongue. This begetteth strife without; the other begetteth lust within: it debarreth all wisdom, comfort, grace, and saluation; and begetteth Atheisme, heresie, and hypocrisie. And he that is affected with it, is to be reputed a Swine, before whom Pearles should not be cast, Math. 7. 6. And as he is a cipher of grace, so hee shall become a cipher of glory.

If he obstinately refuse to heare, he is worse then the worst ground; yea worse then the barren, stony, and thorny ground. And if he be a carelesse hearer, he is also carelesse of his owne saluation; and makes the Preacher carelesse of his preaching. The Queene of the South, that came so farre to heare the wisdom of *Salomon*, shall condemne them, that will not moue one foot to repaire to a Sermon, Luk. 11. 31. Beasts and Fowles came to the Arke to saue themselves; but many runne from the Church, to condemne themselves. Preachers are fishers, they catch but few fishes, because few come to heare,

heare, within the net of the Word. Hee that eateth, and keepeth not his meate in his stomacke, his body is in an euill case: but he that heareth, and keepeth not the Word in his heart, his soule is in a farre worse case. For he that receiueh not the Word, hath one that iudgeth him: and the Word shall iudge him at the last day, Ioh. 12. 48. It becometh vnto him a sauour of death vnto his death, 2. Cor. 2. 15, 16. And he shall bee cut off, because he hearkeneth not vnto God, Hof. 9. 17. They that will not heare, and obey, God (against them) biddeth the heauen and the earth heare, Deut. 30. 19. and 31. 28. and 32. 1. He preferreth those naturally deafe creatures, to men and women who are willingly deafe at his Word: and hee maketh those dumbe and deafe creatures, to beare witnesse against their obstinacy and ingratitude, Esa. 1. 2. and 34. 1. Ier. 6. 19. and 22. 29, &c. As *Ioshua* said to the people: The great stone vnder this Oke, shall be a witnesse vnto vs: for it hath heard the words of the Lord which he spake vnto vs: it shall be a witnesse vnto you, lest ye deny your God, Iosh. 24. 27.

Fearfull are the plagues that God threateneth against those that are willingly deafe at his Word. As the sword, famine, and vexation of spirits: because when God spake, the people did not heare, Esa. 65. 12, 14. He threateneth to bring their feares vpon them, Esa. 66. 4. and to cast the people out of his sight: because hee spake vnto them, and they heard not: he called, but they answered not, Ier. 7. 13, 15. Hof. 9. 17. And all those euils hee hath pronounced against them, because they haue hardened their neckes, that they might not heare his Words, Ier. 19. 15. The Lord sweareth by himselfe, that the house of *Judah* shall become a desolation, because it would not heare his words, Ierem. 22. 5. And because they would not heare, and lay that which they heard, to heart; that he would send a curse vpon them, and would curse their blessings, Mal. 3. 2. The tingling eare, through sudden and great terrors and sorrowes, is inflicted iustly by God,

God, vpon the deafe eare, that would not heare his Word, 1. Sam. 3. 11. 2. King. 21. 12. Ier. 19. 3. He threateneth to send a famine in the Land: not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord. And they shall wander from sea to sea, and from the North, euen to East, they shall runne to and fro, to seeke the Word of the Lord, and shall not finde it, Amos 8. 11, 12. The people of *Iudah* refused to heare, stopped their eares, and made their hearts as an Adamant stone, lest they should heare the Law: therefore came a great wrath vpon them. And as God cryed, and they would not heare: so they cryed, and God would not heare; and scattered them with a whirle-winde among the Nations, Zech. 7. 11, 14. They that willingly stop their eare when God speaketh, shall (against their will) both heare and feelee his fearefull Iudgements: and the deafe shall feelingly heare the words of the Booke, Esa. 29. 18, 11, 12.

Curation and remedies.

Instruction.

Diligent instruction, together with priuate and publicke admonition, auaille greatly to amend the deafe eare: and of an vnwilling eare, to make it a willing and ready eare: and to make *the eares of the deafe to bee vnstopped*, Esa. 35. 5. And the eares of them that hearken, Esa. 32. 3. And the deafe that haue eares to heare the Word, and to say, *It is truth*, Esa. 43. 8, 9. It may be objected: What needs preaching, or teaching to deafe men? It may be as well answered: God may ioyne such a blessing with instruction, that they who are not onely simply deafe, but they that are in the graue (fully dead in sinne) may be made to heare, Ioh. 5. 28. The Preacher must proceed in teaching, and leaue the successe to God, The Word will either serue for conuersion, or for conuiction. The deafe must be instructed, whether they will heare,

heare, or whether they will forbear, Ezek. 2. 5. And still thou must say, He that heareth, let him heare: and he that forbear, let him forbear, Ezek. 3. 27. Though thou labour and spend thy strength in vaine; yet, thy iudgement and worke is with God: and though all be not gathered, yet shalt thou be glorious in the eyes of the Lord, *Esa. 49. 4. 5.*

To remoue all wilfull deafnesse, and in place thereof to beget in the heart a willingnes to hearken vnto Gods truth, shall be the chiefe intention of the remedies following, digested in this order. Some are for preparation before hearing: some for disposition in hearing: and some are for vse after hearing.

When thou art to heare the Word, say in thy heart as *Cornelius* said to *Peter*, I am in Gods presence, to heare all things that are commanded by God, *Act. 10. 33.* Call to minde that Gods all-seeing eye is looking vpon thee, and seeth, and heareth thy hearing: And iudge with thy selfe what great offence it were in a Kings sight, to stop thy eare when he, or any for him speaketh to thee.

Consider the opportunity that thou hast to heare, which many want, and which thou thy selfe may soone lose, and neuer finde againe. So that if thou wouldst to day willingly heare Gods voyce, harden not your heart, *Heb. 3.* Remember, the Word is not hidden from thee: neither is it farre off. It is neither in heauen, nor beyond the sea, but is very neere vnto thee, euen in thy eare: and in thy heart to receiue it, and to keepe it, *Deut. 30. 14.* *Rom. 10. 6.* Christ, with weeping eyes, lamented ouer Ierusalem, that they neglected the opportunity of grace, saying: O if thou hadst knowne, euen now, at least in this thy day, the thing which belong vnto thy peace! *Luk. 19. 42.*

Consider the dignity and excellency of the Word, and take heed what you heare, *Mark. 4. 24.* Such are the things that thou dost heare: as *Wisedome* calleth *excellent*; for dignity; *right*, for equity; *True*, for certainty: and *Plaine* for

Three things
required for
right hearing.

Preparation,
considering
Gods pre-
sence.

The opportu-
nity of grace.

The excellen-
cy of the
Word.

for thy capacity, Prou. 8. 6. It is the Word of the Spirit, and of eternall life, Ioh. 6. 63, 68. Phil. 2. 16. It must not be receiued and heard as the word of men: but as it is indeed the Word of God, which worketh in them that beleue, 1. Thes. 2. 13. It is worthy of the eares of Angels, into the which the Angels desire to looke, 1. Pet. 1. 12.

Let thy eare therefore be opened: and in God, praise his Word, Psal. 56. 4, 11. And when thou hearest, ascribe greatnesse vnto God, Deut. 3. 2. 2.

Esteeme of it more then thy ordinary food, Iob 23. 12. and that the eares are blessed that heare it, Math. 13. 16. And blessed are they that heare and keepe it, Luk. 11. 28. Prou. 8. 34. The eare that heareth the reproofe of life, abideth among the wise, Prou. 15. 31. Heare (saith God) and your soule shall liue, Esa. 55. 3. They that are Christs sheepe, heare his voyce, Ioh. 10. 3. And they that heare, more shall be giuen them, Mark. 4. 24. It is the port of faith, and the way to life, Rom. 10. 14, 17. And remember now, the houre is come that the dead, (and deafe) should heare the voyce of the *Sonne of God*: and they that heare, shall liue, Ioh. 5. 25.

Readinesse
to heare.

By a true and sensible thirsting and longing, Psal. 119. 20, 40. for the truth, prepare the ground of thy heart, before the seede be sowne therein. And let thy prepared heart make the eare (whereby that seed must enter) ready, lest in the very entry the Word be lost, and neuer enter further. Striue to haue eares to heare with a ready minde, Math. 11. 15. and to haue digged eares, ready to heare, and to be employed to serue God, Psal. 40. 6. That thou maist be swift to heare, 1. Sam. 1. 19. and say with *Samuel*, *Speake, Lord, for thy seruant heareth.* 1. Sam. 3. 10. and with *Dauid*, *I will heare what the Lord will speake,* for he will speake peace to his people, Psal. 85. 8.

Disposition in
hearing.

Thou must giue all diligence to heare, and giue eare, Ier. 13. 15. that is, with a well disposed soule, inclining the eare, as a fit organ and messenger of Gods will. Lay aside all filthinesse, and superfluousness of maliciousnesse:
and

and with meeknesse receiue the Word, which must be grafted in thee, & which is able to save thy soule, 1. Tim. 1. 11. and as standing in Gods presence, heare his will: And put off thy shoes, Exod. 3. 5. that is, all idle thoughts, renting cares, worldly busines, fond fancies, and wicked lusts. Receiue the Word with all readinesse of minde, as more to be desired then gold, and sweeter hen the hony combe, Psal. 19. 10. Receiue and retaine it with an honest heart, as the good ground receiue the seed, Mar. 13. In the hearing of it, let faith be mixed therewith, else it will not profit, Heb. 4. 2. Make it thy onely businesse, Mar. 21. Ponder what thou hearest, and lay it vp in thy heart, Luk. 2. And where thy treasure is, and should be, let thy heart and thy care be there. And while God speaketh to thee in the Word, let thy heart burne within, as the two Disciples said that went to *Emmans*, Luk. 24. 32. These things well considered, and rightly yfed, serue to open the eare attentively to heare Gods Word.

As the Word should be heard and received with a right disposition of the soule, and with all readinesse of minde: so the Scriptures should be daily perused, and searched, whether those things be so, for the further confirmation of faith, Act. 17. 11, 12. And what is heard, should be kept in memory: else our beleeting is in vaine, and we cannot be saued, 1. Cor. 15. 2. We should labour to vnderstand it, for the increase of more knowledge, faith, repentance, feare, joy, sorrow, & such like godly affections, 1. Thes. 1. 5. Neh. 8. 11, 12. Act. 2. 37. Immediately after hearing, meditation on that which hath bin heard, is most profitable and comfortable: and we should obserue the thing we find best for our vse: as *Isaac* did, who noted *Iosephs* dreame, when the rest of his brethren contemned it, Gen. 37. 11. The Word is called meste: as we should be prepared with hunger to heare it; and with a good disposition and appetite to receiue of it: so to make vse of it, we should digest it, and distribute it, with application of it to our vbeliefe, of warning and wakenings

Meeknesse.

Readinesse of minde.

Honesty of heart.
Faith.

Zeale.

Vse making,
and fruite reaping,
after hearing.
Searching of Scriptures.
Remembrance

Growth of grace.

Meditation.

Application.

Feeling.

Willingnesse
to practice.

Prayer.

to our security: of threatnings to our presumption: of comforts to our feares: of eye-salue to our blindness: of grauity to the eye: of moderation to the tongue: and of grace and sanctification to the whole faculties of the soule, and senses of the body. So what things are spoken to thy conscience, and against thy sin, or to thy heart for comfort, sensibly feelee those things, and send them thorow all thy person, for reformation, and for practice thereof. We must heare and receiue *Wisedomes* sayings, Pro. 4. 10. and 19. 20. and heare instruction, and become wise, Pro. 8. 33. and 23. 19. A wise man will heare and increase in learning, Pro. 1. 5.

The people are desired to be gathered together, that they may heare, and that they may learne, & feare God, and obserue to doe his Word, Deut. 31. 12, 13. Ier. 26. 3. They that heard *Peters* Sermon, were pricked in their heart, and said, *What shall we doe?* Act. 2. 37. This is that good vse that men should make of the right hearing of the Word: to be inlighted by it, to be perswaded of it, to apply it to themselves, and to their conscience: to be thoroughly resolved to beleue and obey it: and to say in their hart, as the people, and Publicans, and souldiers said to *John the Baptist* after his Sermon: *What shall we doe?* So ready were they to doe what Gods Word would bid them doe, Luk. 3. 10, 12, 14.

And for thy better preparation, disposition and fruit-reaping of the hearing of the Word: As *Moses* said to all Israel, Ye haue heard and seene all that the Lord did, &c. Yet the Lord hath not giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day, Deut. 29. 4. When thou hearest, thou hast need to beg a perceiuing heart, and a ready eare, and that he would open thy heart, as he did the heart of *Isaiah*, that thou maist attend the things that are spoken, Act. 16. 14. and that hee would *waken morning by morning, thine eare to heare, as the learned*, Esa. 50. 4.

CHAP.

CHAP. XXXIII.

The euill Eye.

Mark. 7. 22, 23. *The euill Eye, Cre. commeth from within, and defileth the man.*

Description.



HHe Maker of the Eye is God, Prou. 10. 12. Psalm. 94. 9. Exod. 4. 11. *Nature* attendeth and serueth as an handmaid. The eye, (as some thinke) amongst the rest of the organicke parts of the body, is first begun to be formed, and last finished; because it is the least part in quantity, and the most in variety; and in composition, more admirable then the rest. It is of a lively, cleere, and shining beauty: by reason of the subtilty of so many small pieces: It is more drime then any other part. It is a little globe, full of *visory spirits*, and resembleth the round animated world. Some prints of the invisible *Deity* and *Trinity*, are cleerly scene in it, as in any other creature, Rom. 1. 20. In one and the selfsame eye there are three colours, three humours, three common tunicles, and three particular lesse tunicles.

The eye is filled with *visory spirits*, begotten and ingendred of the *animall spirits*, which flow from the braine, into the eye, by the *nervus Opticus*. From those,

The dignity of the eye.

It resembleth the world.
The Trinity.
Aqueus, vitreus, Crystallinus, Adnata, Cornes, Vnea, Crystalloides, Rotiformis, Hyaloides.
The visory spirits and rayes.

proceed the visible and reflected rays in the eye, as in a mirror; which quickly forme an image of the thing seene, and is receiued in the Cristalline humour; and by the visory spirits thorow the nerue opticke, is sent into the braine, to be considered in the common sense and imagination.

It excelleth
the rest of the
senses.

Of all the parts in the body, it is most precious, whose sense of *Seeing*, of all other senses is the surest of the obiect and sensation. It is more exquisite, and more particular then the rest, and worketh in the least and finest things that are. It hath manyest, and most variety of obiects to feed, and to delight on. It rangeth thorow the world, and pierceth the skies, euen to the fixed stars. It maketh light, to reioyce the heart, and beare a man company when he is solitary: whereas darkenesse breedeth him feare, finding himselfe robbed of so excellent a guide, Prou. 15. 30. So that better is the sight of the eyes, then the walking and wandring desires of the soule, Eccles. 6. 9. For the light is sweet; and a pleasant thing it is for the eyes to behold the Sunne, Prou. 15. 30. Eccles. 11. 7.

It hath the
highest place.

It hath the most conspicuous, the highest and most royall place of the body, farre above the rest of the senses, and looketh out as at a window, Eccles. 12. 3.

By the little hole of the eye, as a *Port*, this great visible world, and every thing therein enter into the minde of this little world of our body: by *apprehension* of the similitudes of things: by *oblation* in the abstracted similitudes: and by *dyndication* and discerning one from another. It is, of all the senses, orest put in action: and swiftest, hauing need of least time, making sight in a moment: most promptly, in a moment it can apprehend euen the heavens themselves. With such liberty (which other senses want) of eye-lids ready to open and shut, to see, or not see, as it pleaseth. What it apprehends, it quickly imprinteth the forme thereof in the imagination. If it be single, it maketh the whole body light, Mat.

6.22. And by lookes (as by a silent speech) it signifieth to others, our wills, thoughts and affections. Other senses are meere passiuē: it is also actiue. The minde seemeth to dwell in the eye: the eye is such a manifestor of it. And mens hearts may be seene thorow their eyes: and therefore it is that a good eye quickly is able to raiuish the heart of them that behold it, as Cant. 4.9. and that weake spirits doe blush, when their superiours behold their eye.

It is so delicate by nature, that since it was the first sense that offended, it is, aboue all the rest, made subiect (as a condigne punishment) to as many maladies, as there are weekes in a yeere.

If it be well affected, and rightly guided, it profiteth the soule most: but euill affected and misguided, harmeth most. It is said to be euill, when it is the conduit, closely to conuey much euill into the heart, and an instrument to stirre vp the heart to much more euill; as also when it vttereth and declareth the bad passions of the minde. The euill eyes are springs and streames of lusts, 1. Ioh. 2. 16. Their euill nature is well resembled by that fit name they get in the holy Tongue to be called springs, Pro. 28. 22. Psal. 87. 7. comp. with Cant. 7. 4. When therefore the eye is an instrument of sinne, it may be then said, It is an *euill eye*: subiect to an euill disease; which the Echniks acknowledged. As *Isaue*, made to behold a most beautiful woman; was asked if she was not most faire: answered, I haue ceased from being diseased in my eyes.

*In oculis animus habitat, Pl.
Oculi indices animi, Cic.
Et morum indices, Demostib.*

*Πενήντης
Οφθαλμος, Phil.
lost. in Sophist.*

Part affected.

THe part affected, is the eye: The malady is not bodily, but spirituall. And as in sorrow the eye affecteth the heart with weeping, Lam. 3. 49, 51. and the heart affecteth the eye with sorrow, by a circular course: even so in this disease, the *euill eye* both affecteth the heart, and is affected of the heart.

The eye it selfe is not principally affected with this euill, (as fixed and inherent within it) neither is it altogether *Idioparheticke*, and proper to it: but rather *Symparheticke*, and by consent to the euill heart: *for out of the heart proceedeth the euill eye*, Math. 15. 19, 20. And it is then to be called *euill*, when as it is an vn sanctified organe and member of the body: not onely yeelding it selfe to the heart (as a *weapon*, and *instrument of vnrighteousnesse vnto sinne*, Rom. 6. 12, 13, 19.) but also seducing the heart by reflection; whereby *the heart walketh after the eye*, Iob 31. 7. Gen. 3. 6. Num. 15. 39.

Causēs.

Obiects.

EXternall obiects presented to the eye by occasion, or inquired by sensual appetite, or exhibited to it by Satans stratagems, stirre vp this euill disposition of the eye, to regard that deceiuing *vanity* which is in the visible obiect; and whereby is kindled the lust of the eye toward those things it delighteth in, 1. Ioh. 2. 16. So the woman seeing (with the eyes of her minde) that the tree was good for meate, and that it was pleasant to the eyes (of the body) tooke of the fruit thereof, and did eate, Genes. 3. 6. And the sonnes of God saw the daughters of men, that they were faire, Genes. 6. 2. And when *Cham* saw the nakednes of his father, he told his two brethren without, Gen. 9. 22. And *Dauid*, from the rooffe, saw a woman very beautifull, washing her selfe, 2. Sam. 11. 2. This is not a simple looking on the obiect, but a looking with *Lusting*, as Christ saith, Whosoever *looketh* on a woman to *lust* after her, hath committed adultery, Math. 5. 28. and 1. Ioh. 2. 16. comp.

Drunkennesse.

Drunkennesse, as it maketh the eye red, Genes. 49. 12. So it maketh the minde mad, and causeth the eyes to behold strange women, Prou. 23. 33. And many moe enticing vanities in the world.

As

As wisdom is seene in the face (and eyes) of him that hath vnderstanding: so the eyes of a foole are in the corners of the world, hunting for euery vanity, and not in his head, as the Wise mans eyes are, Prou. 17. 24. Eccles. 2. 14. A light wit, and a wanton wauering minde, maketh a rolling eye, quickly and inconsiderately carryed about to euery object, gazing idly vpon euery thing, and hastily turned from one thing to another.

Foolishnesse.

An euill heart maketh an euill eye: for the euill disposition of the eye, commeth from the heart, and defileth a man, Mark. 7. 22, 23. compared with Math. 6. 23. and 20. 15. and 5. 28. The heart maketh a strong impression in the eye: and much of a mans heart may be seene in his eye: That as an honest heart hath a good eye; so a wicked heart hath an euill eye to serue it, and to resemble it.

A wicked heart.

Passions make the eyes looke like themselues. Lust within, maketh lusting eyes without, 1. Ioh. 2. 16. Pride hath a proud looke, Psal. 101. 5. and lofty eyes, Psal. 131. 1. Prou. 6. 17. and high-looking eyes, Esa. 2. 11. Enuie is seene in the eye, and maketh the eye, that it cannot with patience see the good hap of another, Prou. 23. 6. and 28. 22. A mercilesse and malicious heart hath eyes bent euen against the poore, Psal. 10. 8. A scornfull heart hath a mocking eye, Prou. 30. 7. The auaricious heart hath couetous eyes, Jer. 22. 17. And the lecherous heart looketh out at the windowes of adulterous eyes, 2. Pet. 2. 14.

Passions.

When God deserts a man, his eyes, and the rest of his senses are giuen ouer to his heart and lusts: and his heart is giuen ouer to Satan, to misguide all at his pleasure: so long as that *Strong* man keepeth the whole Castle, and till he be overcome, and put out of it, by the power of Regeneration.

Desertion.

Signes and Symptomes.

Generall.

Mens actions are like their eyes, and like that which they see: as *Jacobs* sheepe, looking on the rods, brought forth sheepe like the rods, and not like themselves. What is beheld rashly and retchlesly, willingly cannot bee forsaken: and that liketh the heart best, which pleaseth the sense most. For where the lust is fixed, there is also the eye fixed. The silent wicked thoughts are pronounced in the eyes; and peruerse passions are easily discouered in lookes. The euill eye misguideth the heart, *Iob* 31. 7. and hath not the feare of God before it, *Psal.* 36. 1. and is the eye of vanity, *Psal.* 119. 37.

Speciall.

Many are the speciall symptomes of the euill eye. As the fooles eyes that are in the corners of the world: that is, fond, and gazing after things vnprofitable and vnnecessary, and letting passe things more needfull, *Prou.* 17. 24. The euill eye delighteth to see and behold sinne, which is most contrary to God, who is of pure eyes, and cannot see euill, and cannot behold wickednesse, *Hab.* 1. 13. The proud man hath eyes like himselfe; proud, haughty, loffy and high-looking eyes, *Psal.* 101. 5. *Prou.* 6. 17. and 21. 4. and 30. 13. *Psal.* 131. 1. *Esa.* 2. 11. and sometimes painted, as *Isabels* were, *1. King.* 9. 20. comp. with *Ier.* 4. 30. *Esa.* 23. 40.

Proud eyes.

Couetous.

The couetous eye is cast vpon that which is nothing: that is, riches, *Prou.* 23. 5. And he that hath an euill eye, hasteth to be rich, *Prou.* 28. 22. and his eye cannot be satisfied with riches, *Eccles.* 4. 8. And what it looketh vpon, and liketh, must be had: as *Achab* looked vpon *Nabobs* Vineyard, and coueted it: such an eye is neuer satisfied, and is like hell, *Prou.* 27. 20. *Ier.* 22. 17.

Lecherous.

The lusting eye lusteth for many things, *1. Ioh.* 2. 16. The eye of the adulterer waiteth for the twy-light, and faith, No eye shall see me, *Iob* 24. 15. Such was the eye

of

of *David*, and *Sichem*, and *Iudab*, Gen. 34. 2. and 38. 15. and *Putiphar*'s wife, who cast her eyes vpon *Ioseph*, and sayd, Lye with me, Gen. 39. 7. Thus was *Olophernes* heart rauished with the beauty of *Iudeth*, Iudeth 12. 16. The two Elders, when they saw *Susanna*, their lust was inflamed, Susan. 13. 8. Thus also the vniust, reserued vnto the day of Iudgement to be punished, are said to haue eyes full of adultery, 2. Pet. 2. 16. and as graue Matrons are discerned by their chaste lookes: so impudent harlots, by their light and wanton vnchaste eyes: for the whoredome of a woman may bee knowne in her haughty lookes, and eye-liddes, Eccles. 26. 9. *Diogenes* perceiuing an Olympianicke Victor and Wrestler, fixing his eyes on a very beautifull harlot, said, Behold, how a stately Ram, by a common whore, is led away with a writhed necke; noting the mans most intemperate eyes.

The euill eye is bent against the poore, Psal. 10. 8. The niggard & enuious eye (called Synecdochically the euill eye) may not behold the good of another: It grudgeth also, and is discontent at others; euen at those that are most deare, as at wife, children, brethren, Pro. 28. 22. and 23. 6. Deut. 28. 54. The euill eye will also become (vpon occasion or tentation) an idolatrous eye, lifted vp to the abomination of the eyes, Ezek. 20. 8. and 23. 27.

It is oft times also a winking eye, Pro. 6. 13. The badge of a naughty person and a wicked man, in whose heart there is frowardnesse, who deuisseth mischief, and soweth discord, Prou. 6. 12, 13, 14. He also causeth sorrow, Prou. 10. 10. and is contumacious, Mat. 23. 15. and by his winking maketh a signe to others to commit wickednesse, vanity, or scorning, Psal. 38. 19.

It is a censuring eye, and can see the smallest mote in anothers eye, and cannot perceiue the beam that is in it selfe, Mat. 7. 3. It is insatiable with curiositie, Eccles. 1. 8. and 4. 8. It can neither be satisfied with seeing, nor satisfied with riches.

The sleeping eye is carelesse and heauy, slow and dull to

Cruelt.
Enuious,

Discontent.

Idolatrous.

Winking.

Censuring.

Curious.

Sleeping.

Wandering.
Drunken.

Too pittifull.
Scaring.

The euils of
an euill eye.

to euery good worke, Pro. 6. 4. Mark. 14. 40. The wandering eye is inconstant and vaine, Isai. 3. 16. The drunken eye looketh vpon the wine when it is red, and begetteth rednesse of eyes, by tarrying too long at it, Prou. 23. 29. The too pittifull eye spareth where it should punish, Deut. 13. 8. The staring eye betokeneth impudencie in wicked persons, incontinencie in women, and blockishnesse in rustickes.

Prognostickes.

AS the eye is, so is the whole body, said *Hippocrates*; but farre better saith *Christ*, The light of the body is the eye: if the eye be single, the whole body shall bee light; but if the eye be wicked, then all the body shall be darke; and if that light bee turned to darkenesse, how great is that darkenesse? Matth. 6. 22, 23. From the first euill eye, (beholding the tree in the garden, to be faire and beautifull) came the first and greatest hurt to all mankind. God hath therefore wisely and iustly made it subiect to moe diseases, then any other part of the body, and aboue all other parts, to sympathize most in sorrow with the heart. There is no part in the body that beginneth moe sinnes vpon lesse occasion, then the eye, Ezek. 23. 16. In the eye there is great facility in sinning: an impudent eye, hath need of one to watch ouer it, and manueile not if it trespasse, Eccles. 26. 11.

The euill eye is easily deceived by obiects: My countenance, said *Iudeth*, hath deceived *Olophernes* to his destruction, Iudeth 13. 16. Her sandales rauished his eyes, and her beaurty tooke his mind prisoner to lust, Iudeth 16. 9. The euill eye defileth the whole man, Mark. 7. 22, 23. and the offending eye (that is that eye that causeth a mans selfe to offend) maketh a man to be cast into hell, Mat. 18. 9. and *Samson*, who sed his eyes too much in dallying with *Dalila*, had his eyes put out, Iudg. 26. 21. and *Zedekeiah*,

Zedekiah, who offended God so greatly with his eyes, had his sonnes slaine before his eyes, and his owne eyes put out, 2.King. 25.7.

The eyes that are so insolent, and so readie to offend God, he maketh them to faile through sorrow, Deut. 28. 65. 1.Sam. 33. Job 17.5. The haughty eyes the Lord hateth, Pro. 6.14, and are detested by men, Psal. 101.5. and the lofty lookes of man shall be humbled, Isai. 2.11. and 5.15. The eye that mocketh his father, and despiseth the instruction of his mother: let the Rauens of the valley picke it out, and the yong Eagles eate it, Prou. 13.17. And wandering eyes are threatned with shame and sorrow, Isai. 13.16.

Iustly is the euill eye deprived by God, of the obiects wherein it sinned and delighted it selfe, even the pleasure of the eyes, Ezek. 24.16, 21, 25. or else, if he spare the obiect, he maketh them to become pricks in the eye to vex one, Num. 33.55. or else matter of grudging, and of wonderfull discontentment, so that the eye shall be euill towards the brother, wife (or husband) and children, and through the extremity of Gods plague, Deut. 28.54.

Curation and remedies.

Remember, Gods all-seeing eyes are in euery place, Pro. 35.3. They run to and fro, thorow the world, 2.Chro. 16.9. They are alwayes vpon the wayes of man, Job 32.19. They did also see vs, when we were without forme, Psal. 13.19, 6. His eye-lids try the children of men, Psal. 11.4. Lift vp thy eyes with teares to him, Ioh. 11.41. Job 16.20. Intreating him earnestly, as *Dauid* did, that it would please him, by his speciall grace, and power of his *Spirit*, so to sanctifie both the heart and the eyes, that they may be turned away from regarding vanity, Pl. 119. 37. and as *Moses*, while he talked with God, his face did shine, Exod. 24.29. So as long as thou art accustomed to
speake

Dauids remedy, prayer.

Iobs remedie,
A couenant
with the eyes.

speake with God, thine eyes shall shine, and be cured by grace, Iſa. 26. 16. Iob 15. 4.

Make a couenant with thy eyes, Iob 31. 1. that is, Rule thy spirit and eyes, Pro. 6. 32. imperiously imposing a law and commandement to the eyes, that they offend not. To make this couenant (in the sacred tongue) is, to cut a couenant, because they that made a couenant, first did sweare, then they passed betweene the parts of a beast which was cut asunder, as if they would say, Let them be cut asunder, as this beast is, who shall breake this couenant, as Ier. 34. 18. Gen. 15. Euen so the couenant with the eyes, must be so resolutely kept, that before that the eye offend, it shall be rather cut in pieces. The ground of this couenant and resolution to keepe the eyes, is the feare of God and of his iudgements, and a conscience of Gods omniscient, and all-sufficient knowledge: As Iob giueth the reason, which moued him to make this couenant, and saith, The portion of God, is destruction to the wicked, and God doth see all our wayes, and counteth all our steps, Iob 31. 1, 2. comp. Psal. 36. 7.

Christs remedie,
To plucke
out the eye.

Christs physicall counsell for the euill eye, is, that if ones right eye offend him, it must be plucked out, Mat. 5. 29. It is called the right eye, presupposing it were neuer so excellent or deare to vs, it should not be spared. It is called *our eye*, as it is of our selues, euill disposed and vnregenerate; and it is said to *offend*, because it is as a rocke or a stumbling stone, in the way of Gods seruice, wherein we are walking, by making vs to fall. If it be plucked out and cast from vs, it is certaine, it will netter offend vs any more: If it be objected, that this is a most hard remedie to pull out the eye, and who can follow such a counsell? The answer is, As Christ commands vs to forsake all that we had, Luk. 14. 6, 33. and to hate father, mother, brother, and sister, and our life also, Ioh. 12. 25. So to plucke out the offending eye, is commanded. But the former (though they be peremptorily proposed, and necessary to bee obeyed, vnder the paine of

*Noster, qui verè
à nobis est, dum
voluntas minus
castam impor-
tunè ingerit in-
tentionem. Bern.
ſ. 2. d. Aug.*

eternall

eternall condemnation) yet they are not properly and simply to be taken, but tropically and comparatively to be understood: as Christ expoundeth himselfe, saying. He that loueth father or mother, sonne or daughter, more then me, is not worthy of me, Mat. 10. 37. We must rather hate father or mother, then Christ; and we should rather plucke out the eye, before that we offend God by it.

Christ in that place expoundeth the seventh commandment, and sheweth, that adultery is committed three wayes; by *lusting*, *looking*, and *lying* with a woman. He condemneth not simple *looking* on a woman, but looking with lusting after her, even a *lusting look*, to *lie* with her. If the eye be made an Organe of Sinne, it is an abuse of the eye, and a breach of the seventh commandment: and either this abuse of the eye in looking on a woman; and to lust for her, must be forborne, and so plucked out of the eye, for the elchewing of the euermlasting fire of hell; or else the eye it selfe must be plucked out: but to plucke out the eye, nature abhorreth: Therefore the abuse of the eye must be plucked out, which the Law commandeth.

So that Christs remedy against the snail eye, is, to hold alwayes in remembrance the fire of hell, which will befall to the whole person, if the eye be abused to lust, and that the consideration of hell, and of that euermlasting fire, and of that worme that neuer dieth, may restraine the eye from being the Organe of iniquity, and a transgressor of the Law, and may become no more *our* (volandified) *right eye* (deare to our corrupt minds:) but rather a simple eye, the eye of Gods Spirit: an eye of the new creature in Christ.

Learn to be truly wise, not with that wisdom, that is earthly, naturall, dewillish; but with that wisdom that is from aboue and pure, Iam. 3. 17. This wisdom maketh the wise mans eyes to be in his head, Eccles. 2. 14. that is, he circumspectly and prudently espieth, findeth out, and trieth all things, that he may embrace, and doe those things that are good, and to forsake and eschew all things

*Hec autem fit,
si non confusio,
si resistat, & in
abscissione pro-
pria voluntatis.
Bern.*

True wisdom.

Plutarcb. in
Moral.

Aug. l. de honest.
mulier. c. 5.

Mortifie thy
passions.

Shun euill
obiects.

Behold good
obiects.

things that are euill and hurtfull. Thus he is mooued to cast away the abominations of his eyes, Ezek. 20. 7. and to hold a vile person despised in his eyes (which hath the promise to dwell in Gods hill) Psal. 15. 1. 4.

He will vse his eyes discretely: and as Hunters will not suffer their dogs to fene or bite euery thing, but keepe them sound, only for the prey which they seeke: so the wise man suffereth not his eyes to stray, but reserueth them to things necessary: If the vanitie of any objects begin to intice his eyes, he is like one that toucheth burning coales, who for feare of burning, quickly pulleth backe his hand. He that is truly wise, finding, that if hee cannot looke on any thing, without a wound to his conscience; presently withdraweth his eyes from the object, and still cryeth, My eyes are euer toward the Lord, Psal. 25. 15. and still thinketh as Salomon sayth, Hee that hath a good eye, shall be blessed, Pro. 22. 9.

And because inordinate passions greatly infect the eye with an euill disposition, study to mortifie thy passions: as, if thy eyes be lofty, say with *David*, I will be yet more vile then thus, and will be low in my owne eyes, 2. Sam. 6. 22. and protest to God, that thy heart is not haughty, neither are thy eyes lofty, Psal. 131. 1. Doe so with all the rest of thy passions; crucifie them with Christ, and mortifie them in his death.

Vse all meanes to shun the beholding of the intising vanity of the world, as the lust of the eyes, 1. Ioh. 2. 16. and remouue from thee all such intising objects, and say with *David*, I will set no wicked thing before my eyes, Psal. 101. 3. and shut thy eyes from seeing euill, and thou shalt dwell on high, Isai. 33. 15, 16. Not as *Cham*, who fixt his eyes vpon his fathers nakednesse: but as *Shem* and *Japheth* covered the nakednesse of their father, with their faces backward, Gen. 9. 33. So must we either withhold the object from our eyes; or else we must withdraw our eyes from the object.

See thy eyes vpon the best objects: and as those that

are

are runners in a race, will not wander with their eyes, this or that way, but carefully will set their eyes vpon the right way, to hold euer right forward: Euen so let thy eyes behold the right, and let thy eye-lids direct thy way before thee, Prou. 4. 25. Let thy eyes take pleasure in the wayes of God, and bee ready to serue the soule, in all things, wherein the soule should serue God, and giue thy heart to him that made it, as that essentiall *Wisdomme* saith, My sonne, giue me thy heart, and let thy eyes delight in my wayes, Prouerbs 23. 26. Let thy eyes be vnto the faithfull of the land, Psal. 101. 3, 6. Set the feare of God before thy eyes, Psal. 36. 1. and let his louing kindnesse be before thy eyes: that thou mayst walke in his truth, Psal. 26. 3. and let thy eyes (aboue all) be toward the Lord; lift vp to him by prayer, faith, and confidence, Psal. 25. 15. 2. Chron. 20. 12.

And as light naturally reioyceth the eye: God himselfe, that perfect Light, 1. Io. 4. 8. shal graciously lighten, cleere, and cure thy euill eye, and so sanctifie it, that it may be a blessed Organe for the soules good, and for Gods glory, that thou mayst say confidently with *Iob*, I know that my Redeemer liueth, and that he shall stand at the latter day vpon the earth: and though the Wormes eate vp this skin, yet in my flesh shall see God, whom I shall see for my selfe, and mine eyes shall behold, and not another, euen though my reines be consumed within me, *Iob* 19. 25. and so in the resurrection of the iust, thou shalt obtaine from God a Crowne of righteousness.

FINIS.



A TABLE CONTAINING
THE PRINCIPALL THINGS
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